

**PARAMATTHA-DĪPANĪ ITI-
VUTTAKAṬṬHAKATHĀ OF DHAMMA-
PĀLÂCARIYA**

Vols. I, II

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Paramattha-Dīpanī

Iti-Vuttakaṭṭhakathā

(ITI-VUTTAKA COMMENTARY)

of

Dhammapālâcariya

EDITED BY

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PREFACE OF VOL. I

THIS edition of the *Iti-Vuttakatṭhakathā* is based upon the following sources:

1. A Sinhalese MS. kindly loaned me by Mrs. Rhys Davids.
2. A Sinhalese printed text published by the Tripitaka Publication Press, Colombo, Ceylon, in the Buddhist Era 2471 (A.D. 1928).

The references to both these books have been marked as "C" in footnotes.

3. A Siamese printed text published from the Capital of Siam by the Mahāmakūṭa-Rājavidyālaya in the Buddhist Era 2463 (A.D. 1920), marked as "S" in footnotes.

4. I could not procure a Burmese copy, but references to it, as noted in the printed texts of Ceylon and Siam, have been put in the footnotes, marked as "B" for the convenience of readers. Other references are mostly to the publications of the Pāli Text Society.

I acknowledge with thanks the help received from Mr. Sailendra Nath Mitra, M.A., with Dr. Nalinākṣa Dutt, Ph.D., M.A., Lecturers in Pāli at the University of Calcutta, who have revised the MS. up to *Duka-Nipāta-Vaṇṇanā* before it was sent for the press, and from my pupil, Mr. Heramba Chandra Chackravarty, M.A., Lecturer, City College, Calcutta, who has done for me a portion of the transcription work.

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CALCUTTA, INDIA.

December 24, 1933.

NOTE

IN Rhys Davids' *Manual of Buddhism*, 1878, etc., the Iti-Vuttaka Commentary is not, in his list of the Piṭaka Commentaries (p. 237), included in Dhammapāla's Paramatthadīpanī, but is placed next to the four Anthology Commentaries so named, and is called Abhidhammatthadīpanī.

I have not traced this separate name in the Commentary itself. Here, after every Nipāta but the first, the work is explicitly included in the Paramatthadīpanī. At the end of the first Nipāta I find substituted Paramatthavibhāvanī. I note that the editor does not discuss this; nor can I explain it. *

At Dr. Bose's request I have read through and re-revised his revised proofs. He is hence not wholly responsible for such errors as may have escaped me, nor is he responsible for readings I have altered. On behalf of the Society I thank him very sincerely for his patient labours.

C. A. F. RHYS DAVIDS,
General Editor.

* But see note at Vol. II, p. iii.

CONTENTS OF VOL. I

	PAGE
PREFACE - - - - -	v
ITI-VUTTAKA-VANṆANĀ - - - - -	1
NIDĀNA-VANṆANĀ - - - - -	4
EKA-NIPĀTA-VANṆANĀ - - - - -	35
DUKA-NIPĀTA-VANṆANĀ - - - - -	96

CONTENTS OF VOL. II

NOTE - - - - -	iii
TIKA-NIPĀTA-VANṆANĀ - - - - -	1
CATUKKA-NIPĀTA-VANṆANĀ - - - - -	141
INDEX OF WORDS - - - - -	195
INDEX OF PROPER NAMES - - - - -	202

Paramattha-Dīpanī
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(ITI-VUTTAKA COMMENTARY)
of
Dhammapālâcariya

VOL. I

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Paramatthadīpanī nāma Khuddaka-Nikāy'atṭhakathā¹

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA²

ITI-VUTTAKA-VANŅANĀ

Arambhakathā¹

*Mahākārunikam nātham ñeyyasāgara-pāragam
Vande nipunagambhīram vicitra-naya-desanam.
Vijjācarana-sampannā yena niyyanti lokato
Vande tamuttamam dhammam sammā-sambuddhapūjitam.
Sīlādiguṇasampanno t̥hito maggaphalesu yo
Vande ariya-saṃgham tam puññakkhetam anuttaram.
Vedanā-janitam puññam: iti yaṃ ratanattaye
Hat'antarāyo sabbattha hutvāhan tassa tejasā.*
Ekakādippabhedena desitāni mahesinā
Lobhādīnam pahānāni dīpanāni vīsaṭo.
Suttāni ekato katvā Iti-Vutta-pad'akkharam
Dhammasaṃgāhakā therā saṃgāyipsu mahesayo.
Itivuttakam icc'eva nāmena vasino pure
Yaṃ Khuddaka-Nikāyasmiṃ gambhīr'attha-padakkhamam.
Tassa gambhīra-ñāṇehi ogāhetabba-bhāvato
Kiñcāpi dukkarā kātum attha-samvaṇṇanā mayā

* These eight lines are found in other works of Dhammapāla (vide Udān'atṭhakathā, p. 1).

Sahasamvaṇṇanam yasmā dharate Satthu-sāsanam
 Pubbācariya-sihānam tiṭṭhate va vinicchayo
 Tasmā taṃ avalambitvā ogāhetvāna pañca pi
 Nikāye.upanissāya Porāṇ' atṭhakathā-nayam*
 Nissita-vācanāmettam suvisuddham anākulam
 Mahāvihāra-vāsīnam nipuṇ'atṭha-vinicchayam
 Punappunāgataṃ attham vajjayitvāna sādhuṃ
 Yathābalaṃ karissāmi Itivuttaka-vaṇṇanam
 Iti ākaṃkhamānassa saddhammassa ciraṭṭhitim
 Vibhajantassa tass'attham nisāmayatha sādhuvo-ti.

Tattha Itivuttakam nāma Eka-nipāto, Duka-nipāto, Tika-nipāto, Catukka-nipāto-ti catunnipāta-saṅgaham. Tam pi Vinaya-Piṭakam, Suttanta-Piṭakam, Abhidhamma-Piṭakan-tiṭṭhu Piṭakesu Suttanta-Piṭaka-pariyāpannam. Dīgha-Nikāyo, Majjhima - Nikāyo, Saṃyutta-Nikāyo, Aṅguttara - Nikāyo, Khuddaka-Nikāyo-ti pañcasu Nikāyesu Khuddaka-Nikāya-pariyāpannam. Suttam, Geyyam, Veyyākaraṇam, Gātham, Udānam, Itivuttakam, Jātakam, Abbhuta-dhammam, Vedallan-ti navasu sāsana'āṅgesu Itivuttaka-bhūtam.

Dvāsīti¹ Buddhato gaṇhim, dve-sahassāni bhikkhuto;
 Caturāsīti saḥassāni ye 'me dhammā pavattino-ti†

evam Dhamma-bhaṇḍāgārikena paṭiññātesu caturāsītiyā dhamma-kkhandha-sahassesu katipaya dhamma-kkhandha-saṅgaham. Suttato Ekaka²-nipāte tāva sattavisati suttāni, Duka-nipāte dvāvisati, Tika-nipāte paññāsa, Catukka-nipāte terasā-ti dvādasādhika³-sutta-sata-saṅgaham. Tassa Nipātesu Ekaka-nipāto ādi, Vaggesu Pāṭibhoga-vaggo, Suttasu Lobha-suttam.

Tassāpi *Vuttam* *h'etaṃ Bhagavatā*-ti ādikam āyasmatā Ānandena paṭhama-mahāsāṅgīti-kāle vuttam nidānamādi.

* Six lines up to this are also common to Udān'atṭhakathā (vide pp. 1-2) as well as the following six lines with necessary variations.

† Theragāthā, 1024.

Sā panāyaṃ paṭhama-mahāsaṅgīti Vinaya-Piṭake tantimā-rūlhā eva. Yo pan'ettha Nidāna-kosall'atthaṃ vattabbo Kathā-maggo, so pi Sumaṅgalavilāsiniyā Dīghanikāy'-aṭṭha-kathāya vitthārato vutto,* yevā-ti tattha vuttanayen'eva veditabbo.

* Sum., p. 2 *sqq.*

NIDĀNA-VANĬANĀ

Yam pan'etaṃ vuttaṃ h'etaṃ Bhagavatā-ti ādikaṃ nidānaṃ, ekadhammaṃ bhikkhave pajahathā-ti ādikaṃ suttaṃ, tattha vuttaṃ Bhagavā-ti ādini nāmapadāni. Iti-ti nipātapadaṃ. Pajahathā-ti ettha pa-iti upasagga-padaṃ, jahathā-ti ākhyā-tapadaṃ, iminā nayena sabbattha padavibhāgo veditabbo.

Atthato pana vutta-saddo tāva sa-upasaggo anupasaggo ca vapane vāpasamikaraṇe kesohāraṇe jīvitavuttiyaṃ pamutta-bhāve pāvacaṇa-bhāvena pavattite ajjhesane kathane-ti evaṃ ādisu dissati. Tathā h'esa—

“ Gāvo tassa pajāyanti khette vuttaṃ virūhati

Vuttānaṃ phalamasānāti yo mittānaṃ na dūbhati ”-ti*

ādisu vapane āgato. “ No ca kho paṭivuttan ”-ti† ādisu aṭṭhadantakādihi vāpasamikaraṇe. “ Kāpaṭhiko māṇavo daharo vuttasiro ”-ti‡ ādisu kesohāraṇe. “ Pannalomo para-da-vutto migabhūtena cetasā viharatī ”-ti§ ādisu jīvitavuttiyaṃ. “ Seyyathā pi nāma paṇḍupalāso bandhanā pavutto abhabbo haritatāyā ”-ti|| ādisu bandhanato pamutta-bhāve. “ Yesamidam etarahi porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ ”-ti¶ ādisu pāvacaṇa-bhāvena pavattite. “ Loke pana ¹vutto guṇo¹ vutto parāyano ”-ti** ādisu ajjhesane. “ Vuttaṃ kho pan'etaṃ Bhagavatā: dhammadāyādā me bhikkhave bhavatha, mā āmisa-dāyādā ”-ti†† ādisu kathane. Idhāpi kathane daṭṭhabbo. Tasmā vuttaṃ kathitaṃ bhāsitaṃ ti attho. Duttiyo pana vutta-saddo vacane ciṇṇa-bhāve ca veditabbo.

Hī-ii jātu² vibyattan³-ti etasmiṃ atthe nipāto. So idāni

* J. vi, 14. † Vin. iii, 131. ‡ M. ii, 168. § Vin. ii, 184.

|| Vin. iii, 47. ¶ M. ii, 200; also D. i, 104; Vin. i, 245; A. iii, 224.

** (?).

†† M. i, 12.

vuccamānasuttassa Bhagavato vibyattam¹ bhāsita-bhāvaṃ jote-ti. Vācaka-sadda-sannidhānehi payuttā nipātā. Te hi vattabbamattham jotenti.

Eta-ti ayaṃ *eta*-saddo—

“Yo ca Buddhañca dhammañca saṃghañca saraṇaṃ gato,

Cattāri ariya-saccāni sammappaññāya passati.

Dukkhaṃ, dukkha-samuppādaṃ, dukkhassa ca atikkamaṃ,

Ariyañc’ aṭṭhaṅgikaṃ maggaṃ, dukkh’ūpasama-gāmiṇaṃ.

Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ-uttamaṃ,

Etaṃ saraṇaṃ-āgamaṃ sabba-dukkhā pamuccatī”-ti*

ādisu yathā-vutte āsanna-paccakkhe āgato.

“Appamattakaṃ kho pan’etaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyyā”-ti† ādisu pana vakkhamāne āsanna-paccakkhe āgato.² Idhā-pi vakkhamāne y’eva daṭṭhabbo. Saṃkhāyana³-vasena vakkhamānaṃ hi suttaṃ Dhamma-bhaṇḍāgārikaṇa vuddhiyaṃ ṭhapetvā tadā *etan*-ti vuttaṃ.

‡*Bhagavatā*-ti ettha Bhagavā-ti garu-vacanaṃ. Gāruṇhi loke Bhagavā-ti vadanti. Tathāgato ca sabba-guṇa-visiṭṭhatāya sattānaṃ garu, tasmā Bhagavā-ti veditabbo. Porāṇehi pi vuttaṃ—

Bhagavā-ti vacanaṃ seṭṭhaṃ, Bhagavā-ti vacanaṃ-uttamaṃ

Gāru-gāraṇa-yutto⁴ so, Bhagavā tena vuccatī-ti.

Seṭṭha-vācakaṃ hi vacanaṃ seṭṭha-guṇa-sahacaraṇato seṭṭhan-ti vuttaṃ. Athavā, vuccatī-ti vacanaṃ attho. Tasmā Bhagavā-ti vacanaṃ ‘seṭṭhan-ti Bhagavā’-ti iminā vacanena

* Dh. 28.

† D. i, 3.

‡ *The following occur in Udān’atṭhakathā*, pp. 23-24; also cf. *Su-maṅgalavilāsinī*, pp. 33-34.

¹ C byattam.

² C omits.

³ C saṃgāyana.

⁴ S garu°, also seq.

vacanīyo yo attho, so seṭṭho-ti attho. Bhagavā-ti vacanam-uttaman-ti etthā-pi es'eva nayo. Gāraṇa-yutto-ti gāru¹-gāraṇa-yutto gāru-guṇa-yogato. Gāru-karaṇam vā sātisaṇṇam arahatī-ti gāraṇa-yutto,² gāraṇāraho-ti attho. Evaṃ guṇa-visiṭṭha-sattuttama-gāru-gāraṇādhivacanam etaṃ yadidaṃ Bhagavā-ti. Api ca—

Bhagī bhajī bhāgī vibhattavā iti
Akāsi bhaggaṇ-ti garu-ti bhāgyavā
Bahūhi nāyehi subhāvitattano
Bhavantago so Bhagavā-ti vuccatī-ti*

Niddeseṭ āgatanayena

Bhāgyavā bhaggavā yutto, bhaggehi ca vibhattavā
Bhattavā vantaḡamaṇo bhavesu Bhagavā tato-ti

imissā gāthāya ca vasena Bhagavā-ti padass'attho vattabbo. So paṇāyama attho sabbākāreṇa Visuddhi-magge Buddhānusatiniddeseṭ vutto-ti, tattha vuttanayen'eva veditabbo.

Aparo nayo. Bhagavā³-ti Bhagavā, bhāgavā-ti vā Bhagavā. Bhāge vanī-ti Bhagavā, bhage vanī-ti Bhagavā. Bhattavā-ti Bhagavā. Bhage vami-ti Bhagavā, bhāge vami-ti Bhagavā.

Bhāgavā bhagavā³ bhāge bhage ca vani bhattavā
Bhage vami tatthā bhāge vami-ti Bhagavā jino.

Tattha kathaṃ bhāgavā-ti Bhagavā? Ye te sīlādayo dhamma-kkhandhā guṇa-koṭṭhāsā, te anañña-sādhāraṇā niratisayā Tathāgatassa atthā⁴ upalabbhanti.ṡ Tathā hi'ssa sīlasamādhī-paññā-vimutti-vimuttiñāṇa-dassanaṃ, hiri-ottappaṃ, saddhā-viriyaṃ, sati-sampajaññaṃ, sīla-visuddhi, citta-visuddhi, diṭṭhi-visuddhi samatho-vipassanā, tīni kusala-mūlāni, tīni sucaritāni, tayo sammā-vitakkā, tisso anavajja-saññā, tisso dhātuyo, cattāro satipaṭṭhānā, cattāro sammappa-dhānā, cattāro iddhi-pādā, cattāro ariya-maggā, cattāri ariya-

* The meaning of these terms have been explained in Niddesa i, 142-43; 211-12.

† Niddesa i, 142.

‡ Visuddhi-Magga i, 198-213.

§ Cf. UdA. 335-336.

¹ S garu°, also below.

² S bhattavā.

³ C gārubbhāva°.

⁴ B and C atthi.

phalāni, catasso paṭisambhidā, catu-yoni-paricchedaka-
 ṇāpāni, cattāro ariya-vaṃsā, cattāri vesārajja-ṇāpāni, pañca
 padhāniy' aṅgāni, pañco'aṅgiko sammā-samādhi, pañca-ṇāpiko
 sammā-samādhi, pañco' indriyāni, pañca balāni, pañca nissāra-
 ṇiyā dhātuyo, pañca vimutt' āyatana-ṇāpāni, pañca vimutti-
 paripācaniyā paññā, cha anussati-tṭhānāni, cha gāravā,¹ cha
 nissāraṇiyā dhātuyo, cha satata-vihārā, cha anuttariyāni, cha
 nibbedha-bhāgiyā saññā,² cha abhiññā, cha asādhāraṇa-
 ṇāpāni; satta aparihāniyā dhammā, satta ariya-dhanāni, satta
 bojjhaṅgā, satta sappurisa-dhammā, satta nijjara-vatthūni,
 satta saññā, satta dakkhiṇeyya-puggala-desanā, satta khīṇā-
 sava-bala-desanā; aṭṭha paññā-paṭilābha-hetu-desanā, aṭṭha
 sammattāni, aṭṭha loka-dhammātikamo, aṭṭha ārambha-
 vatthūni, aṭṭha akkhaṇa-desanā, aṭṭha mahāpurisa-vitakkā,
 aṭṭha abhibhāyatana-desanā, aṭṭha vimokkhā; nava yoniso-
 manasikāra-mūlakā dhammā, nava pār'suddhi-padhāniy'-
 aṅgāni, nava sattāvāsa-desanā, nava āghāta-ppaṭivinayā,
 nava saññā, nava nānatta-desanā,³ nava anupubba-vihāra-
 desanā⁴; dasa nātha-karaṇa-dhammā, dasa kasiṇāyatanāni,
 dasa kusala-kamma-pathā, dasa sammattāni, dasa-ariya-vāsā,
 dasa asekkha-dhammā, dasa Tathāgata-balāni; ekādasa mett'-
 ānisamsā; dvādasa dhamma-cakkākārā; terassa dhutaṅga-
 guṇā⁵; cuddasa Buddha-ṇāpāni; pañca-dasa vimutti-pari-
 pācaniyā dhammā; soḷasa-vidhā ānāpāna-ṣaṭi; sattarasa⁶
 aparantapaniyā⁷ dhammā; aṭṭhārassa Buddha-dhammā; ekū-
 ṇavisati paccavekkhaṇa-ṇāpāni; catu-cattālisa ṇāpa-vatthūni;
 paññāsa uday'abbaya-ṇāpāni; paṭopapaṇṇāsa kusala-dhammā;
 satta-sattati ṇāpa-vatthūni; catuvisati-koṭi-sata-sahas-
 samāpatti-sañcārī⁸-mahā-vajira-ṇāpaṃ; anantanaya-samanta-
 paṭṭhāna - pavicaya⁹ - paccavekkhaṇa - desanā - ṇāpāni, tathā
 anantāsu loka-dhātūsu anantānaṃ sattānaṃ āsayādi-vibhā-
 vana-ṇāpāni cā-ti evamādayo anantā aparimāṇa-bhedā anañ-
 ña-sādhāraṇā niratisayā guṇa-bhāgā guṇa-koṭṭhāsā vijjanti
 upalabbhanti. Tasmā yathāvutta-vibhāgā guṇa-bhāgā asā

¹ UdA. jāgarā.² C paññā.³ S navanānattā.⁴ S *vihārā.⁵ C dhutaṅgaṇā.⁶ S soḷasa.⁷ S atapaniyā.⁸ S *pattiyo-pañca.⁹ S *paccaya.

atthī-ti Bhāgavā. Bhāgavā¹-ti vattabbe² ākāssa rassattam katvā Bhagavā-ti vutto. Evaṃ tāva bhāgavā-ti Bhagavā.

Yasmā sīlādayo sabbe guṇa-bhāgā asesato
Vijjanti sugate tasmā Bhagavā-ti pavuccati.

Katham bhatavā-ti Bhagavā? Ye te sabbaloka-hitāya ussukamāpannehi manussattādike aṭṭha dhamme samodhānetvā Sammā-sambodhiyā katamahābhinhārehi mahābodhisattehi paripūretabbā dāna-pāramī sīla-nekkhamma-paññā-viriya-khanti-sacca-adhiṭṭhāna-mettā-upekkhā-pāramī-ti dasa pāramiyo, dasa upa-pāramiyo, dasa paramattha-pāramiyo-ti samatimsa - pāramiyo, dānādīni cattāri saṅgha - vatthūni, cattāri adhiṭṭhānāni, atta-pariccāgo, nayana-dhana-rajja-putta-dāra-pariccāgo-ti pañca mahā-pariccāgā, pubba-yogā³ pubba-cariyā dhamm'akkhānaṃ lok'attha-cariyā ñāt'attha-cariyā Buddh'attha-cariyā-ti evam-ādayo saṃkhepato vā puñña-sambhāra - ñāṇa - sambhārā Buddha - kāraṇa⁴-dhammā, te mahābhinhārato paṭṭhāya kappānaṃ sata-sahasādhikāni cattāri asaṃkheyyāni, yathā hāna-bhāgiyā saṃkilesa-bhāgiyā ṭhiti-bhāgiyā vā na honti atha kho uttar'uttari-visesa-bhāgiyā-ti⁵ honti, evaṃ sakkaccaṃ nirantaraṃ anavasesato bhatā-sambhatā assa atthī-ti bhatavā-ti Bhagavā, niruttinayena ta-kāssa ga-kāraṃ katvā. Athavā, bhatavā-ti te yeva yathā-vutte Buddha-kāraṇa⁴-dhamme vutta-nayena bhari sambhari paripūresi-ti attho. Evaṃ pi bhatavā-ti Bhagavā.

Sammā⁶-sambodhiyā sabbe dāna-pārami ādike
Sambhāre bhatavā⁷ nātho tasmā pi Bhagavā mato.

Katham bhāge vaṇi-ti Bhagavā? Ye te catuvīsati-koṭi-sahassa-saṃkhā devasikaṃ valaṇṇanaka-samāpatti-bhāgā, te anavasesato lokahit'attham⁸ attano diṭṭhadhammasukhavihār'-atthañca nicca-kappaṃ vaṇi bhaji sevi bahulamakāsi-ti bhāge vaṇi-ti Bhagavā. Athavā, abhiññeyyesu dhammesu kusalādisu khandhādisu ca ye te pariññeyyādi-vasena saṃkhepato vā catubbidhā abhisamaya-bhāgā. Vitthārato pana—"Cakkhum⁹

¹ S omīṭi.

² C vattabbo.

³ S °yogo.

⁴ S °kāra.

⁵ C °vā.

⁶ C Yasmā.

⁷ C bhagavā.

⁸ S °thañca.

⁹ S Cakkhu.

pariññeyyam—pe—jarāmaranāṃ pariññeyyan"—ti* ādinā anekabhedā pariññeyya-bhāgā,¹ "Cakkhuṣṣa samudayo pahātabbo—pe—jarāmaranassa samudayo pahātabbo"—ti† ādinā pahātabba-bhāgā, "Cakkhuṣṣa nirodho sacchikātabbo"²—pe—jarāmaranassa nirodho sacchikātabbo"—ti‡ ādinā sacchikātabba-bhāgā, "Cakkhunirodha-gāminī paṭipadā bhāvetabbā"²—pe—cattāro satipaṭṭhānā bhāvetabbā"²—ti§ ādinā ca anekabhedā bhāvetabbā-bhāgā ca dhammā, te sabbe vani bhaji yathārahaṃ gocara-bhāvanā-sevanānaṃ vasena sevi, evampi bhāge vani-ti Bhagavā. Athavā, ime sīlādayo dhammakkhandhā sādharāṇā guṇakoṭṭhāsā guṇa-bhāgā kin-ti? nu kho te veneyya-santānesu paṭiṭṭhaheyyun-ti mahākarupāya vani abhipaṭṭhayi. Sā c'assa abhipaṭṭhanā yathādhippeta-phalāvahā ahosi. Evaṃ bhāge vani-ti Bhagavā.

Yasmā ñeyya-samāpatti guṇa-bhāge Tathāgato Bhaji paṭṭhayi sattānaṃ hitāya Bhagavā tato.

Katham bhage vani-ti Bhagavā? Samāsato tāva kata-puññehi³ payoga-sampannehi yathā-vibhavaṃ bhajiyanti-ti bhagā, lokiya-lok'uttarā-sampattiyo. Tattha lokiye tāva Tathāgato sambodhito pubbe bodhisatta-bhūto paramukkaṃsa-gate vani bhaji sevi, yattha paṭiṭṭhāya niravasesato Buddha-kara-dhamme samanento⁴ Buddha-dhamme paṭipācesi. Buddha-bhūto pana te niravajja-sukhamasaññhite anañña-sādharāṇe lok'uttare pi vani bhaji sevi. Vitthārato pana padesarajja-issariya-cakkavatti-sampatti-devarajja-sampatti-ādi-vasena jhāna-vimokkha-samādhi-samāpatti-ñāṇadassana-magga-bhāvanā-phalasacchikiriyādi-uttarimanussa-dhamma-vasena ca aneka-vihite anañña-sādharāṇe bhage vani bhaji sevi. Evaṃ bhage vani-ti Bhagavā.

Yā tā sampattiyo loke, yā ca lok'uttarā puthū Sabbā tā bhaji sambuddho tasmā pi Bhagavā mato-ti.

* Pts. i, 23.

† (?)

‡ (?)

§ (?)

¹ C anekapari°.

³ C puññehi.

² S omīte.

⁴ C samanānento.

Katham bhattivā-ti Bhagavā? Bhattā dajha-bhattikā
 assa bahū atthi-ti bhattivā.¹ Tathāgato hi mahākaruṇā-
 sabbaññutaññādi-aparimita-nirupamappabhāva-guṇa-visesa-
 samañgibhāvato sabbasatt'uttamo sabbānattha-parihārapub-
 bañgamāya niravasesa-hitasukha-vidhāna-tapparāya nirati-
 sayāya payogasampattiyā sadevamanussāya pajāya accant'ū-
 pakāritāya dvattiṃsa-mahāpurisa-lakkhaṇa-asīti-anuvyañ-
 jana-byāmappabhādi-anaññasādhāraṇa-guṇa-visesa-paṭimaṇ-
 ḍita-rūpakāyatāya yathābhuccaguṇādhighatena itī-pi so bha-
 gavā-ti ādinaya-ppavattena lokattayavyāpinā suvipulena su-
 visuddhena ca thutighosena samannāgatattā ukkaṃsapārami-
 ppattāsu appicchatā-santutṭhitādisu suppatitṭhitabhāvato
 dasabala-catuvesārajjādi-niratisaya-guṇa - visesa-samañgibhā-
 vato ca rūpappamāṇo rūpappasanno, ghosappamāṇo ghosap-
 pasanno, lūkhappamāṇo lūkhappasanno, dhammappamāṇo
 dhammappasanno-ti evaṃ catuppamāṇike lokasannivāse
 sabbathā pi pasādāvaha-bhāvena samanta-pāsādikattā aparī-
 māṇānaṃ sattānaṃ sadevamanussānaṃ ādara-bahumāna-
 gāravāyatanatāya paramapemaṃ sambhatti-tṭhānaṃ. Ye
 tassa ovāde patitṭhitā aveccappasādena samannāgatā honti,
 kenaci asaṃhāriyā tesāṃ sambhatti samaṇena vā brāhmaṇena
 vā devena vā māreṇa vā brahmuṇā vā. Tathā hi te attano
 jīvita-pariccāge pi tattha pasādaṃ na pariccajanti tassa vā
 āṇaṃ dajha-bhatti-bhāvato. Ten'evāha:—

Yo ve kataññū katavedī dhīro

Kalyāṇamitto dajhabhatti ca hotī-ti.

“Seyyathā-pi bhikkhave mahāsamuddo tṭhidhammo ve-
 laṃ nātivattati, evameva kho bhikkhave yaṃ mayā sāvakā-
 naṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvita-hetu-
 pi nātikkamanti ”*-ti ca. Evaṃ bhattivā-ti Bhagavā nirutti-
 nayena ekassa ta-kārassa loṇaṃ katvā itarassa ga-kāraṃ katvā.

Gupātisaya-yuttassa yasmā lokahitesino

Sambhattā bahavo satthu Bhagavā tena vuccatī-ti.

* Vin. ii, 238.

¹ C bhagavā.

Katham bhage vami-ti Bhagavā? Yasmā Tathāgato bodhisatta-bhūto pi purimāsu jātisu pāramiyo pūrento bhaga-samkhātam sirim issariyam yasañca vami uggiri¹ kheja-piṇḍam viya anapekkho chaḍḍeyi,² tathā hi'ssa Somanassa kumāra-kāle,* Hatthi-pāla-kumāra-kāle,† Ayoghara-paṇḍita-kāle,‡ Mūgapakkha-paṇḍita-kāle,§ Cūla-sutta-soma-kāle-ti|| evamādisu nekkhamma-pārami-pūraṇa-vasena deva-rajja-sadisāyā rajja-siriyā pariccatta-bhāvānaṃ parimānaṃ n'atthi. Carimatta-bhāve pi³ hattha-gataṃ cakkavatti-sirim deva-lokādhīpacca-sadisam catuddīpissariyam cakkavatti-sampatti-sannissayaṃ satta-ratana-samujjalaṃ yasañca tiṇāyapi amañña-māno nirapekkho pahāya abhinikkhamitvā sammā-sambodhiṃ abhisambuddho, tasmā iti⁴ siri-ādike bhage vami-ti Bhagavā.

Athavā, Bhāni nāma nakkhattāni, tehi samaṃ gacchanti pavattantī-ti bhagā, sineru-yugandhara-uttarakuru-himavan-tādi-bhājana-lokavisesa-sannissayā sobhā kappa-tṭhitiya-bhāvato. Te pi Bhagavā vami tannivāsi-sattāvāsa-samatikkamanato tappatibaddha-cchanda-rāga-ppahānena pajahati, evam pi bhage vami-ti Bhagavā.

Cakkavatti-sirim yasmā yasaṃ issariyam sukhaṃ
Pahāsi loka-cittañca⁵ sugato Bhagavā tato.

Katham bhāge vami-ti Bhagavā? Bhāgā nāma koṭṭhāsā. Te khandhāyatana-dhātvādi-vasena, tatthāpi rūpa-vedanādi-vasena atitādi-vasena ca aneka-vidhā. Te ca Bhagavā sabbam papañcam sabbam yogaṃ sabbam gaṇṭham sabbam saṃyojanaṃ samucchinditvā amatadhātum samadhi-gacchanto vami uggili anapekkho chaḍḍayi, na paccāgami. Tathā h'esa sabb'atthakameva paṭhaviṃ āpaṃ tejaṃ vāyaṃ cakkhum sotam ghānaṃ jivhaṃ kāyaṃ manam, rūpe sadde gandhe rase phoṭṭhabbe dhamme cakkhu-viññānaṃ—pe—mano-viññānaṃ,

* J. iv, 444.

§ J. vi, 30.

† J. iv, 473.

|| J. v, 177.

‡ J. iv, 491.

¹ S uggili.

² S chaḍḍesi.

³ S purimatta°, with a fn. "carimatta-bhāveti yuttataraṃ."

⁴ Cime.

⁵ S °cittañca.

cakkhusamphassaṃ—pe—mano-samphassaṃ, cakkhu-samphassaṃ vedanaṃ—pe—mano-samphassaṃ vedanaṃ, cakkhu-samphassaṃ saññaṃ—pe—mano-samphassaṃ saññaṃ, cakkhu-samphassaṃ cetanaṃ—pe—mano-samphassaṃ cetanaṃ, rūpa-taṇhaṃ—pe—dhamma-taṇhaṃ, rūpa-vitakkaṃ—pe—dhamma-vitakkaṃ, rūpa-vicāraṃ—pe—dhamma-vicāraṃ—ti ādinā anupada-dhamma-vibhāga-vasena pi sabb'eva dhamma-kotṭhāse anavasesato vami uggili anapekkho pariccāgena¹ chaḍḍayi. Vuttaṃ h'etaṃ—"Yantaṃ, Ānanda, cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissatthaṃ, taṃ Tathāgato puna paccāgamissati-ti, n'etaṃ tṭhānaṃ vijjati"-ti.* Evampi bhāge vami-ti Bhagavā.

Athavā, bhāge vami-ti sabbe pi kusalākusale sāvajjāna-vajje hīnappanīte kaṇha-sukka-sappaṭibhāge ca² dhamme ariyamagga-ñānamukhena vami uggiri³ anapekkho pariccāji pajahi paresaṇca tathattāya dhammaṃ desesi. Vuttampi c'etaṃ—"Dhammāpi vo bhikkhave paḥātabbā, pageva adhammā. Kullūpamaṃ vo bhikkhave dhammaṃ desessāmi nittharaṇ'atthāya no gahaṇ'atthāyā"-ti[†] ādi. Evampi bhāge vami-ti Bhagavā.

Khandhāyatanadhātuvādi dhammabhedā mahesinā

Kaṇhasukkā yato vantaṃ tato pi Bhagavā mato.

Tena vuttaṃ—

Bhāgavā bhatavā bhāge bhage ca vani bhattavā

Bhage vami tathā bhāge vami-ti Bhagavā jino-ti

tena Bhagavatā.

Arahatā-ti kilesehi ārakattā, anavasesāriṇaṃ⁴ hatattā, saṃsāra-cakkassa vā arāṇaṃ hatattā, paccayādināṃ arahattā, pāpa-karaṇe rahābhāvā-ti imehi kāraṇehi arahatā arahā.² Ayam ettha saṃkhepo. Vitthāro pana Visuddhi-maggeṭṭ vuttanayena veditabbo.

* D. ii, 118-19.

† M. i, 134, 135.

‡ Ibid., i, p. 198 *egg.*, also cf. VinA. 112-15; DA. 146; PJ. ii, 441; MA. 52; AṅgA. ad A. i, 180.

¹ S pariccāji.

² S omīta.

³ S uggili.

⁴ S anavasesānaṃ vā kilesāriṇaṃ.

Ettha ca *Bhagavatā*-ti imināssa bhāgyavantattādīpanena kap-
pānaṃ anekesu asaṃkheyyesu upacita-puñña-sambhāra-
bhāvato satapuñña-lakkhaṇa-dharassa dvattiṃsa-mahāpurisa-
lakkhaṇa - asiti-anubyañjana-byāmapabbhā-ketumālādi - paṭi-
maṇḍitā anañña-sādhāraṇā rūpa-kāya-sampatti dīpitā hoti.
Arahātā-ti imināssa anavasesa-kilesa-ppahāna-dīpanena āsava-
kkhaya - padaṭṭhāna-sabbāñña-ñāpādhigama - paridīpakato¹
dasabala-catuvesārajja-cha-asādhāraṇa-ñāna-aṭṭhārasāvenika-
buddhadhammādi acinteyyā parimeyyā² dhamma-kāya-sam-
patti dīpitā hoti. Tadubhayena pi lokiya-parikkhakānaṃ
bahu-mata-bhāvo gahaṭṭha-pabbajitehi abhigamanīyatā, tathā
abhigatānaṃ tesam kāyika-cetasika-dukkhāpanayane paṭi-
bala-bhāvo āmisadāna-dhammadānehi upakāritā, lokiya-lok-
uttarehi guṇehi saṃyojana-samatthata ca pakāsitā hoti.
Tathā *Bhagavatā*-ti iminā caraṇa-dhammesu muddhabhūtā³
dibbavihārādi - vihāravisesa-samāyoga-paridīpanena caraṇa-
sampadā-dīpitā hoti. *Arahātā*-ti iminā sabbavijjāsu sikhā-
ppattā āsava-kkhaya-ñāpādhigama-paridīpanena vijjā-sampa-
dā-dīpitā hoti. Purimena vā antarāyika-niyyānika-dhammā-
naṃ aviparīta-vibhattabhāva-dīpanena pacchima-vasāraj-
jadvaya-samāyogo, pacchimena savāsana-niravasesa-kilesa-
ppahāna-dīpanena purima-vesārajja-dvaya-samāyogo vibhā-
vito hoti. Tathā purimena Tathāgatassa paṭiññāsacca-
vacīsacca-ñāpasacca-paridīpanena kāmagaṇa-lokiyādhīpacca-
yasa-lābha-sakkārādi-pariccāga-paridīpanena ca⁴ anavasesa-
kilesābhisamkhāra-pariccāga-paridīpanena ca saccādhīṭṭhāna-
cāgādhīṭṭhāna-pāripūri-pakāsitā hoti. Dutiyena sabba-saṃ-
khā-rūpa-samādhigama-paridīpanena sammāsambodhi-pari-
dīpanena ca upasamādhīṭṭhāna-paññādhīṭṭhāna-pāripūri-
pakāsitā hoti.

Tathā hi Bhagavato bodhisatta-bhūtaṃ lokuttara-guṇe
katābhinihāraṃ mahā-karunā-yogena yathā-paṭiññaṃ sabba-
pāramitānuṭṭhānena saccādhīṭṭhāna-pāramitā, paṭipakkha-
pariccāgena cāgādhīṭṭhāna-pāramitā, guṇehi citta-vūpasamena
upasamādhī-ṭṭhāna-pāramitā-ti⁴ evaṃ parahit'ūpāya-kosallato
paññādhīṭṭhānaṃ pāripūri-gataṃ. Tathā yācaka-janaṃ

¹ C dīpanato.

² S muddhabhūta in fn.

³ S omīta.

⁴ C hi.

avisamvādetvā dassāmi-ti paṭijānanena paṭiññam avisamvādetvā dānena saccādhittānaṃ, deyyadhamma¹-pariccāgato cāgādhittānaṃ, deyyapaṭiggāhaka-dāna-deyya-parikkhayesu lobha-dosa-moha-bhaya-vūpasamena upasamādhittānaṃ ya-thārahaṃ yathā-kālaṃ yathā-vidhiṃ dānena paññuttaratāya ca paññādhittānaṃ pāripūri-gataṃ. Iminā nayena ssa pāramitāsu pi caturādhittāna-pāripūri veditabbā. Sabbā hi² pāramiyo sacca-ppabhāvitā cāgābhibyañjitā upasamānubrūhitā paññā-parisuddhā-ti evaṃ caturādhittāna-samudāgatassa Tathāgatassa saccādhittānaṃ. Saccādhittāna-samudāgamena sīla-visuddhi, cāgādhittāna-samudāgamena³ āpadāsu thāmo veditabbo, paññādhittāna-samudāgamena³ ājīva-visuddhi, upasamādhittāna-samudāgamena citta-visuddhi, paññādhittāna-samudāgamena diṭṭhi-visuddhi. Tathā saccādhittāna-samudāgamen'assa samvāsena sīlaṃ veditabbam. Cāgādhittāna-samudāgamena samvohāreṇa soceyyaṃ veditabbam. Upasamādhittāna-samudāgamena⁴ āpadāsu thāmo veditabbo. Paññādhittāna-samudāgamena⁴ sākacchāya paññā veditabbā. Tathā saccādhittāna-samudāgamena aduṭṭho adhivāseti. Cāgādhittāna-samudāgamena aluddho paṭisevati. Upasamādhittāna-samudāgamena abhito⁵ parivajjeti. Paññādhittāna-samudāgamena amūlho vinodeti. Tathā saccādhittāna-samudāgamena c'assa nekkhamma-sukha-ppatti. Cāgādhittāna-samudāgamena paviveka-sukha-ppatti. Upasamādhittāna-samudāgamena upasama-sukha-ppatti. Paññādhittāna-samudāgamena sambodhi-sukha-ppatti dīpitā hoti. Saccādhittāna-samudāgamena vā vivekaja-pītisukha-ppatti. Cāgādhittāna-samudāgamena samādhija - pītisukha - ppatti. Upasamādhittāna-samudāgamena pītiya-kāyasukha-ppatti.⁶ Paññādhittāna-samudāgamena satipārisuddhija-upekkhā-sukha-ppatti. Tathā saccādhittāna-samudāgamena parivāra-sampatti-lakkhaṇa-paccaya-sukha-samāyogo paridīpito hoti avisamvādanato. Cāgādhittāna-samudāgamena santuṭṭhilakkhaṇa-sabhāva-sukha-samāyogo alobha-bhāvato. Upasamādhittāna-samu-

¹ C deyyaphala°.¹⁻⁴ C omits.² C pi.³ C ahita.³⁻⁵ S omits.⁶ C pītiya°.

dāgamena¹ katapuññatā-lakkhaṇahetu-sukha-samāyogo kilesehi anabhibhūta-bhāvato. Paññādhiṭṭhāna-samudāgamena vimuttisampattilakkhaṇa-dukkh'ūpasama-sukhasamāyogo paridīpito hoti, ñāṇa-sampattiyā nibbānādhiḡamanato. Tathā saccādhiṭṭhāna - samudāgamena ariyassa sīla - kkhandhassa anubodha - paṭivedha - siddhi, cāgādhiṭṭhāna - samudāgamena ariyassa samādhi - kkhandhassa, paññādhiṭṭhāna - samudāgamena ariyassa paññakkhandhassa, upasamādhiṭṭhāna-samudāgamena ariyassa vimutti-kkhandhassa anubodha-paṭivedha-siddhi dīpitā hoti. Saccādhiṭṭhāna-paripūraṇena catu-paccaya-siddhi. Cāgādhiṭṭhāna-paripūraṇena sabba-nissagga-siddhi. Upasamādhiṭṭhāna - paripūraṇena indriya - saṃvara - siddhi. Paññādhiṭṭhāna-paripūraṇena buddhi-siddhi. Tena ca nibbāna-siddhi. Tathā saccādhiṭṭhāna-paripūraṇena catu-ariya-saccābhisamaya-paṭilābho, cāgādhiṭṭhāna-paripūraṇena catu-ariya-vamsa-paṭilābho, upasamādhiṭṭhāna-paripūraṇena catu-ariya-vihāra-paṭilābho, paññādhiṭṭhāna-paripūraṇena catu-ariya-vohāra-paṭilābho dīpito hoti.

Aparo nayo. *Bhagavatā*-ti etena sattānaṃ lokiyalok'uttara-sampatti-abhikankhā-dīpanena Tathāgatassa mahā-karuṇā pakāsitā hoti. *Arahātā*-ti etena pahāna-bhāvanā-sampattidīpanena² pahāna-paññā pakāsitā hoti. Tattha paññāya saddhamma-rajjappatti karuṇāya dhamma-saṃvibhāgo. Paññāya saṃsāradukkha-nibbidā, karuṇāya saṃsāradukkha-pahānaṃ.³ Paññāya saṃsāradukkha-parijānaṇaṃ, karuṇāya para-dukkha-paṭikārārambho. Paññāya parinibbānābhimukha-bhāvo, karuṇāya tad-adhiḡamo. Paññāya sayamaṃ tarenaṃ, karuṇāya paresaṃ tarenaṃ. Paññāya Buddhabhāva-siddhi, karuṇāya Buddha-kicca-siddhi. Karuṇāya vā Bodhisatta-bhūmiyaṃ saṃsārābhimukha-bhāvo, paññāya tattha anabhirati. Tathā karuṇāya paresaṃ ahimsanaṃ,⁴ paññāya sayamaṃ⁵ parehi abhāyanaṃ. Karuṇāya paraṃ rakkhanto attānaṃ rakkhati, paññāya attānaṃ rakkhanto paraṃ rakkhati. Tathā karuṇāya aparantapo, paññāya anattantapo. Tena attā-hitāya paṭipannādisu catuttha-puggala-bhāvo siddho

¹ S upasamādha°.

² S pahānasampatti°.

³ S °sahanam.

⁴ S abhiṃsāpanam.

⁵ S omits.

hoti. Tathā karupāya lokanāthatā, paññāya atta-nāthatā. Karupāya c'assa niratābhāvo,¹ paññāya uphamābhāvo.² Tathā karupāya sabba-sattesu janatānuggaho paññānugga-tattā na pana sabbattha viratta-citto, paññāya sabba-dhammesu viratta-citto, karupānugatattā na pana sabba-sattānugahāya pavatto. Yathā hi karupā Tathāgatassa sineha-soka-virahitā³ evaṃ paññā ahaṃkāra-mamaṃkāra-vinimuttā-ti aññamañña-visodhitā parama-visuddhā-ti daṭṭhabbā. Tattha paññā-khettaṃ balāni, karupā-khettaṃ vesārajjāni. Tesu bala-samāyogena parehi na abhibhuyyati, vesārajja-samāyogena parehi abhibhavati. Balehi satthusampadā-siddhi, vesārajjeḥ sāsanasampadā-siddhi. Tathā balehi Buddharatana-siddhi, vesārajjeḥ dhammaratana-siddhi-ti. Ayam ettha *Bhagavatā arahatā*-ti pada-dvayassa attha-yojanāya mukhamatta-dassanaṃ.

Kasmā pañ'ettha *vuttaṃ k'etaṃ Bhagavatā*-ti vatvā puna *vuttaṃ*-ti *vuttaṃ*? Anussava-paṭikkhepena niyama-dassan'-atthaṃ. Yathā hi kenaci parato sutvā *vuttaṃ* yadi pi 'na tantena⁴ *vuttaṃ*, na pi tena ca *vuttaṃ* parena pi *vuttattā*, na ca tantena *vuttameva* api ca kho *suttaṃ* pi, na evamidha.⁵ *Bhagavatā* hi parato asutvā sayambhūṇāpena attanādhigataṃ *vuttaṃ*-ti imassa visesa-dassan'-atthaṃ dvikkhattuṃ *vuttaṃ*-ti *vuttaṃ*. Idaṃ *vuttaṃ* hoti: *vuttaṃ k'etaṃ Bhagavatā* tañca kho *Bhagavatā* ca⁶ *vuttaṃ*, na aññena *vuttameva* 'na *suttaṃ*-ti. Adhika-vacanaṃ hi aññamañña-matthaṃ bodheti-ti, na punarutta-doso. Esa nayo ito paresu pi. Tathā pubba-racanābhāva-dassan'-atthaṃ dvikkhattuṃ *vuttaṃ*-ti *vuttaṃ*. *Bhagavā* hi sammā-sambuddhatāya ṭhānuppattika-ppaṭibhāpena sampatta-parisāya ajjhāsayānurūpaṃ dhammaṃ deseti. Na tassa kāraṇā dānādīnaṃ viya pubba-racanā-kiccaṃ atthi. Ten'etaṃ dasseti *vuttaṃ k'etaṃ Bhagavatā*, tañca kho na pubba-racanā-vasena takka-pariyāhataṃ vimaṃsānucaritaṃ, api ca kho veneyy'ajjhāsayānurūpaṃ ṭhānaso *vuttamevā*-ti. Appaṭivattiya-vacana-bhāvassa dassan'-atthaṃ vā dvikkhattuṃ *vuttaṃ*-ti *vuttaṃ*. Yaṃ hi *Bhagavatā vuttaṃ vuttaṃ*

¹ C ninnatābhāvo, also alternative form in S.

² C unnamā°, also alternative form in S.

³ C virahitatt°.

⁴ C ca jānantena.

⁵ C evameva.

⁶ S va.

eva taṃ na kenaci paṭikkhipitum sakkā akkhara-sampattiyaṃ attha-sampattiyaṃ ca. Vuttaṃ h'etaṃ:—“¹Ekam samayaṃ¹ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ² dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ ³kenaci vā³ samaṇena vā brāhmaṇena vā”-ti.* Aparaṃ pi vuttaṃ:—“Idha bhikkhave āgaccheyya samaṇo vā brāhmaṇo vā nayidaṃ dukkhaṃ ariya-saccaṃ yaṃ samaṇena Gotamena paññattaṃ, ahamidaṃ dukkhaṃ ariya-saccaṃ t̥hapetvā aññaṃ dukkhaṃ ariya-saccaṃ paññāpessāmi-ti n'etaṃ t̥hānaṃ vijjati”-ti† ādi. Tasmā appaṭivattiya-vacana-bhāva-dassan'atthaṃ dvikkhattum *vuttan*-ti vuttaṃ. Athavā, sotūnaṃ attha-nipphādaka-bhāva-dassan'atthaṃ dvikkhattum *vuttan*-ti vuttaṃ. ⁴Yaṃ hi⁴ paresaṃ āsayādiṃ ajānantena asabbaññunā adese akāle vā vuttaṃ, taṃ saccaṃ pi samānaṃ sotūnaṃ attha-nipphādane asaṃmatthatāya avuttaṃ nāma siyā pageva asaccaṃ. Bhagavatā pana sammāsambuddha-bhāvato sammadeva paresaṃ āsayādiṃ desa-kālaṃ attha-siddhiñca jānantena vuttaṃ ekantena sotūnaṃ yathādhipet'-attha-nipphādanato vuttameva, n'atthi tassa avuttattā pariyāyo. Tasmā sotūnaṃ attha-nipphādaka-bhāva-dassan'-atthaṃ pi dvikkhattum *vuttan*-ti vuttaṃ. Api ca yathā na taṃ suttaṃ nāma yaṃ na viññāt' atthaṃ ⁵yaṃ na ca⁵ tathattāya paṭipannaṃ. evaṃ na taṃ vuttaṃ nāma yaṃ na sammā paṭiggahitaṃ. Bhagavato pana vacanaṃ catasso pi parisā sammadeva paṭiggahetvā tathattāya paṭipajjanti. Tasmā sammadeva paṭiggahita-bhāva-dassan'atthaṃ pi dvikkhattum *vuttan*-ti vuttaṃ. Athavā, ariyehi aviruddha-vacanabhāva-dassan'atthaṃ dvikkhattum *vuttan*-ti vuttaṃ. Yathā hi Bhagavā kusalākusala-sāvajjānavajja-bhede dhamme pavattinivattiyo sammati-paramatthe ca avisaṃvādentō vadati, evaṃ Dhammasenāpati-pabbūṭayo ariyā pi bhagavati dharamāne parinibbute ca tass'eva desanaṃ anugantvā vadanti, na tattha nānā-vadakā. Tasmā *vuttam-arāhatā*, tato

* Vin. i, 12; also cf. S. v, 423; Pts. ii, 149, etc.

† S. v, 428 (with some variations).

1-1 S etaṃ.

2 C omits.

3-3 S omits.

4-4 S yaṃhi in *sa*.

5-5 S yañca.

para-bhāge arahatā ariya-saṃghenāpi¹-ti. Evaṃ ariyehi aviruddha-vacana-bhāva-dassan' atthaṃ pi evaṃ vuttaṃ. Athavā, purimehi Sammā-sambuddhehi vuttanaya-bhāva-dassan'atthaṃ pi dvikkhattuṃ *vuttan*-ti vuttaṃ. Sati pi hi² jāti-gottāyu-ppamānādi-visese dasa-balādi-guṇehi viya dhamma-desanāya buddhānaṃ viseso n'atthi. Aññamaññaṃ attanā ca te pubbenāparam aviruddhaṃ yeva vadanti. Tasmā *vuttaṃ h'etaṃ* yathā Buddhe hi attanā ca pubbe idāni pi amhākaṃ Bhagavatā tath'eva *vuttaṃ arahatā*-ti. Evaṃ purima-Buddhehi attanā ca suttantaresu vuttanaya-bhāva-dassan'-atthaṃ pi dvikkhattuṃ *vuttaṃ*. Tena Buddhānaṃ desanāya sabbattha avirodho dīpito hoti. Athavā, *vuttan*-ti yadetam dutiyaṃ padaṃ³ mahatta-bhāva-vacanaṃ⁴ daṭṭhabbaṃ. Idaṃ vuttaṃ hoti: *vuttaṃ h'etaṃ Bhagavatā arahatā* pi⁵ *vuttaṃ ekadhammaṃ bhikkhave*-ti ādikaṃ idāni vuccamāna-vacanan-ti. Athavā, *vuttan*-ti yadetam dutiya-padantara-vacan'atthaṃ,⁶ atha kho vacan'atthaṃ⁷ daṭṭhabbaṃ, ten'evaṃ⁸ niddasseti: *vuttaṃ h'etaṃ Bhagavatā*, tañca kho na vuttamattaṃ, na kathitamattaṃ, atha kho veneyyānaṃ kusalamūlaṃ desitan-ti⁹ attho. Athavā, yadetam *vuttan*-ti dutiyaṃ padaṃ tam vattanatthaṃ.⁷ Ayaṃ hi'ssa attho: *vuttaṃ h'etaṃ Bhagavatā arahatā*, tañca kho na vuttamattaṃ, apica tadattha-jātaṃ vuttaṃ caritan-ti. Tena yathā-vādī Bhagavā tathā-kārī-ti dasseti. Athavā, *vuttaṃ Bhagavatā* vuttaṃ⁸ *arahatā* vuttaṃ yuttenā-ti attho. Athavā, *vuttan*-ti saṃkhepa-kathaṃ uddisanaṃ sandhāyāha. Puna *vuttan*-ti vitthāra-kathā-niddisanaṃ. Bhagavā hi saṃkhepato ca vitthārato ca dhammaṃ deseti. Athavā, Bhagavatā⁹ dūrutta-vacanābhāva-dassan'atthaṃ *vuttaṃ h'etaṃ Bhagavatā*-ti vatvā puna *vuttan*-ti vuttaṃ. Sabbadā ñānānugata-vacī-kammatāya hi Bhagavato savāsana-pahīna-sābba-dosassa akkhalitabyapathassa kadāci pi dūruttaṃ nāma n'atthi. Yathā keci loka satisammo-sena davā vā ravā vā kiñci vatvā attha-paṭiladdha-saññā pubbe

¹ S omīṣe.² C arahanta vuttabhāva°.³ C dutiyaṃ padaṃ tam na padantara vaca°.⁴ C tṭhepanattham.⁵ C tenetaṃ.⁶ C ropitaṃ ti.⁷ C pavattanattham.⁸ S vuttavacanaṃ.⁹ C bhagavato.

vuttam avuttam¹ vā karonti paṭisaṃkharonti, na ca paṭisaṃkharonti vā, na evaṃ Bhagavā. Bhagavā pana nicca-kālam samāhito a-sammosa-dhammo a-sammoha-dhammo ca sabbaññuta-ñāna-samupagulhāya² paṭibhāna-paṭisaṃbhidāya upanīta-mattam³ aparimita-kālam sambhata-puñña-sambhāra-samudāgatehi anañña-sādhāraṇehi visada-visuddhehi karaṇa-viññū-visesehi sotāyatana-rasāyatana-bhūtam supantānam amatavassam vassanto viya sotabba-sāram savanānuttariyam catu-ariya-saccam pakāsento karavikarutamañjunā sareṇa sabhāva-niruttiyā vineyy'-ajjhāsayānurūpam vacanam vadati. N'atthi tattha vālagga-mattam pi akkhalitam,⁴ kuto pana dūruttāvakāso. Tasmā yam Bhagavatā vuttam, tam vuttameva, na avuttam dūruttam vā kadāci hoti-ti dassan'attham *vuttam h'etaṃ Bhagavatā*-ti vatvā puna *vuttamaraḥatā*-ti vuttan-ti na ettha punarutta-doso-ti. Evamettha punarutta-saddassa sātthakatā veditabbā.

Iti me suta-ti ettha *īti*-ti ayaṃ *īti*-saddo hetu-parisaṃāpannādi-pad'attha-pariyāya-pakāra-nidassanāvadhāraṇādi-anek'attha-ppabhedo. Tathā h'esa-“Ruppatī-ti kho bhikkhave tasmā rūpan-ti vuccatī”-ti* ādisu hetu-atthe dissati. “Tasmā⁵ me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā. Kinti me sāvakā dhammadāyādā bhaveyyū, no āmisadāyādā-ti”† ādisu parisamāpanne. “*Iti vā īti* evarūpā nacca-gīta-vādita-visūkadassanā paṭivirato”-ti‡ ādisu ādi-atthe. “Māgandhiyo-ti tassa brāhmaṇassa saṃkhā samañña paññatti vohāro nāmaṃ nāmakamam nāmadheyyam nirutti byanjanamabhilāpo”-ti§ ādisu pad'attha-pariyāye. “Iti kho bhikkhave sappatibhaya bālo appatibhaya paṇḍito, sa-upaddavo bālo anupaddavo paṇḍito, sa-upasaggo bālo anupasaggo paṇḍito”-ti|| ādisu pakāre. “Sabbam¹ atthi-ti kho Kaccāna ayameko anto, sabbam¹ na'tthi-ti kho Kaccāna ayaṃ dutiyo anto”-ti¶ ādisu ni-

* S. iii, 86.

† M. i, 12.

‡ D. i, 5.

§ Niddeśa i, 191 (only the first three words).

|| A. i, 101.

¶ S. ii, 17.

¹ S omits.² C *sambbulho sayam.³ S *mattham.⁴ S avakkha°.⁵ S *mātiha.

dassane. "Atthi idappaccayā jarāmarañan-ti¹? Iti ce vadeyya—'jātipaccayā jarāmarañan-ti' icc'assa vacaniyan-ti"* ādisu avadhāraṇe, sannitṭhāne-ti attho.

†Svāyamidha pakāra-nidassanāvadhāraṇesu daṭṭhabbo. Tattha pakār'atthena *īti*-saddena etamatthaṃ dīpeti: Nānā-naya-nipuṇam-anek'-ajjhāsaya-samuṭṭhānaṃ mattha-byañjana-sampannaṃ vividha-pāṭihāriyaṃ dhammattha-desanā-paṭivedha-gambhīraṃ sabba-sattānaṃ sakasaka-bhāsānurūpato sotapatham-āgacchantam tassa Bhagavato vacanaṃ sabba-ppakāreṇa ko samattho viññātuṃ? Sabbathāmena pana sotukamyataṃ² jānetvā pi *īti me sutaṃ*, mayā pi ekena pakāreṇa sutan-ti. Ittha ca³ ekatta-nānatta-abyāpāra-dhammatā-samkhātā, nandiyūvaṭṭa-tipukkhala-sīhavikilita-disālocana-aṅkusa-samkhātā ca visayādi-bhedena nānā-vidhā nayā nānā-nayā vā⁴ pūligatiyo. tā ca paññatti-anupaññatti-ādi-vasena, saṃkilesa-bhāgiyādi-lokiyādi-tadubhaya-vomissatādi-vasena, kusalādi-vasena, khandhādi-vasena, saṅgahādi-vasena, samaya-vimuttādi-vasena, ṭhapanādi-vasena, kusalamūlādi-vasena, tika-paṭṭhānādi-vasena ca nānappakārā-ti nānā-nayā. Tehi nipuṇam saṅhaṃ sukhumaṃ-ti nānānaya-nipuṇaṃ. Āsaya ca⁵ ajjhāsaya. So ca sassatādi-bhedena apparajakkhatādi-bhedena ca aneka-vidho, att'ajjhāsayaḍiko eva vā aneko ajjhāsaya anek'ajjhāsaya. So samuṭṭhānaṃ upatti-hetu etassā-ti anek'ajjhāsaya-samuṭṭhānaṃ. Kusalādi-attha-sampattiyā tabbimbhāvana-byañjana-sampattiyā saṃkāsa-sana-ppakāsana-vivaraṇa-vibhajana-uttānikaraṇa-paññatti-vasena chahi attha-padehi akkhara-pada-byañjanākāra-nirutti-niddesa-vasena, chahi byañjana-padehi ca samannāgatattā atthabyañjana-sampannaṃ. Iddhi-ādesanānusāsani-bhedena tesu ca ekekassa visayādi-bhedena vividhaṃ bahu-vidhaṃ

* D. ii, 55.

† For the following compare Sumaṅgala-Vilāsini, pp. 27-31; also repeated in Udānatṭhakathā, pp. 9-18 (with some variations). Cf. KhA. 100; MA. 3.

¹ C has the following after this: "iti putṭhena satā Ānanda, atthi-ti'assa vacaniyaṃ. Kimpaccayā jarāmarañanti?" Also in S. fn.

² C sotukāmatam.

³ S omits.

⁴ S nayā vā.

⁵ S va.

pāṭihāriyaṃ etassā-ti vividha-pāṭihāriyaṃ. Tattha paṭipakkha-haraṇato vā¹ rāgādi-kilesāpanayanato pāṭihāriyaṃ-ti atthe sati Bhagavato paṭipakkhā rāgādayo na santi ye haritabbā, puthujjanānaṃ pi vigat'ūpakkilese atthagūṇa-samannāgate citte hata-ppaṭipakkhe iddhi-vidhaṃ pavattati, tasmā tattha pavatta-vohārena ca na sakkā idha pāṭihāriyaṃ-ti vuttaṃ. Yasmā pana mahā-kāruṇikassa Bhagavato veyyya-gatā ca kilesā paṭipakkhā. tasmā tesāṃ haraṇato pāṭihāriyaṃ. Athavā. Bhagavato sāsanaṃ ca paṭipakkhā tiṭṭhiyā; tesāṃ haraṇato pāṭihāriyaṃ. Te hi diṭṭhi-haraṇa-vasena ca diṭṭhi-ppakāsane asamattha-bhāvena iddhi-ādesanānusāsani hi haritā apanītā honti-ti. Paṭi-ti vā pacchā-ti attho. Tasmā samāhite citte vigat'ūpakkilese katakiccena ca pacchāharitabbhaṃ pavattetabban-ti pāṭihāriyaṃ. Attano vā upakkilesesu catuttha-jjhāna-maggena haritesu pacchā-haraṇaṃ pāṭihāriyaṃ. Iddhi-ādesanānusāsaniyo ca vigat'ūpakkilesena katakiccena ca sattahit'atthaṃ puna pavatte-tabbā, hatesu ca attano upakkilesesu para-santāne upakkilesa-haraṇāni honti-ti pāṭihāriyāni bhavanti. Pāṭihāriyameva pāṭihāriyaṃ. Pāṭihāriye vā iddhi-ādesanānusāsani-samudāye bhavaṃ ekekaṃ pāṭihāriyaṃ-ti vuccati. Pāṭihāriyaṃ vā. catuttha-jjhānaṃ maggo ca paṭipakkha-haraṇato. Tattha jātaṃ ²tasmiṃ vā² nimitta-bhūtaṃ tato vā āgatan-ti pāṭihāriyaṃ. Yasmā pana ³tantitanti-attha-tanti-desanā³ vā tadabhisamaya⁴-saṃkhātā hetu-phala-tadubhaya-paṇṇatti-paṭivedha-saṃkhātā vā dhammattha-desanā-paṭivedha-gambhīrā anupacita-sambhārehi sasādīhi viya mahā-samuddo dukkhogālhā alabbha-neyya-pa-tiṭṭhā ca. Tasmā tehi catūhi gambhīra-bhāvehi yuttan-ti dhammattha-desanā-paṭivedha-gambhīraṃ. Eko eva Bhagavato dhamma-desanā-ghoso ekasmiṃ khāṇe pavat-tamāno nānā-bhāsānaṃ sattānaṃ attano⁵ bhāsānaṃ vasaṇa apubbaṃ acarimaṃ gahaṇ'ūpago hutvā atthādhi-gam-āva hoti. Acintevyo hi buddhānaṃ¹ buddhānubhāvo-ti.

¹ S omits.^{2 3} C omits.^{3 3} C tanti atthadesanā, also tantitantidesanā, in fn.⁴ C tabbhārābhi°.⁵ Duplicated in C.

Sabba-sattānaṃ saka-saka-bhāsānurūpato sotapatham-āgacchatī-ti veditabbaṃ.

Nidassan'atthena: Nāhaṃ sayambhū, na mayā idaṃ sacchikatan-ti attānaṃ parimocento *iti me sulā*, mayā pi evaṃ sutan-ti. Iminā idāni vattabbaṃ sakala-suttaṃ nidasseti.

Avadhāran'atthena: "Etadaggaṃ, bhikkhave, mama sāva-kānaṃ bhikkhūnaṃ bahu-ssutānaṃ, ¹yadidaṃ Ānando,¹ gati-mattānaṃ, sati-mattānaṃ, dhiti-mattānaṃ, upatthākānaṃ, yadidaṃ Ānando-ti"* evaṃ Bhagavatā—'Āyasmā Ānando attha-kusalo dhamma-kusalo byañjana-kusalo nirutti-kusalo pubbāpara-kusalo-ti'[†] evaṃ Dhamma-senāpatinā ca pasattha-bhāvānurūpaṃ attano dhāraṇa-balaṃ dassento sattānaṃ sotukamyataṃ janeti, *iti me sulā*, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva na aññathā-ti daṭṭhabban-ti. Aññathā-ti Bhagavato sammukhā sutākārato aññathā, na pana Bhagavatā desitākārato. Acinteyyānu-bhāvā hi Bhagavato desanā, sā na sabbākāreṇa sakkā viññā-tun-ti vutto vāyaṃ'attho. Sutākārā-virujjhanam-eva hi dhāraṇa-balaṃ. Na h'ettha atthantaratā-parihāro dvinnaṃ pi atthānaṃ eka-visayattā. Itarathā hi thero Bhagavato desanāya sabbathā paṭiggahaṇe samattho asamattho vā-ti² āpaj-jeyyā-ti.

Me-saddo tīsu atthesu dissati. Tathāhi'ssa—'Gāthābhi-gītaṃ me abhojaneyyaṃ"-ti[†] ādisu me³ mayā-ti attho. "Sādhu me, bhante, Bhagavā saṃkhittena dhammaṃdesetū"[§] ti ādisu mayhan-ti attho. "Dhamma-dāyādā me, bhikkhave, bhavathā-ti"^{||} ādisu mamā-ti attho. Idha pana 'mayā sutan'-ti ca 'mama sutan'-ti ca attha-dvaye yujjati. Ettha ca 'yo paro na hoti so attā'-ti evaṃ vattabbe niya-ka'jjhatta-saṃkhāte saka-santāne vattanato tividho pi me-saddo yadipi ekasmiṃ yeva atthe dissati, karaṇa-sampadā-nādi-visesa-saṃkhāto pan'assa vijjat'evāyaṃ attha-bhedo-ti āha me-saddo tīsu atthesu dissati-ti.

* A. i, 24-5.

† A. iii, 201.

‡ S. i, 167; Sn. 81.

§ S. iii, 35; iv, 63.

|| M. i, 12.

Sutan-ti ayam *suta*-saddo sa-upasaggo ca anupasaggo ca gamana-vissuta-kilinn'ūpacitānuyutta-sotaviññeyya-sota-dvārānusāravīññātādi anek'attha-ppabhedo. Kiñcāpi hi kiriyā-visesako upasaggo, jotaka-bhāvato pana sati pi tasmim *suta*-saddo eva tantamattham vadatī-ti anupasaggassa *suta*-saddassa atth'uddhāreṇa sa-upasaggo pi udāhariyati. Tattha-
 "Senāya *pasuto*"-ti* ādisu gacchanto-ti attho. "*Suta*-dhammassa passato"-ti† ādisu vissuta-dhammassā-ti attho. "*Avassutā avassutassā*"-ti‡ ādisu kilesena kilinnākilinnassā-ti attho. "Tumhehi puññaṃ *pasutaṃ* anappakan"-ti§ ādisu upacitan-ti attho. "Ye jhāna-*pasutā* dhīrā"-ti|| ādisu jhānānuyuttā-ti attho. "Diṭṭhaṃ *sutaṃ* mutan"-ti¶ ādisu sota-viññeyyan-ti attho. "*Suta*-dharo *suta*-sannicayo"-ti** ādisu sota-dvārānusāra-viññāṇa-dharo-ti attho. Idha pan'assa sota-dvārānusāreṇa upadhāritan-ti vā upadhāraṇan-ti vā attho. *Me*-saddassa hi mayā-ti atthe sati, *īti me sutaṃ*, mayā sota-dvārānusāreṇa upadhāritan-ti attho. Mamā-ti atthe sati, *īti mama sutaṃ*, sota-dvārānusāreṇa upadhāraṇan-ti attho.

Evam-etesu tīsu padesu, yasmā *suta*-sadda-sannidhānena¹ ²ca tena² *īti*-saddena savana-kiriyā-jotakena bhavitabbaṃ, tasmā *īti*-ti sotaviññāṇādi-viññāṇakicca-nidassanaṃ. *Me*-ti vutta-viññāṇa-samaṅgī-puggala-nidassanaṃ. Sabbāni pi vākyāni evamkār'attha-sahitāni yeva avadhāraṇa-phalattā.³ Tena *sutan*-ti assavana-bhāva-ppaṭikkhepato anūnāviparīta-ggahaṇa-nidassanaṃ. Yathā hi *sutaṃ* *sutan*-ti vattabbataṃ arahati, taṃ sammā *sutaṃ* anūna-ggahaṇaṃ aviparīta-ggahaṇaṇca hotī-ti. Athavā, sadd'antar'atthā-mohana-vasena⁴ saddo atthaṃ vadatī-ti. Yasmā *sutan*-ti etassa asutaṃ na hotī-ti ayam-attho, tasmā *sutan*-ti assavana-bhāva-ppaṭikkhepato anūnāviparīta-ggahaṇa-nidassanaṃ. Idaṃ vuttaṃ hoti: *īti me sutaṃ*, na diṭṭhaṃ, na sayambhū-ñāṇena sacchikataṃ, na aññathā vā upaladdhaṃ, tañca sammadevā-ti. Avadhā-

* (?) † Vin. i, 3.

‡ Khuddakapāṭha, 6; KhA. 215.

¶ M. i, 4, 135; A. ii, 23; Sn. 1086.

‡ Vin. iv, 213.

|| DhP. 27, 181.

** M. i, 213; A. ii, 23.

¹ C °dhāne.

² C °phalanti.

³ C payuttana.

⁴ C °tthājotana vasena.

raṇ'atthe vā *īi*-sadde ayamattha-yojanā-ti:—tadapekkhassa *sula*-saddassa niyam' attho sambhavatī-ti asavana-bhāva-ppatikkhepo anūnāviparita-ggahaṇa-nidassanatā ca veditabbā. Evaṃ savana-hetu savanavisesa-vasena padattayassa attha-yojanā katā-ti datṭhabbam.

Tathā *īi*-ti sota-dvārānusāreṇa pavattāya viññāṇa-vīthiyā nānattha-byañjana-ggahaṇato nāna-ppakāreṇa ālambāṇe pavatti-bhāva-ppakāsanam ākār'attho *īi*-saddo-ti katvā. *Me*-ti atta-ppakāsanam. *Sulan*-ti dhamma-ppakāsanam ya-thā-vuttāya viññāṇa-vīthiyā pariyatti-dhamm-ārammaṇattā. Ayaṃ h'ettha saṃkhepo:—nāna-ppakāreṇa ārammaṇe pavattāya viññāṇa-vīthiyā kāraṇa-bhūtāya mayā na aññam katam, ayaṃ dhammo suto-ti. Tathā *īi*-ti nidassita-ppakāsanam nidassan' attho *īi*-saddo-ti katvā, nidassetabbassa nidassitabba-bhāvābhāvato. Tasmā *īi*-saddena sakalam pi suttaṃ paccāmaṭṭhan-ti¹ veditabbam. *Me*-ti puggala-ppakāsanam. *Sulan*-ti puggala-kicca-ppakāsanam. *Sula*-saddena hi labbhamānā savana-kiriyā savana-viññāṇa-ppabandha-ppaṭibaddhā. Tattha ca puggala-vohāra-sahite² dhamma-ppabandhe savana-kiriyā labbhati. Tassāyaṃ saṃkhep' attho:—yaṃ suttaṃ niddisissāmi taṃ mayā *īi* *sulan*-ti. Tathā *īi*-ti yassa citta-santānassa nānārammaṇassa pavattiyā nānattha-byañjana-ggahaṇam hoti, tassa nānākāra-niddeso, ākār'attho *īi*-saddo-ti katvā. *īi*-ti hi ayaṃ ākāra-paññatti dhammānam tantaṃ pavatti-ākāram upādāya paññāpetabba-sabhāvattā. *Me*-ti kattu-niddeso. *Sulan*-ti visaya-niddeso. Sotabbo hi dhammo savana-kiriyā kattu-puggalassa savana-kiriyā-vasena pavatti-tṭhānam hoti. Etāvata nāna-ppakāra-ppavattena citta-santānena taṃ samaṅgino kattu-visaya-ggahaṇe sannitṭhānam dassitaṃ hoti. Athavā, *īi*-ti puggala-kicca-niddeso. Sutānam hi dhammānam gahitākārassa nidassanassa avadhāraṇassa vā pakāsa-bhāvena *īi*-saddena tad-ākārādi-dhāraṇassa puggala-vohār' upādāna-dhamma-byāpāra-bhāvato puggala-kiccaṃ nāma nidditṭham hotī-ti. *Sulan*-ti viññāṇa-kicca-niddeso. Puggala-vādino pi hi savana-kiriyā viññāṇa-nirapekkhā na hotī-ti. *Me*-ti

¹ C parama.^o

² C 'rahite.

ubhaya-kicca-yutta-puggala-niddeso. *Me*-ti hi sadda-ppa-vatti ekanten'eva suta-visesa-visayā viññāpa-kiccañca tatth'eva samodahitabban-ti. Ayaṃ pan'ettha saṃkhepo:— mayā savana-kicca-viññāpa-samañginā puggalena viññāpa-vasena laddha-savana-kicca-vohāreṇa¹ *sulan*-ti.

Tathā² *ī*-ti ca *me*-ti ca sacchikatṭha-paramattha-vasena avijjamāna-paññatti. Sabbassa hi saddādhiḡamaniyassa atthassa paññatti-mukhen'eva paṭipajjitabbattha³ sabba-paññattinañca⁴ vijjamānādisu chasveva paññattisu avirodho.⁵ Tasmā yo māyā-marīci-ādayo viya abhūt'attho anussavādihi gahetabbo viya anuttam'attho⁶ ca⁷ na hoti, so rūpa-saddā-diko ruppanānubhāvanā-diko⁸ ca paramattha-sabhāvo sacchikatṭha-paramattha-vasena vijjati. Yo⁹ pana *ī*-ti ca *me*-ti ca vuccamāno¹⁰ ākāra-di¹¹attho, so¹² a-paramattha-sabhāvo sacchikatṭha-paramattha-vasena anupalabbhamāno avijjamāna-paññatti nāma. Kim-ettha taṃ paramatthato atthi, yaṃ *ī*-ti vā *me*-ti vā niddesaṃ labhettha? *Sulan*-ti vijjamāna-paññatti. Yaṃ hi taṃ sotena upaladdhaṃ, taṃ paramatthato vijjamānan-ti. Tathā *ī*-ti sotapatham-āgate dhamme upādāya tesam upadhāritākārādīnaṃ paccāmasana-vasena. *Me*-ti santati-pariyāpanne khandhe kāraṇādi-visesa-visiṭṭhe upādāya vattabbato upādāya-paññatti. *Sulan*-ti diṭṭhādīni upanidhāya vattabbato upanidhāya-paññatti. Diṭṭhādi-sabhāva-rahite saddāyatane pavattamāno pi suta-vohāro dutiyaṃ tatiyan-ti ādiko¹³ viya¹⁴ paṭhamādīni yaṃ¹⁵ diṭṭhamuta-viññāta-nirapekkhaṃ, na taṃ *sulan*-ti viññeyyattā diṭṭhādīni upanidhāya vattabbo hoti-ti¹⁶ asutaṃ na hoti-ti hi¹⁷ *sulan*-ti pakāsito yaṃ-attho-ti.¹⁸

¹ S °ssavanakicca°.

² C 'tattha.

³ S paṭipatti-.

⁴ S paññattinañca.

⁵ C avirodho.

⁶ C anumān'attho.

⁷ C pi.

⁸ C 'nānussavanādi°.

⁹ C so.

¹⁰ C pavucca°.

¹¹⁻¹² C omits.

¹³ C ādi.

¹⁴⁻¹⁵ C paṭhamādīni nissāya.

¹⁶ After this C has — "sutatthā niddisiyanti. Sutanti vacanena asammosan dīpeti sutākārassa yathāvato dīpanato, na hi sammūlho nānā-ppakāra-paṭibhedasamattho hoti, lobhappahānādi-vasena nānū-ppakārā duppaṭivedhatthā suttantā-ti," much of which occur below with variations and order changed.

¹⁷ S omits.

¹⁸ C hotiti.

Ettha ca *īṭ*-ti vacanena a-sammohaṃ dīpeti. Paṭividdhā hi atthassa pakāra-visesā *īṭ*-ti idha āyasmatā Ānandena pac-cāmaṭṭhā, ten' assa asammoho dīpito hoti. ¹Na hi sammūlho nāna-ppakāra-ppaṭivedha-samattho hoti. Lobha-ppahānādi-vasena nāna-ppakārā duppaṭividdhā ca sutan-ti niddisiyanti. *Sutan*-ti vacanena asammohaṃ dīpeti sutākārassa yathāvato dassiyamānattā.¹ Yassa hi sutam muṭṭhaṃ hoti, na so kālantare 'mayā sutan' -ti paṭijānāti. Icc'assa asammohena sammohābhāvena paññāya eva vā savana-kāla-sambhūtāya taduttari-kāla-paññā-siddhi. Tathā asammohena² sati-siddhi. Tattha paññā-pubbaṅgamāya satiyā byañjanāva-dhāraṇa-samatthatā. Byañjanānaṃ hi paṭivijjhitabbo ākāro nātigambhīro yathāsputa-dhāraṇam-eva tattha karaṇīyan-ti satiyā byāpāro adhiko. Paññā tattha guṇa-bhūtā hoti, paññāya sati²-pubbaṅgamā-ti katvā. Sati-pubbaṅgamāya paññāya attha-paṭivedha-samatthatā. Atthassa hi paṭivijjhitabbo ākāro gambhīro-ti, paññāya byāpāro adhiko. Sati tattha guṇa-bhūtā hoti, satiyā pubbaṅgamā-ti katvā. Tadubhaya - samatthatā - yogena attha - byañjana - sampannassa dhamma-kosassa anupālana-samatthatāya Dhamma-bhaṇḍā-gārikatā-siddhi.

Aparo nayo. *Īṭ*-ti vacanena yoniso-manasikāraṃ dīpeti. Tena vuccamāna-ākāra-nidassanāvadhāraṇ' atthānaṃ upari vakkhamānaṃ nāna-ppakāra-ppaṭivedha-jotakānaṃ ayiparītakānaṃ aviparīta-saddhamma-visayattā. Na hi ayoniso-manasikaroto nāna-ppakāra-ppaṭivedho sambhavati. *Sutan*-ti vacanena avikkhepaṃ dīpeti. Nidāna-pucchā-vasena pakaraṇa-ppattassa vakkhamānassa suttassa savanaṃ na samādhānam-antarena sambhavati, vikkhitta-cittassa savanābhāvato. Tathā hi vikkhitta-citto puggalo sabba-sampattiyā vuccamāno pi 'na mayā sutam, puna bhaṇathā' -ti vadati. Yonisoma-nasikāreṇa c'ettha atta-sammāpanidhiṃ pubbe kata-puñña-taṇha sādheti, sammā-appaṇihitattassa pubbe akata-puññassa vā tad-abbāvato. Avikkhepeṇa saddhamma-savanaṃ sappuris' upassayaṇa sādheti, asutavato sappuris' upassaya-

¹⁻² This portion occurs in C in the quotation noted above under fn. 14. The order is not maintained, and there are variations also.

² S "moḥaṇa.

² S omits.

rahitassa ca tad-abhāvato. Na hi vikkhitta-citto saddhammam sotum sakkoti, na ca sappurise anupassayamānassa savanam atthi.

Aparo nayo. Yassa citta-santānassa nānākāra-ppavattiyā nānattha-byañjana-ggahanam hoti, tassa nānākāra-niddeso-ti vuccati.¹ Yasmā ca so Bhagavato vacanassa attha-byañjanappabhedha-pariccheda-vasena sakala-sāsana-sampatti-ogāhanena niravasasa-parahita-pāripūri-kāraṇa-bhūto, evaṃ bhaddako ākāro na sammā-appaṇihit' attano pubbe akatapuññassa vā hoti, tasmā iñ-ti iminā bhaddakena ākāreṇa pacchima-cakka-dvaya-sampattim attano dipeti: *sutan-ti* savana-yogena purima-cakka-dvaya-sampattim. Na hi appaṭirūpe dese vasato sappuris' upassaya-rahitassa vā savanam atthi. Icc'assa pacchima-cakka-dvaya-siddhiyā āsaya-suddhi siddhā hoti. Sammā paṇihitatto pubbe ca kata-puñño visuddhāsayo hoti, tad-avisuddhi-hetūnam kilesānam dūri-bhāvato. Evam² hi vuttam—

“Sammā paṇihitam cittam seyyaso nam tato kare”-ti.*

“Kata-puñño'si tvam, Ānanda: padhānam-anuyuñja: khippam hohisi³ anāsavo”-ti† ca. Purima-cakka-dvaya-siddhiyā payoga-suddhi. Paṭirūpa-desa-vasena hi sappuris' upassayena ca sēdhūnam diṭṭhānugati-āpajjanena pi visuddhappayogo hoti. Tāya ca āsaya-suddhiyā adhigama-byattisiddhi, pubbe eva tanhā-diṭṭhi-samkilesānam visodhitattā. Payoga-suddhiyā āgama-byattisiddhi. Suparisuddha-kāyavaci-payogo hi vipphaṇisārābhāvato a-vikkhitta-citto pariyattiyam viśārado hoti. Iti payog' āsaya-suddhassa āgamādhigama-sampannassa vacanam aruṇ'uggamanam viya suriyassa udayato, yoniso-manasikāro viya ca kusala-dhammassa arahati Bhagavato vacanassa pubbañgamam bhavitun-ti tñāne nidānam tñapento iñ me *sutan-ti* ādim-āha.

Aparo nayo. Iñ-ti iminā pubbe vutta-nayena nāna-ppakāra-ppaṭivedha-dīpakena attano attha-paṭisambhidā-paṭi-

* Dh. 6, 43.

† D. ii, 144.

¹ C vuttam.

² C tathā.

³ C hohi.

bhāpa-paṭisaṃbhidā-sampatti-sabbhāvaṃ dīpeti. *Sutan*-ti iminā *īti*-sadda-sannidhānato vakkhamānāspekkhāya vā sotabba-bheda-paṭivedha-dīpakena dhamma-nirutti-paṭisaṃbhidā-sampatti-sabbhāvaṃ dīpeti. *Iti*-ti ca idaṃ vuttanāyena' eva yoniso-manaṣikāra-dīpakam vacanam bhāsamāno — 'ete mayā dhammā manasānupekkhitā, dīṭṭhiyā suppaṭi-viddhā'-ti dīpeti. Pariyatti-dhammā hi 'idha sīlam kathitam, idha samādhi, idha paññā ettakā ettha anusandhiyo'-ti ādinā nayena,¹ manasā anupekkhitā anusavākāra-parivitakka-parisaṃbandhitāya dhamma-nijjhāna-khanti-bhūṭāya nīṭa-pariññā-saṃkhātāya vā dīṭṭhiyā tattha tattha vutta-rūpārūpa-dhamme 'iti rūpaṃ, ettakaṃ rūpaṃ'-ti ādinā nayena suṭṭhu vavaṭṭhapetvā paṭi-viddhā attano ca paresaṇca hita-sukhāvahā honti-ti. *Sutan*-ti idaṃ savana-yoga-dīpakam vacanam bhāsamāno, 'bahū mayā dhammā sutā dhatā vacasā paricitā'-ti dīpeti. Sotāvadhāna-ppaṭibaddhā hi pariyatti-dhammassa savana-dhāraṇa-paricayā. Tad-ubhayena pi dhammassa svākkhātā-bhāvena attha-byañjana-paripūrim dīpento savane ādaraṃ janeti. Attha-byañjana-paripunnam hi dhammam ādareṇa asupanto mahato hitāya paribāhiro hoti-ti ādaraṃ janetvā sakkaccaṃ dhammo sotabbo-ti.²

Iti me sutan-ti iminā pana sakalena vacanena āyasmā Ānando Tathāgata-ppaveditam dhamma-vinayaṃ attano adahanto asappurisa-bhūmiṃ atikkamati, sāvakattaṃ paṭijānanto sappurisa-bhūmiṃ okkamati, tathā³ asaddhammā cittaṃ vutṭhāpeti, saddhamme cittaṃ paṭiṭṭhāpeti, 'kevalaṃ sutam-ev' etaṃ mayā, tassa' eva pana Bhagavato vacanan'-ti dīpento attānaṃ parimoceti, Satthāraṃ apadisati, Jīna-vacanam appeti, dhamma-nettiṃ paṭṭhapeti. Api ca, *īti me sutan*-ti attanā uppādita-bhāvaṃ appaṭijānanto, purima-vacanam⁴ vivaranto, 'sammukhā paṭiggahitam idaṃ mayā tassa Bhagavato catu-vesārajja-visāradassa dasabala-dhārassa āsambhaṇṭhānaṭṭhāyino sīha-nāda-nadino sabba-satt' uttamassa dhamm' issarassa dhamma-rājassa dhammādhīpatino dhamma-dīpessa dhamma-saraṇassa saddhamma-vara-cakkavattino Sammā-sambuddhassa, 'na ettha atthe vā dhamme vā pade

¹ C omits.² S omits.³ C 'savanaṃ, also in fn., S.

vā byañjane vā kaṅkhā vā vimati vā kattabbā'-ti sabba-deva-manussānaṃ imasmiṃ dhamma-vinaye assaddhiyaṃ vināseti, saddhā-sampadaṃ uppādeti. Ten' etaṃ vuccati—

Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane
Iti¹ me sutaṃ icc' evaṃ vadaṃ Gotama-sāvako-ti.

Etthāha-'kasmā pan' ettha yathā aññesu suttesu evaṃ me sutaṃ, ekaṃ samayaṃ Bhagavā²-ti ādinā kāla-dese apadisitvā va nidānaṃ bhāsitaṃ, evaṃ na bhāsitan'-ti? Apare tāva āhu-'na pana thereṇa bhāsitaṭṭā.' Idaṃ hi nidānaṃ āyasmatā Ānandena na paṭhamam bhāsitaṃ. Khujjuttarāya pana Bhagavatā upāsikāsu ca³ bahussuta-bhāvena etad-agge ṭhapitāya sekkha-paṭisambhida-ppattāya ariya-sāvikāya Sāmāvatī-pamukhānaṃ pañcannaṃ itthi-satānaṃ paṭhamam bhāsitaṃ.* Tatrāyaṃ anupubbi-kathā:—

Ito kira kappa-sata-sahasā-matthake Padumuttaro nāma Sammā-sambuddho loke uppajjitvā pavattita⁴-vara-dhamma-cakko Haṃsavatīyaṃ viharati.† Ath' eka-divasaṃ Haṃsavatīyaṃ ekā kuladhītā Satthu dhamma-desanaṃ⁵ sotuṃ gacchanti upāsikāhi saddhiṃ āramaṃ gatā Satthāraṃ ekaṃ upāsikaṃ bahu-ssutānaṃ etad-agge ṭhapentaṃ disvā, adhi-kāraṃ katvā taṃ ṭhān' antaraṃ paṭṭhesi. Satthā pi naṃ byākāsi,—'anāgate Gotamassa nāma Sammā-sambuddhasa sāvikā⁶ upāsikā⁶ bahussutānaṃ aggā bhavissasī'-ti. Tassā yāvajjvaṃ kusalaṃ katvā deva-loke nibbattitvā, puna manus-sesū-ti, evaṃ deva-manussesu saṃsarantiyā kappa-sata-sahasā⁶ atikkante,⁷ atha imasmiṃ Bhadda-kappe amhākaṃ Bhagavato kāle deva-lokato cavitvā Ghosita-seṭṭhissa gehe dhātiyā kucchismiṃ paṭisandhiṃ gaṇhi. Uttarātissā nāmaṃ akamsu. Sā jāta-kāle khujjā ahoṣi-ti Khujjuttarā tveva paññāyittha. Sā aparabhāge Ghosita-seṭṭhinā rañño Udenassa Sāmāvatīyā dinna-kāle tassā paricārīka-bhāvena dinnā rañño Udenassa antepure vasati. Tena ca samayena Kosambiyaṃ

* Vide Dh. A. i, (Pt. ii.), pp. 308-10; Divy. 529-30; 575-76; P.J. ii, 543; A. A. i, 418 ff.

† J. i, 37.

¹ S evaṃ.

² S omīṭṭa.

³ C pavatta°.

⁴ S desanaṃ.

⁵ C 'kānaṃ.

⁶ C 'saṃ.

⁷ C 'kantaṃ.

Ghosita-setṭhi-Kukkuṭa-setṭhi-Pāvārika-setṭhino Bhagavan-
 taṃ uddissa tayo vihāre kāretvā janapada-cārikaṃ carante
 Tathāgate Kosambī-nagaraṃ sampatte Buddha-ppamu-
 khassa bhikkhu-saṃghassa¹ vihāre niyyādetvā mahā-dānāni
 pavattesuṃ. Māsamattaṃ pi atikkami.* Atha nesaṃ etad-
 ahoṣi—‘Buddhā nāma sabba-lokānukampakā aññesaṃ pi
 okāsaṃ dassāma’-ti. Kosambī-nagara-vāsino pi janassa
 okāsaṃ akāmsu. Tato paṭṭhāya nāgarā vithisabhāgena
 gaṇasabhāgena mahā-dānaṃ denti. Ath’eka-divasaṃ Satthā
 bhikkhu-saṃgha-parivuto Mālākāra-jetṭhakassa gehe nisīdi.
 Tasmim̐ khaṇe Khujjuttarā Sāmāvatīyā pupphāni gahetuṃ
 atṭha kahāpaṇe ādāya taṃ gehaṃ agamāsi. Mālākāra-
 jetṭhako taṃ disvā, ‘Amma Uttare, ajjat uyhaṃ pupphāni
 dātuṃ khaṇo n’atthi, ahaṃ Buddha-ppamukhaṃ bhikkhu-
 saṃghaṃ parivisāmi, tvaṃ pi parivesanāya sahāyikā hohi,
 evaṃ kate² paresaṃ veyyāvacca-karaṇato muccissasī’-ti āha.
 Tato Khujjuttarā Buddhānaṃ bhattagge veyyāvaccaṃ akāsi.
 Sā³ Satthārā upanisinna-kathā-vasena kathitaṃ sabbaṃ
 dhammaṃ uggaṇhi, anumodanaṃ pana sutvā sotāpatti-phale
 patiṭṭhāsi. Sā⁴ aññesu divasesu cattāro va⁵ kahāpaṇe datvā
 pupphāni gahetvā gacchati. Tasmim̐ pana divase diṭṭha-
 sacca-bhāvena parasantake cittaṃ anuppādetvā atṭhāpi ka-
 hāpaṇe datvā⁶ pacchim̐ pūretvā⁶ pupphāni gahetvā Sāmāvatīyā
 santikaṃ agamāsi. Atha naṃ sā pucchi,—‘Amma Uttare,
 tvaṃ aññesu divasesu na bahūni pupphāni āharasi, aṇṇa
 bahukāni, kinno rājā uttaritaraṃ pasanno’-ti? Sā musā
 vattuṃ abhabbatāya, atṭhe attanā kataṃ anigūhitvā sab-
 baṃ kathesi. ‘Atha kasmā aṇṇa bahūni āharitāni’-ti ca
 vuttā,—‘ajjāhaṃ Sammā-Sambuddhassa dhammaṃ sutvā
 amataṃ sacchākāsim̐, tasmā tumhe na vañcemī’-ti āha.
 Taṃ sutvā,—‘Are duṭṭha-dāsi, ettakaṃ kēlaṃ tayā gahite
 kahāpaṇe dehi’-ti atajjetvā pubba-hetunā codiyamānā, ‘amma
 tayā pītaṃ amataṃ amhe pi pāyehi’-ti vatvā, ‘tena hi maṃ

* Vide A.A. i, 438-40.

¹ S saṃghassa.

⁴ C tā.

² C ito.

⁵ C omits.

³ S omits.

⁶⁻⁶ S omits.

nahāpehi'-ti vutte, soḷasahi gandhodaka-ghaṭehi nahāpetvā, dve maṭṭha-sātake dāpesi. Sā ekaṃ nivāsetvā, ekaṃ ekaṃ-saṃ¹ pārupitvā, āsanam paññāpetvā, āsane nisīditvā, vicitra-vijjanim ādāya nīcāsanesu nisinnāni pañca mātugāma-satāni āmantetvā, sekkha-paṭisambhidāsu ṭhatvā, Satthārā desita-niyāmen' eva tāsam dhammam desesi. Desanāvasāne tā sabbā sotāpatti-phale patitṭhahiṃsu. Tā sabbā pi Khujjut-taram vanditvā,—‘Amma, ajja paṭṭhāya tvaṃ kiliṭṭha-kammaṃ mā kari, amhākaṃ mātutṭhāne ācariya-tṭhāne tiṭṭhāhi'-ti garu-tṭhāne ṭhapayiṃsu.

Kasmā pan' esā dāsī hutvā nibbattā-ti²? Sā kira Kassapa-Sammā-sambuddha-kāle Bārāṇasiyam setṭhi-dhītā hutvā nibbattā, ekāya khīṇāsava-ttheriyā upaṭṭhāka-kulam gatāya 'etamme ayye pasādhana-peḷikaṃ dethā'-ti veyyāvaccam kāresi. Therī pi 'adentiyā mayi āghātam uppādetvā niraye nibbattissati, dentiyā paresam dāsī hutvā nibbattissati' niraya-santāpato dāsibhāvo seyyo-ti anudayaṃ paṭicca, tassā vacanam akāsi. Sā tena kammena pañca jāti-satāni paresam dāsī-yeva hutvā nibbatti.

Kasmā pana khujjā ahosi? Anuppanne kira Buddhe Bārāṇasi-rañño gehe vasanti ekaṃ rāja-kulūpakam Pacceka-Buddham thokam khujja-dhātukam disvā attanā sahavāsīnam mātu-gāmānam purato parihāsam karonti yathā-vajjam keḷivasena khujjākāram dassesi. Tasmā khujjā hutvā nibbatti.

Kim pana katvā mahā-paññā jātā-ti? Anuppanne kira² Buddhe Bārāṇasi-rañño gehe vasanti atṭha pacceka-Buddhe Rāja-gehato Uṇhapāyāsassa pūre patte parivattetvā parivattetvā gaṇhante disvā attano santakāni atṭha danta-valayāni idha ṭhapetvā gaṇhathā-ti adāsi. Te tathā katvā olokesum. 'Tumhākaññev'etāni pariccattāni gahetvā gacchathā'-ti āha. Te nandamūlakapabbhāram agamaṃsu. Ajjā pi tāni valayāni arogān'eva. Sā tassa nissandena mahāpaññā jātā.

Atha naṃ Sāmāvatī-pamukhāni pañca itthi-satāni, 'Amma, tvaṃ divase divase² Satthu-santikam gantvā Bhagavatā-desitam dhammam sutvā amhākaṃ desehi'-ti vadiṃsu. Sā tathā koronti apara-bhāge Tipiṭṭaka-dharā jātā. Tasmā

naṃ Satthā “ Etadaggaṃ bhikkhave mama sāvikanāṃ bahu-
ssutānaṃ upāsikānaṃ yad idaṃ Khujjuttarā ”-ti* etad-agge
ṭhapesi. Iti upāsikā bahussuta-bhāvena Satthārā etad-agge
ṭhapitā paṭisambhidappattā Khujjuttarā ariya-sāvikā Sat-
thari Kosambiyaṃ viharante kālena kālaṃ Satthu-santikaṃ
gantvā, dhammaṃ sutvā. antepuraṃ gantvā, Sāmāvatī-
pamukhānaṃ pañcannaṃ itthī-satānaṃ ariya-sāvikānaṃ
Satthārā-desita-niyāmena yathā-sutaṃ dhammaṃ kathenti
attānaṃ parimocetvā Satthu-santike suta-bhāvaṃ pakāsentī
vuttaṃ h’etaṃ Bhagavutā vuttam-arahatū-ti me sudan-ti ādi¹
nidānaṃ āropesi.

Yasmā pana tasmaiṃ yeva nagare Bhagavato sammukhā
suvā tad ahe’va tāya tāsāṃ bhāsitaṃ, tasmā ekaṃ samayaṃ
Bhagavā Kosambiyaṃ viharatī-ti kāla-desāṃ apadisituṃ
puyojana-sambhavo va n’atthi vā supākāṭa-bhāvato. Bhik-
khuniyo-passū santike imāni suttāni gaṇhiṃsu. Evaṃ param-
parāya bhikkhūsu pi tāya āropitaṃ nidānaṃ pākāṭaṃ ahosi.
Ath’ āyasmā Ānando Tathāgatassa parinibbānato apara-bhāge
Sattapaṇṇa-guhāyaṃ Ajātasuttunā kārāpīte saddhamma-
maṇḍape Mahākassapa-ppamukhasa vasigaṇassa majjhe nisī-
ditvā dhammaṃ saṅgāyanto imesaṃ suttānaṃ nidānassa
dvaḷhakaṃ² pariharanto tāya āropita-niyāmen’eva nidānaṃ
āropesi-ti. Keci paṇ’ ettha bahūpakāre papañcenti. Kiṃ
tehi ?

Api ca nānā-nayehi saṅgīti-kārā dhamma-vinaye saṅgā-
yiṃsu. Anubuddhā hi dhamma-saṅgāhaka-mahātherā. Te
sammadeva dhamma-vinayassa saṅgāyanākāraṃ jānantā
katthaci ‘ evam-me sutan ’-ti ādinā, katthaci ‘ tena samayenā ’-
ti ādinā, katthaci gāthā-bandha-vasena nidānaṃ ṭhapentā,
katthaci sabbenā sabbaṃ nidānaṃ aṭhapentā vagga-saṅgahādi-
vasena dhamma-vinayaṃ saṅgāyiṃsu. Tattha idha *vuttaṃ h’-*
etan-ti ādinā nidānaṃ ṭhapetvā saṅgāyiṃsu. (Kiñci) sutta-
geyyādi-vasena nav’ aṅgam-idaṃ Buddha-vacanaṃ yathā-
c’etaṃ evaṃ sabbesaṃ-pi Sammā-sambuddhānaṃ. *Vuttaṃ-*
h’etan appakañca nesaṃ ahosi suttaṃ geyyan-ti-ādi. Tattha

* A. i, 26.

¹ S omits.

² S dvadhātam.

Iti-vuttak'aṅgassa aññaṃ kiñci na paññāyati tabbhāva-nimittam t̐apetvā vuttam h' etam—pe—me sutan-ti imam¹ vacanam. Tenāhu atthakathācariyā vuttañ-h' etam Bhagavatlā-ti ādi-naya-ppavattā dvādas-uttara-sata-suttantā Iti-vuttakan-ti. Tasmā Satthu adhippāyam jānantehi dhamma-saṅgāhakehi ariya-sāvikāya pi vā imesaṃ suttānaṃ Iti-vuttak' aṅga-bhāva-nāpanattham iminā va nayena nidānam t̐apitan-ti veditabbam.

Kim-attham pana dhamma-vinaya-saṅgahe kariyamāne nidāna-vacanam vuttam²? Nanu Bhagavatā bhāsita-vacanaś' eva saṅgaho kātabbo-ti? Vuccate, desanāya t̐hiti-asammosa-saddheyyabhāva-sampādanattham. Kāla-desadesaka-parisā-padeschi upanibandhitvā t̐apitā hi desanā cira-t̐hitikā hoti, asammosa-dhammā saddheyyā ca. Desakāla-kattu-hetu-nimittchi upanibandho viya vohāra-viniccayo. Ten' eva ca āyasmatā Mahā-Kassapena Brahmajāla-Mūla-pariyāya-suttādīnaṃ desanādi-pucchāsu³ katāsu tāsūṃ visajjanam karontena Dhamma-bhaṇḍāgārikena evam-me sutan-ti ādinā nidānam bhāsitam. Idha pana desa-kūluggahaṇe kāraṇam vuttam-eva.

Api ca Satthu-sampatti-pakāsan' attham nidāna-vacanam. Tathāgatassa hi Bhagavato pubba-racanānumānāgama-takkābhāvato Sammā-sambuddha-bhāvasiddhi. Na hi Sammā-sambuddhassa pubba-racanādihi attho atthi sabbattha appa-t̐hata-nāṇa-cāratāya eka-ppamāṇattā ca ñeyya-dhammesu. Tathā ācariyamut̐thi-dhammamacchariya⁴ sāsana-sāvakānuggaha-bhāvato khīṇāsava-bhāva-siddhi. Na hi sabbaso khīṇāsavassa te sambhavanti-ti suvisuddhassa parānuggaha-vutti. Evam desaka - saṃkilesa - bhūtānaṃ diṭṭhisīla - sampadādūsakānaṃ avijjā - taṇhānaṃ accantābhāva-saṃsūcakehi nāṇa-sampadā-pahāna-sampadābhibyañjakehi ca sambuddha-visuddha-bhāvehi purima-vesārajja-dvaya-siddhi, tato ca antarāyika-niyyānika-dhammesu asammoha-bhāva-siddhito pacchima-vesārajja-dvaya-siddhi-ti. Bhagavato catu-vesārajja-samannāgamo atta-hita-para-hita-sannissayo nidā-

¹ C idam.

² C omits.

³ S desādi°.

⁴ After this S prefers in fn. the word "abhivato," and "ca" after bhivato below.

na-vacanena pakāsito hoti, tattha tattha sampatta-parisāya
 ajjhāsayānurūpaṃ ṭhānuppatti-paṭibhāpena dhamma-desanā-
 dipanato. Idha pana anavasesa-kāma-dosa-ppahāna-vidhāya
 desanā-dipanato cā-ti yojetabbam. Tena vuttaṃ Satthu-
 sampatti-pakāsanattham nidāna-vacanan-ti. Ettha ca *Bha-
 gavato ārahatā*-ti imehi padehi yathā-vutta-attha-vibhāva-
 natā heṭṭhā dassitā eva.

Tathā sāsana-sampatti-pakāsanattham nidāna-vacanam.
 Nanu nāna-karunā-pariggahita-sabba-kiriyassa hi Bhagavato
 n'atthi niratthakā paṭipatti atta-hitā vā. Tasmā paresam
 eva atthāya pavatta-sabba-kiriyassa hi Sammā-sambuddhassa
 hi sakalam pi kāya-vacī-mano-kammaṃ yathā-pavattam
 vuccamānam diṭṭha-dhammika-samperāyika-paramatthehi
 yathāraham sattānam-anusāsanatṭhena sāsanaṃ sabba-ra-
 canā¹ kāla²-desa-desaka-parisā-padesehi tattha tattha nidāna-
 vacanehi yathāraham pakāsiyati. Idha pana desaka-parisā-
 padesehi-ti yojetabbam. Tena vuttaṃ sāsana-sampatti-pakā-
 sanattham nidāna-vacanan-ti.

Api ca Satthuno pamāṇa-bhāva-ppakāsanena sāsanaṃ
 pamāṇa-bhāva-dassanattham nidāna-vacanam. Tañc'assa
 pamāṇa-bhāva-dassanaṃ heṭṭhā vuttanayānusāreṇa *Bha-
 gavato ārahatā*-ti imehi padehi bhāvitā-ti veditabbam.
 Idam - ettha nidāna - vacana - ppayojanassa mukhamatta-
 nidassanan-ti.

Nidāna-vaṇṇanā niṭṭhitā.

¹ C na pubba-racanā.

² C Ta idam kāla°.

EKA-NIPĀTA-VANNAṆĀ

I, 1. Idāni *ekadhammaṃ bhikkhave pajjakathā*-ti ādinā nayena Bhagavatā nikkhittassa suttassa vannaṇāya okāso anupatto. Sā pan'esā atthavaṇṇanā, yasmā suttanikkhepaṃ vicāretvā vuccamānā pākāṭā hoti, tasmā sutta-nikkhepaṃ tāva vicāressāma.

*Cattāro hi suttanikkhepā¹; att'ajjhāsayo, par'ajjhāsayo, pucchāvasiko, atth'uppattiko-ti. Yathā hianeka-sata-sahasā-bhedāni pi suttantāni saṃkileśa-bhāgiyādi-paṭṭhāna-nayena soḷasa-vidhataṃ nātivattanti, evaṃ att'ajjhāsayādi-suttanikkhepa-vasena cattubbidhataṃ nātivattanti-ti. Tattha yathā att'ajjhāsayassa atth'uppattiyā ca par'ajjhāsayapucchāhi saddhim saṃsaggabhedo sambhavati, att'ajjhāsayo ca par'ajjhāsayo ca pucchā-vasiko ca atth'uppattiko ca par'ajjhāsayo ca atth'uppattiko ca pucchāvasiko cā-ti att'ajjhāsayapucchānusandhi-sambhavato,² evaṃ yadi hi³ atth'uppattiyā att'ajjhāsayena-pi saṃsagga-bhedo sambhavati, att'ajjhāsayādihi pana purato tīthehi atth'uppattiyā saṃsaggo n'atthi-ti, niravaseso paṭṭhāna-nayo na sambhavati. Tadantogadhattā vā sambhavantānaṃ sesa-nikkhepānaṃ mūla-nikkhepa-vasena cattāro sutta-nikkhepā vuttā-ti veditabbaṃ.

Tatrāyaṃ vacan'attho:—Nikkhiḷiyati-ti nikkhepo. Suttaṃ eva nikkhepo sutta-nikkhepo. Athavā, nikkhepanaṃ nikkhepo. Suttassa nikkhepo sutta-nikkhepo. Sutta-deśanā-ti attho. Attano ajjhāsayo att'ajjhāsayo. So assa atthi kāraṇa-bhūto-ti att'ajjhāsayo. Attano ajjhāsayo etassā-ti vā att'ajjhāsayo. Par'ajjhāsāye pi es'eva nayo. Pucchāya vaso-ti pucchāvaso. So etassa atthi-ti pucchāvasiko. Sutta-deśanāya vatthu-bhūtaṃ atthaṃ uppatti atth'uppatti. Atth'uppatti eva atth'uppattikā.⁴ Sā etassa atthi-ti atth'up-

* Vide Udān'atthakathā, p. 29 ff.

¹ S nikkhepā.

² C ajjhāsāya°.

³ C pi.

⁴ C °pattiko.

pattiko. Athavā, nikkhiḍḍiyati suttaṃ etenā-ti nikkhepo, att'ajjhāsayādi eva. Etesmiṃ pana attha-vikappe attano ajjhāsayo att'ajjhāsayo. Paresaṃ ajjhāsayo par'ajjhāsayo. Pucchiyati¹ ti pucchā, pucchitaḍḍo attho. Pucchā-vasena pavattaṃ dhamma-patiggāhakaṇaṃ vacanaṃ pucchāvasaṃ. Tad-eva nikkhepa-saddāpekkhāya pucchāvasiko-ti² pulliṅga-vasena vuttaṃ. Tathā atth'uppatti eva atth'uppattiko-ti evam-ettha attho veditaḍḍo.

Api-ca paresaṃ indriya-paripākādi-kāraṇa-nirapekkhattā att'ajjhāsayassa viṣuṃ sutta-nikkhepa-bhāvo yutto. Ten'-evāha—'Kevalaṃ attano ajjhāsayen' evā'-ti? Dhamma-tanti-ṭṭhaṇa³ atthaṃ pavattita-desanattā. Par'ajjhāsayā-pucchā-vasikaṇaṃ pana paresaṃ ajjhāsayā-pucchānaṃ desanā-nimitta-hetu-bhūtaṇaṃ⁴ uppattiyaṃ pavattitānaṃ kathaṃ atth'uppattiyaṃ anavarodho, pucchāvasik'atth'uppattikaṇaṃ vā par'ajjhāsayānuparodhena pavattitānaṃ kathaṃ par'ajjhāsaye anavarodho-ti na codetabbametāṃ? Paresaṃ abhinīhāra-paripucchādi-vinimutta⁵ eva sutta-desanā-kāraṇ'uppādassa atth'uppatti-bhāvena gahitattā par'ajjhāsayā-pucchāvasikaṇaṃ viṣuṃ gahaṇaṃ. Tathā-hi Brahmajāla-Dhammadāyāda-suttādīnaṃ⁶ vaṇṇāvaṇṇa-āmis'uppādādi-desanā-nimittaṃ atth'uppatti⁷ vuccati. Paresaṃ pucchā vinā ajjhāsayameva nimittaṃ katvā desito par'ajjhāsayo. Pucchā-vasena desito pucchāvasiko-ti pākāṭ'yaṃ attho-ti.⁸ Yāni Bhagavā parehi anajjhīṭṭho kevalaṃ attano ajjhāsayen'eva katheti seyyathidaṃ *Ākaṃkheyya-suttaṃ*, † *Tuvattaka-suttaṃ* †-ti evamādīni tesaṃ att'ajjhāsayo nikkhepo. Yāni pana—“Paripakkā kho Rāhulassa vimutti-paripācanīyā dhammā, yannūnāhaṃ Rāhulaṃ uttariṃ āsavānaṃ khaye veneyyaṃ”-ti⁹ evaṃ paresaṃ ajjhāsayāṃ khantiṃ abhinīhāraṃ bujjhaṇa-bhāvaṇṇa oloketvā par'ajjhāsayā-vasena kathitāni, seyya-thidaṃ *Rāhulovāda-suttaṃ*, || *Dhammacakka-ppavattana-suttaṃ* ||-ti evamādīni, tesaṃ par'ajjhāsayo nikkhepo. Bhagavantaṃ

* Vide D. i, 1; M. i, 12 ff.

† Sn. 173.

|| M. iii, 277; S. iv, 105.

† M. i, 33.

§ M. iii, 277.

¶ Vin. i, 10; S. v, 420.

¹ C omits.

² C desanāpavattiḥetu°.

³ S omits.

⁴ S °attho.

pana upasaṅkamitvā kho¹ devā, manussā, catasso parisā, cattāro vappā, tathā tathā pañhaṃ pucchanti,—“Bojjhaṅgā bojjhaṅgā-ti, bhante, vuccanti,” “nīvaranā nīvaranā-ti vuccanti”-ti^{*} ādinā. Evaṃ putṭhena Bhagavatā yāni kathitāni *Bojjhanga-samyuttādāni*,† tesam pucchāvasiko nikkhepo. Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathidaṃ ²*Dhamma-dāyāda-suttaṃ*. *Mamsūpa-maṃ*³ *Dārukkhaṇḍhūpama*-tiṭṭha evamādinī, tesam atth’uppa-ttiko nikkhepo. Evaṃ-imesu catūsu sutta-nikkhepesu imassa suttassa par’ajjhāsayo nikkhepo. Para’ajjhāsayā-vasena h’-etaṃ nikkhattaṃ. Kesaṃ ajjhāsayena? Lobhe anādīnava-dassinaṃ³ puggalānaṃ. Keci pana att’ajjhāsayo-ti vadanti.

Tattha *eka-dhammaṃ bhikkhave*-ti ādisu *eka-saddo* atth’eva aññ’atthe—“Sassato attā ca loko ca, idameva saccam mogha-maññanti itth’eke abhivadanti”-tiṣṭhādisu. Atthi seṭṭhe—“Cetaso ekodi-bhāvan”-ti|| ādisu. Atthi asahāyo—“Eko vūpakaṭṭho”-ti¶ ādisu. Atthi saṃkhāyaṃ—“Eko ca kho, bhikkhave, khaṇo ca samayo ca brahmacariya-vāsāyā”-ti** ādisu. Idhāpi saṃkhāyameva daṭṭhabbo.

Dhamma-saddo pariyatti-sacca-samādhī-paññā-pakati-puññā-patti-suññatā-ñeyya-sabhāvadisu dissati. Tathā hi’ssa—“Idha bhikkhū dhammaṃ pariyāpunaṭi”-ti†† ādisu pariyatti attho. “Diṭṭhadhammo”-ti‡ ādisu saccāni. “Evaṃ dham-mā te Bhagavanto ahesun”-ti§§ ādisu samādhī.

“Saccam dhammo dhiti cāgo

Sa ve pecca na socati”-ti||| ādisu paññā.

“Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā upajja-ti”-ti¶¶ ādisu pakati. “Dhammo have rakkhati dhammacā-

* S. v, 72 ff.

† S. v, 63.

‡ M. i, 12; S. ii, 97; S. iv, 179, 181.

§ M. ii, 233; cf. D. i, 187.

|| M. i, 21; D. i, 37.

¶ M. i, 391; S. i, 140.

** A. iv, 237.

†† A. iii, 177.

‡ Vin. i, 12.

§§ D. ii, 10.

||| S. i, 215.

¶¶ M. iii, 250.

¹ S omits.

²⁻³ C ²dāyādisutta-Mamsūpamaṃ.

³ C ³ādīnava°.

rin"-ti* ādisu puññaṃ. "Tippaṃ dhammānaṃ aṭṭhāna-
reṇa vadeyya, pārājikena vā saṃghādisesena vā pācittiyeṇa
vā"-ti† ādisu āpatti. "Tasmiṃ kho pana samaye dhammā
honti"-ti‡ ādisu suññatā. "Sabbe dhammā sabbākāreṇa
Buddhassa Bhagavato ñānamukhena āpāthaṃ āgacchanti"-ti§
ādisu ñeyyo. "Kusalā dhammā akusalā dhammā"-ti|| ādisu
sabhāvo attho. Idhāpi sabhāvo. Tasmā *ekadhamman*-ti
eka saṃkilesa-sabhāvan-ti adhippāyo. Eko ca so dhammo
cā-ti ekadhammo, taṃ ekadhammaṃ.

Bhikkhave-ti bhikkhu ālapati. Kimatthaṃ pana Bhagavā
dhammaṃ desento bhikkhu ālapati, na dhammameva deset-
ti? Sati-janan'atthaṃ. Bhikkhū hi aññaṃ cintentā pi dham-
maṃ paccavekkhantā pi kamma-tṭhānaṃ manasikarontā pi
nisinnā honti, tena¹ paṭhamam anālapetvā dhamme desi-
yamāne ayaṃ desanā kiṃ-nidānā kiṃ-paccayā-ti sallakkhetuṃ
na sakkonti. Ālapitena pana² satim upaṭṭhapetvā sallak-
khetuṃ sakkonti, tasmā sati-jananatthaṃ *bhikkhave*-ti ālapati.
Tena ca tesam bhikkhūnaṃ silavatādi-guṇa-yoga-siddhena
hīnādhika-jana-sevita-vattaṃ pakāseto uddhata-ninnabhāve
niggahaṃ karoti. Bhikkhave-ti iminā karuṇā-vipphārasoma-
hadaya-nayana-nipāta-pubbaṅgamaṇa vacanena te attano
mukhābhimukhe karonto ten'eva kathetu-kamyatā-dīpakena
vacanena nesaṃ sotu-kamyataṃ janeti. Ten'eva ca sambō-
dhan'atṭhena sādhukaṃ savane manasikāre pi niyojati. Sā-
dhukaṃ savana-manasikārāyattā³ hisāsana-sampatti. Aññesu
pi deva-manussesu pi³ parisa-pariyāpannesu vijjamānesu
kasmā bhikkhū eva āmantesi-ti? Jeṭṭha-seṭṭhāsanna-sadā-
sannihita-bhāvato. Sabbaparisa-sādhāraṇā hi Bhagavato
dhammadesanā. Parisāya ca jeṭṭhā bhikkhū paṭhamup-
pannattā. Seṭṭhā anāgāriyabhāvaṃ ādiṃ katvā satthu-cari-
yānuvidhāyakattā sakala-sāsana-ppaṭiggāhakattā ca. Āsan-
nā tattha nisinnesu samīpavuttiyā. Sadā sannihitā satthu
santikāvacarattā vicarattā.³ Api ca te dhammadesanāya

* Th. i, 303.

† Vin. iii, 189.

‡ Cf. Dhs. para. 147, 505, 534.

§ Nid. ii, 451.

|| Dhs. p. 1.

¹ C te.² S omits.³ C *kārāsattā.

bhājanam yathānusiṭṭham paṭipatti-sabhāvato savisesato ca. Ekacce bhikkhū sandhāya ayam desanā-ti te eva ālapi.

Pajāhathā-ti ettha pahānam nāma tadaṅgapahānam, vikkhambhanappahānam, samucchadappahānam, paṭipassaddhippahānam, nissaraṇappahānan-ti pañca-vidham. Tattha yaṃ dipāloken'eva tamassa paṭipakkha-bhāvato alobhādīhi lobhādikassa nāmarūpe-paricchedādi-vipassanā-ñāpehi tassa¹ anattassa pahānam. Seyyathidaṃ pariccāgena lobhādimalassa, silena pānātipātādi-duṣṣilyassa, saddhādīhi assaddhiyādikassa, nāmarūpavavatṭhānena sakkāyaditṭhiyā, paccaya-pariggahena ahetu-visamahetu-ditṭhinam, tass'eva aparabhāgena kaṃkhāvitaraṇena kathamkathībhāvassa, kalāpasammasanena 'aham mamā'-ti gāhassa, maggāmaggava-vaṭṭhānena amagge magga-dassanāya, udayadassanena uccheda-ditṭhiyā, vāya-dassanena sassata-ditṭhiyā, bhaya-dassanena sabhayesu abhayasaññāya, ādīnava-dassanena as-sādasaññāya, nibbidānupassanena abhiratisaññāya, muñcitu-kamyatā-ñānena amuñcitikamyatāya, upekkhā-ñānena anūpekkhāya, anulomena dhammatṭhitiyā, nibbānena paṭilomabhāvassa, gotrabhunā saṃkhāra-nimitta-bhāvāya pahānametaṃ tadaṅgappahānam nāma. Yaṃ pana upacārappanābhedenā samādhinā pavattibhāva-nivāraṇato ghaṭappahāren'eva udaka piṭṭhe sevālassa tesam tesam nīvaraṇādi-dhammānam pahānam, etaṃ vikkhambhanappahānam nāma. Yaṃ catunnam ariyamaggānam bhāvitattā taṃ taṃ maggavato attano santāne diṭṭhigatānam pahānāyā-ti ādinā nayena vuttassa samudaya-pakkihiyassa kilesagaṇassa accantaṃ appavattibhāvena samucchindanam, idaṃ samuccheda-ppahānam nāma. Yaṃ pana phalakkhaṇe paṭipassaddhattaṃ kilesānam, etaṃ paṭipassaddhi-ppahānam nāma. Yaṃ pana sabbasaṃkhatam nissatato pahīna-sabbasaṃkhatam nibbānam, etaṃ nissaraṇappahānam nāma. Evaṃ pañcavidhena pahānena anāgāmika-bhāvakarassa pahānassa adhippetattā idha samuccheda-ppahānan-ti veditaḥham. Tasmā *pajāhathā*-ti pariccajatha samucchindathā-ti attho.

Ahaṇ-ti Bhagavā attānam niddisati. *Vo*-ti ayam vo-saddo

paccatta-upayoga-karaṇa-sāṁivacana - padapūraṇa - sampadānesu dissati. Tathā hi—“ Kacci pana vo, Anuruddhā, samaggā sammodamānā ”-ti* ādisu paccatte āgato. “ Gacchatha, bhikkhave, paṇāmemi vo ”-ti† ādisu upayoge. “ Na vo mama santike vatthabban ”-ti‡ ādisu karaṇe. “ Sabbesaṃ vo, Sāriputta, subhāsitan ”-ti§ ādisu sāṁivacane. “ Ye hi vo ariyā parisuddhakāyakammantā ”-ti¶ ādisu padapūraṇe. “ Vanapattha¹-pariyāyaṃ vo, bhikkhave, desissāmi ”-ti|| ādisu sampadāne. Idhāpi sampadāne eva daṭṭhabbo.

Pāṭibhogo-ti paṭibhū. So hi dhāraṇakam paṭicca dhanikassa, dhanikaṃ paṭicca dhāraṇakassa paṭinidhibhūto dhanikasanta-kassa, tato haraṇādisaṃkhātena bhuñjanena bhogo-ti paṭibhogo. Paṭibhogo eva *pāṭibhogo*. *Anāgāmītāyā*-ti anāgāmi-bhāvatthāya. Paṭisandhiggahaṇa-vasena hi kāmabhāvassa anāgamanato anāgāmi. Yo yassa dhammassa adhigamena anāgāmi-ti vuccati, saphalo so tatiyamaggo *anāgāmi* nāma.

Iti Bhagavā veneyya-damana-kusalo veneyy’ajjhāsaya-nukūlaṃ tatiyamaggādhigamaṃ lahunā upāyena ekadhamma-pūraṇatā-mattena² thiraṃ katvā dassesi yathā taṃ Sammā-sambuddho. Bhinna-bhūmikāpi hi paṭigha-saṃyojanādayo tatiya-magga-vajjhā kilesā kāmarāga-ppahānaṃ nātivattan-ti-ti.

Kasmā pan’ettha Bhagavā attānaṃ paṭibhoga-bhāve ṭhapesi? Tesam bhikkhūnaṃ anāgāmi-maggādhigamāya ussāhajananatthaṃ. Passati hi Bhagavā mayā³ *ekadhammaṃ bhikkhave pajahatha, ahaṃ vo paṭibhogo anāgāmītāyā*-ti vutte ime bhikkhū addhā naṃ ekadhammaṃ pahāya sakkā tatiyabhūmiṃ samadhigantaṃ yato Dhammasāmi paṭhamamāha *ahaṃ paṭibhogo*-ti ussāhajātā tathattāya paṭipajjitabbaṃ maññisanti-ti, tasmā ussāhajananatthaṃ anāgāmītāya tesam bhikkhūnaṃ attānaṃ paṭibhoga-bhāve ṭhapesi.

Katamaṃ ekadhamman-ti ettha⁴ *kataman*-ti pucchāvacanaṃ. Pucchāvacanaṃ nāmesā pañcavidhā: aditṭhajotana-pucchā, ditṭhasaṃsandanā-pucchā, vimaticchēdanā-pucchā, anumati-

* M. i, 206.

† M. i, 457.

‡ M. i, 219.

§ M. i, 17.

|| M. i, 104.

¹ S vanasāṇḍe.² S omiṭṭa.³ C omiṭṭa.⁴ C tathā.

pucchā, kathetukamyatā-pucchā-ti.* Tattha pakatiyā lak-
khaṇaṃ aññātaṃ hoti aditṭhaṃ atulitaṃ atiritaṃ aviditaṃ
avibhūtaṃ avibhāvitaṃ. Tassa nāpāya dassanāya tulanāya
tīraṇāya vibhūt'atthāya vibhāvan'atthāya pañhaṃ pucchati,
ayaṃ aditṭha-jotana-pucchā. Pakatiyā lakkhaṇaṃ ñātaṃ
hoti ditṭhaṃ tulitaṃ tiritāṃ vibhūtaṃ vibhāvitaṃ, so añ-
ñehi paṇḍitehi saddhiṃ saṃsandan'atthāya pañhaṃ puc-
chatī, ayaṃ ditṭhasaṃsandanā-pucchā. Pakatiyā saṃsa-
yapakkhannaṃ hoti vimatipakkhannaṃ dvelhakajāto 'evaṃ
nu kho, na nu kho, kinnu kho, kathaṃ nu kho'-ti, so
vimateccchedan'atthāya pañhaṃ pucchati, ayaṃ vimatecche-
danā-pucchā. Bhagavā hi anumattiggahaṇ'atthaṃ pañhaṃ
pucchati—"Taṃ kiṃ maññatha bhikkhave? Rūpaṃ nic-
caṃ vā aniccaṃ vā"-ti† ādinā ayaṃ anumati-pucchā. Bha-
gavā hi‡ bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati—
"Cattāro'me bhikkhave āhārā bhūtānaṃ vā sattānaṃ tṭhiyā
sambhavesīnaṃ vā anuggahāya: kata 'me cattāro"-ti§ ayaṃ
kathetukamyatā-pucchā.

Tattha purimā tisso pucchā buddhānaṃ n'atthi. Kasmā
n'atthi? Tisu hi addhāsu kiñci saṃkhatāṃ addhāvinimut-
taṃ vā asaṃkhatāṃ sammāsambuddhānaṃ aditṭhaṃ atuli-
taṃ atiritaṃ avibhūtaṃ avibhāvitaṃ nāma n'atthi, tena
nesaṃ² aditṭhajotana-pucchā n'atthi. Yaṃ pana tehi attano
ñāpena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena
vā devena vā Mārena vā brahmunā vā saddhiṃ saṃsanda-
na-kiccaṃ n'atthi, tena nesaṃ² ditṭha-saṃsandanā-pucchāpi
n'atthi. Yasmā pana Buddhā bhagavanto akathaṃ-kathī
tiṇṇavicikicchā sabbadhammesu vigatasāṃsayā, tena nesaṃ
vimateccchedanā-pucchā pi n'atthi. Itarā pana dve pucchā
atthi. Tāsu ayaṃ kathetu-kamyatā-pucchā-ti veditabbā.

Idāni tāya pucchāya puṭṭhamatthaṃ sarūpato dassento
lobhaṃ bhikkhave ekadhamman-ti ādimāha.

Tattha lubbhanti tena sayāṃ vā lubbhati, lubbhanamatta-
meva vā tan-ti lobho. Svāyaṃ ārammaṇaggahaṇa-lakkhaṇa
makkaṭālepo viya, abhisāṅgaraso tattakapāle pakkhittamaṃ-

* Vide Manoratha-Pūraṇī, p. 101 sqq.

† M. i, 138.

‡ S. ii, 11.

sapesi viya, apariccāgapaccupaṭṭhāno telañjanarāgo viya, samyojanīyesu dhammesu assādadassanapadaṭṭhāno taṭhā-nadī-bhāvena vaḍḍhamāno yattha samuppanno siḥhasotā nadī viya mahāsamuddaṃ apāyameva taṃ sattaṃ gahetvā gacchatī-ti daṭṭhabbo. Kiñcāpiayaṃ lobha-saddo sabbalobha-sāmaññavacano, idha pana kāma-rāga-vacano-ti veditabbo. So hi anāgāmimagga-vajjho.

Puna *bhikkhave*-ti ālapanam dhammassa paṭiggāhakabhāvena abhimukhībhūtānaṃ tattha ādara-janan'atthaṃ.

Pajahathā-ti iminā pahānābhisamayō vihito. So ca pariññā-sacchikiriyā-bhāvanābhisamayehi saddhiṃ eva pavattati na visun-ti. Catusaccādhītṭhānāni cattāri pi sammādiṭṭhiyā kiccāni vihitān'eva honti. Yathā ca lobhaṃ *pajahathā*-ti vutte pahānekaṭṭhabhāvato dosādīnaṃ pi pahānaṃ atthato vuttameva hoti, evaṃ samudaya-saccavisaye sammādiṭṭhikicce pahānābhisamaye vutte tassā sahakārīkāraṇabhūtānaṃ sammāsaṅkappādīnaṃ sesamagg'aṅgānaṃ pi samudayasacca-visaya-kiccaṃ atthato vuttameva hotī-ti, paripunṇo ariyamaggabyāpāro idha kathito-ti daṭṭhabbaṃ. Iminā nayena satipaṭṭhānādīnaṃ pi bodhipakkhiyadhammānaṃ byāpārassa idha vuttabhāvo. Yathārahaṃ vitthāletabbaṃ.

Api c'ettha lobhaṃ *pajahathā*-ti etena pahāna-pariññā vuttā. Sā ca tīraṇapariññādhītṭhānā tīraṇapariññā ca nītapariññādhītṭhānā-ti adhiṭṭhāna-bhāvena tisso pi pariññā bodhitā honti. Evamettha saha-phalena catu-sacca-kammaṭṭhānaṃ paripunṇam katvā pakāsitan-ti daṭṭhabbaṃ. Athavā, lobhaṃ *pajahathā*-ti sahaphalena nīpadassana-visuddhi desitā. Sā ca paṭipadāññāpadassana - visuddhi - sannissayā—pe—cittavi-suddhi-sīla-visuddhi-sannissayā cā-ti nānantarika-bhāvena sahaphalena sabbāpi satta visuddhiyo vibhāvitā-ti veditabbaṃ. Evametāya visuddhika-bhāvanāya pariññā-ttayaṃ sampādanena lobhaṃ pajahitukāmena—

Anatthajanano lobho, lobho cittappakopano

Bhayamantarato jātaṃ taṃ jano nāvabujjhati.

Luddho atthaṃ na jānāti, luddho dhammaṃ na passati,

Andhatamaṃ tadā hoti, yaṃ lobho sahate naraṃ.*

“ Ratto kho āvuso rāgena abhibhūto pariyādinna-citto pāṇaṃ pi hanati, adinnaṃ pi ādiyati, sandhiṃ pi chindati, nillopaṃ pi harati, ekāgārikaṃ pi karoti, paripantho pi tiṭṭhati, parādāraṃ pi gacchati, musāpi bhanati, tadapi tesāṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ avedayataṃ taṇhānuga-tānaṃ paritasitaṃ vipphanditameva.”*

“ Tanhādutiyo puriso dīghamaddhāna-saṃsaraṃ
Itthabhāv’aññathābhāvaṃ saṃsāraṃ nātivattati ”†

“ N’atthi rāgasamo aggi, n’atthi dosasamo kali ”‡

“ Kāmarāgena dayhāmi, cittaṃ me pariḍayhati.”§

“ Ye rāgarattānupatanti sotāṃ.

Sayaṃ kataṃ makkaṭako va jālan ”-ti|| ca.

Evamādi suttapadānusāreṇa nānāyehi lobhassa ādīnavaṃ paccavekkhitvā taṃ pahānāya paṭipajjitabbaṃ.

Api ca cha dhammā kāmarāgassa pahānāya saṃvattanti: asubhanimittassa uggaho, asubha-bhāvanānuyogo, indriyesu guttadvārata, bhojane mattaññutā, kalyāṇa-mittatā, sappāya-kathā. Dasavidhaṃ hi asubhanimittaṃ uggaṇhantassāpi kāma-rāgo pahiyyati, kāyagatāsati bhāvanā-vasena saviññāpake, uddhamātakādi-vasena aviññāpake asubhe, asubha-bhāvanānuyogam-anuyuttassāpi, manachatṭhesu indriyesu saṃvaraṇa-vasena satikavāṭena pihitadvārassāpi, catunnaṃ pañcanaṃ vā ālopānaṃ okāse sati udakaṃ pīvitvā yāpanasīlatāya bhojane mattaññuno pi. Ten’evāha—

Cattāro pañca ālope abhutvā udakaṃ pīve

Alaṃ phāsuviḥārāya pahitattassa bhikkhuno¶-ti.

Asubha-kammaṭṭhāna-bhāvanārate kalyāṇamitte sevan-tassāpi ṭhānanisajjādisu dasa-asubha-nissita-sappāyakathāya pi pahiyyati. Ten’evāha—“ Atthi bhikkhave asubha-nimittaṃ, tattha yoniso manasikāro bahulikāro ayamāhāro anuppannassa vā kāmacchandassa anuppādāya uppannassa vā kāmacchandassa pahānāyā ”-ti.** Evaṃ pubba-bhāge

* A. i, 156-9; Vin. ii, 153; D. i, 52.

† A. ii, 10.

‡ Dh. 30.

§ S. i, 188.

|| Dh. 50.

¶ Th. 983.

** Cf. S. v, 105 (with anāhāro for āhāro, uppādāya for anuppādāya, and pahānāya in the end); also A. i, 4.

kāmarāga-saṃkhātassa lobhassa pahānāya paṭipanno vipassanaṃ ussukkāpetvā tatiya-maggena¹ taṃ anavasesato samucchindati. Tena vuttaṃ lobhaṃ bhikkhave ekadhammaṃ pajahatha, ahaṃ vo paṭibhogo anāgāmiti²ti.

Etthāha-ko paṇ'ettha lobho pahiyati, kiṃ atīto atha anāgato udāhu paccuppanno-ti? Kiñc'ettha na tāva atīto lobho pahiyeyya anāgato vā tesaṃ abhāvato. Na hi niruddhaṃ anuppannaṃ vā atthī-ti vuccati, vāyāmo ca aphalo āpajjati. Atha paccuppanno evampi aphalo vāyāmo tassa sarasabhañgattā,³ saṃkiliṭṭhā ca maggabhāvanā āpajjati cittavippayutto vā lobho siyā, na cāyaṃ nayo icchito-ti. Vuccate tena⁴ vuttanayena atītānāgata-paccuppanno lobho pahiyati. Seyyathāpi idha taruṇo rukkho asaṇṇātaphalo taṃ puriso kudhāriyā mūle chindeyya tassa rukkhassa chede asati yāni phalāni nibbatteyyuṃ tāni rukkhassa chinnattā ajātāni eva na jāyeyyuṃ, evameva ariya-maggādhigame asati uppañjanāraho lobho ariyamaggādhigamena paccayaghātassa katattā na uppañjati. Ayaṃ hi atṭhakathāsu bhūmiladdhuppanno-ti vuccati. Vipassanāya hi ārammaṇabhūtā pañcakkhandhā, tassa uppañjanaṭṭhānatāya bhūmi nāma. Sā bhūmi tena laddhā-ti katvā bhūmiladdhuppanno. Ārammaṇādhiggahituppanno avikkhambhituppanno asamūhatuppanno-ti ca ayameva pavuccati.⁵

Tatthā-ti tasmim sutte. Ekam⁶ sutta-jātaṃ⁷ idāni gāthābandha-vasena vuccatī-ti.⁸ Kena pana vuccati⁹? Bhagavatā ca.¹⁰ Aññesu hi tādisesu ṭhānesu saṅgītikārehi upanibandhā gāthā honti. Idha pana Bhagavatā va gāthā-rucikānaṃ puggalānaṃ ajjhāsaya-vasena vuttamevatthaṃ gahetvā gāthā bhāsītā.

Tattha yena lobhena luddhāse sattā gacchanti duggatin-ti yena ārammaṇa-ggahana-lakkhaṇena tato eva abhisāṅgarasena lobhena luddhā ajjhattika-bāhiresu āyatanesu giddhā gadhitā. Se-ti hi nipātamattaṃ. Akkharacintakā pana idisesu ṭhānesu sekārāgamaṃ icchanti. Tatthā luddhattā eva kāya-sucaritādīsu kiñci sucaritaṃ akatvā kāyaduccaritādīni ca

¹ C °neva.

² C na pabhañgattā, also in S fn.

³ S na.

⁴ C vuccati.

⁵ C etanti.

⁶ C etaṃ atthajātaṃ.

⁷ C vuccamānaṃ.

⁸⁻⁹ C iti vuccati—etena puna vuccatīti.

¹⁰ S va.

upacinitvā rūpādisu satta-visattatāya sattā-ti laddhanāmā paṇino dukkhassa nipphattitṭhānatāya duggatī-ti saṃkhyam gatam nirayam tiracchānayanim pittivisayañca paṭisandhig-gahaṇa-vasena gacchanti uppajjanti.

Taṃ¹ lobham sammadaññāya pajahanti vipassino-ti taṃ yathāvuttam lobham sabhāvato samudayato atthaṅgamato assādato ādinavato nissaranato-ti imehi ākārehi sammā aviparitam hetunā ñāpene aññāya ñāta-tīraṇapariññā-saṃ-khātāya paññāya jānitvā rūpādi-ke pañc'upādāna-kkhandhe aniccādihi vividhehi ākārehi passanato vipassino avasiṭṭha-kilese vipassanāpaññāpubbaṅgamāya maggapaññāya samuc-cheda-ppahāna-vasena pajahanti, na puna attano santāne uppajjitum denti.

Pahāya na punāyanti imam lokam kudācanam-ti evam (saha) jetṭhakappahānekattṭhehi avasiṭṭha-kilesehi saddhim taṃ lobham anāgāmi-maggena pajahitvā puna pacchā imam kāmādhātu-saṃkhātam lokam paṭisandhiggahaṇa-vasena ku-dācīpi na āgacchanti, orambhāgiyānam saṃyojanānam sup-pahīnattā. Iti Bhagavā anāgāmiphalena desanam niṭṭhā-pesi.

Ayampi attho-ti nidānāvasānato pabhūti yāva gāthāpari-yosānā iminā suttena pakāsito attho. *Api-saddo* idāni vak-khamāna-suttattha-sampiṇḍano. *Sesam vuttanayameva.*

Imasmim sutte samudaya-saccam sarūpen'eva āgatam. Pahānāpadesena maggasaccam. Itaram saccadvayam tadubhaya-hetutāya niddhāretabbam. Gāthāya pana dukkha-samudaya-magga-saccāni yathārutta-vasen'eva ñāyanti. Itaram niddhāretabbam. Esa nayo ito paresu-pi suttesu.

Paramatthadīpaniyā Khuddaka-Nikāy'atṭhakathāya Iti-vuttaka-vaṇṇanāya paṭhama-sutta-vaṇṇanā niṭṭhitā.

2. *Vuttam h'etam—pe—dosan-ti* dutiya-suttam. Tatrāyam apubba-pada-vaṇṇanā. Yathā ettha evam ito paresu-pi sabbattha apubba-pada-vaṇṇanam yeva karissāma. Yasmi idam suttam dosabahulānam puggalānam ajjhāsayaṃ olo-

ketvā dosavūpasaman'attham desitam, tasmā *dosam bhikkhave ekadhammam pajāhathā*-ti āgataṃ.

Tattha *dosan*-ti—"Anattham me acarī-ti āghāto jāyati"-ti* ādinā nayena sutte vuttānaṃ navannaṃ attham me nācarī-ti ādināñca tappatipakkhato siddhānaṃ ¹navannaṃ cā-ti¹ atthārasannaṃ khāpukaṇṭakādinā atthānena saddhiṃ ekūnavisatiyā aññatarāghātavatthu-sambhavaṃ āghātaṃ. So hi dussan ti tena, sayam vā dussati, dussanamattameva vā tan-ti doso-ti vuccati. So caṇḍikkalakkhaṇo pahatāsiviso viya visappanaraso visanipāto viya attano nissayadahanaraso vā dāvaggi viya dussanapaccupaṭṭhāno laddhokāso viya sapatto yathāvutta-āghāta-vatthu-padaṭṭhāno visa-saṃsatthapūti-muttaṃ viya daṭṭhabbo. *Pajāhathā*-ti samucchindatha.

Tattha ye ime—"Pañc'ime bhikkhave āghātappaṭivīṇayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivīṇetabbo. Katame pañca? Yasmiṃ bhikkhave puggale āghāto jāyetha, mettā tasmīṃ puggale bhāvetabbā—pe—karuṇā—pe—muditā²—pe²—upekkhā—pe²—asatīmanasikāro tasmīṃ puggale āpajjītabbo, evaṃ tasmīṃ puggale āghāto paṭivīṇetabbo. ³Yasmin bhikkhave puggale āghāto jāyetha,³ kamassakataēva vā tasmīṃ puggale adhiṭṭhātābbā kamassako ayamāyasmā kammaḍāyādo bhavissati"-ti† evaṃ pañca āghātappaṭivīṇayā vuttā eva—"Pañc'ime āvuso āghātappaṭivīṇayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivīṇetabbo. Katame pañca? Idhāvuso ekacco puggalo aparīsuddhakāyasamācāro hoti, aparīsuddhavaśīsamācāro, evarūpe pi āvuso puggale āghāto paṭivīṇetabbo"-ti,‡ evamādinā pi nayena pañca āghātappaṭivīṇayā vuttā. Tesu yenakenaci āghātappaṭivīṇayavidhinā paccavekkhitā-ti.² Api ca yo⁴—"Ubhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ, tatrāpi yo mano padoseyya na me so tena² sāsana-karo ti."§ Satthu ovādo—

* Vibhaṅga, p. 362.

† A. iii, 186.

† A. iii, 185-6.

‡ M. i, 129.

¹⁻¹ C °mevāti.

² S omits.

²⁻³ S omits.

⁴ C omits.

“ Tass’eva tena pāpiyo yo kuddham paṭikujjhati
 Kuddham appaṭikujjhanto saṅgāmaṃ jeti dujjayaṃ
 Ubhinnaṃattham carati attano ca parassa ca
 Paraṃ saṃkupaṭamā natvā yo sato upasammati ”-ti.*

“ Satt’ime bhikkhave dhammā sapattakantā sapattakaraṇā kodhanam āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha bhikkhave sapatto sapattassa evaṃ icchati-‘aho vatāyaṃ dubbhaṇṇo assā’ ti. Taṃ kissa hetu? Na bhikkhave sapatto sapattassa vaṇṇavatāya nandati. Kodhanāyaṃ bhikkhave purisapuggalo kodhābhibhūto kodhapareto kiñcāpi so hoti sunahāto suvilitto kappitakesamassu odātavattavāsano, atha kho dubbhaṇṇo va hoti kodhābhibhūto. Ayaṃ bhikkhave paṭhamo dhammo sapattakanto sapattakaraṇo kodhanamāgacchati itthiṃ vā purisaṃ vā.

“ Puna ca paraṃ bhikkhave sapatto sapattassa evaṃ icchati-‘aho vatāyaṃ dukkham sayeyyā’ ti—pe¹—‘na pacurattho assā’ ti—pe—‘na bhogavā assā’ ti—pe—‘na yasavā assā’ ti—pe—na mittavā assā’ ti—pe—‘kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā’ ti. Taṃ kissa hetu? Na bhikkhave sapatto sapattassa sugatigamanena nandati, kodhanāyaṃ bhikkhave purisapuggalo kodhābhibhūto kodhapareto kāyena duccaritaṃ carati vācāya duccaritaṃ carati manasā duccaritaṃ carati, so kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bheda parammaraṇā—pe—nirayaṃ uppajjati kodhābhibhūto ”-ti.†

“ Kuddho attham na jānāti, kuddho dhammaṃ na passati.”†
 —pe . . .

“ Kodham jahe vipphaṇṇaṃ mānaṃ
 Saṃyojanaṃ sabbamatikkameyya.”§

Pe . . . “ Anattahajanaṃ kodho, kodho cittappakopano.”†

* S. i, 163, 222.

† A. iv, 96.

† A. iv, 94-6.

§ Dh. 33, 221.

“Kodham ghatvā sukkam seti kodham ghatvā na socati.
 Kodhassa visamūlassa madhuraggassa brahamaṇā”-ti.*
 “Ekāparādhamaṃ khama bhūripaṇṇā
 Na paṇḍitā kodhabalā bhāvanti”-ti †

evamādinā nayena dosa ādinave vutta-ppaṭipakkhato dosa-
 ppahāne ānisamse ca paccavekkhitvā pubbabhāge dosam
 tadañgappahānādi-vasena pajahitvā vipassanaṃ ussukkāpe-
 tvā tatiya-maggena sabbaso dosam samucchindatha paja-
 hathā-ti tesam bhikkhūnaṃ tattha niyojanaṃ. Tena vuttam
dosam bhikkhave ekadhammaṃ pajahathā-ti.

Duṭṭhāse-ti āghātena dūsita-cittatāya paduṭṭhā. Sesam-
 ettha yaṃ vattabbaṃ taṃ paṭhama-sutta-vaṇṇanāyaṃ
 vuttanayameva.

Dutiyasuttavaṇṇanā.

3. Tatiye: *Mohan*-ti añānaṃ. Taṃ hi—“Dukkhe añā-
 naṃ, dukkhasamudaye añānaṃ, dukkhanirodhe añānaṃ,
 dukkhanīrodhagāminiyā paṭipadāya añānaṃ”†-ti ādinā na-
 yena Vibhaṅge anekabhedam pi. Muyhanti tena sayam vā
 muyhati muyhamattamevā vā tan-ti moho-ti vuccati. So
 cittassa andha-bhāva-lakkhaṇo añāna-lakkhaṇo vā, asampa-
 ṭivedharaso ārammaṇa-sabhāva-cchādanaraso vā, sammo-
 ha-ppaṭipatti-paccupaṭṭhāno andhakāra-paccupaṭṭhāno vā,
 ayonisomanasikārapadaṭṭhāno sabbākusalānaṃ mūlan-ti
 daṭṭhabbo.

*Idāni*¹ *pajahathā*-ti padassa—

“Mūlho atthaṃ na jānāti, mūlho dhammaṃ na passati,
 Andhatamaṃ tadā hoti yaṃ moho saḥate naraṃ.”§

“Anatthajanano moho—pe . . .”§

“Avijjā bhikkhave pubbañgamā akusalānaṃ dhammānaṃ
 eva samāpattiya.”||

* S. i, 161, with *chetvā* for *ghatvā*.

† J. iv, 313.

‡ Vibh. 362.

§ It. 34.

|| It. 34.

"Mohasambandhano loko bhabbarūpo'va diasati"*

"Moho nidānaṃ kammānaṃ samudayāya"†

"Mūlho kho brāhmaṇa mohena abhibhūto pariyādinnaocitto diṭṭhadhammikaṃ pi bhayaṃ veraṃ pasavati, samparāyikaṃ pi bhayaṃ veraṃ pasavati"-ti‡ ca ādinā nayena yo koci kāmaccchandādi - kilesa - dhammehi nibbattetabbo anatto sabbo so mohahetuko-ti ca mohe ādinavaṃ tappatipakkhato moha-ppahāne ānisaṃsañña paccavekkhitvā kāmaccchandādi-ppahāna-kkamen'eva pubbabhāge tadañgādivasena mohaṃ pajahantā tatiyamaggena yathāvuttalobhadosa'ekataṃ mohaṃ samucchadavasena *pajahatā*-ti attho datṭhabbo. Anāgāmimagga-vajjho eva hi moho idhādhippeto-ti.

Mūlhāse-ti kusalākusala-sāvajjānavajjādi-bhede attano hitāhite sammūlha. Sesam vuttanayameva.

Tatīyasuttavaṇṇanā.

4. Catutthe. *Kodhan*-ti dosaṃ. Doso eva hi kodha-pariyāyena bujjanakāraṃ puggalānaṃ ajjhāsayavasena evaṃ vutto, tasmā dutiya-sutte vuttanayen'eva o'ettha attho veditabbo. Api ca kujjhanalakkhaṇo kodho, āghāta-karāṇa-raso cittaassa byāpattibhāva-paccupaṭṭhāno, cetaso pūcibhāvo datṭhabbo¹-ti. Ayamapi viseso veditabbo.

Catutthasuttavaṇṇanā.

5. Pañcime. *Makkhaṇ*-ti paraguṇamakkhaṇaṃ. Yadi pi hi so gūṭhaṃ gahetvā paraṃ paharanto viya attano kāyaṃ² paṭhamataraṃ makkhati yeva, tathā pi paresaṃ guṇamakkhaṇādhippāyena pavattetabbatāya paraguṇamakkhaṇo-ti vuocati. Tathā hi so udakapūñjanaṃ viya nahātassa sariragataṃ udakaṃ paresaṃ guṇe makkheti, pūñjati, vinā-

* Udāna, 79.

† A. i, 134.

‡ For the first part see A. i, 157 ff.

¹ C padatṭhānoti.

² C karap.

seti. Paresaṃ hi pākātānaṃ nāma mahantānaṃ pi kārānaṃ khepanato dhamsanato makkhō-ti vuccati. So paragunamakkhanalakkhano tesam vināsanaraso tadavacchādana-paccupaṭṭhāno. Atthato pana paresaṃ guṇamakkhanākāreṇa pavatto domanassa-sahagatacittuppādo-ti daṭṭhabbaṃ. *Pajāhathā*-ti tattha vuttappabhedanica dose ca vuttanayaṃ ādīnaṃ ādīnavappahānen'ev'assa ānisaṃsaṃ paccavekkhitvā, pubba-bhāge tadaññādivasena pajahantā, vipassanaṃ usukkāpetvā vā, tatiyamaggena anavasesaṃ samucchinda-thā-ti attho.

*Makkhāse*¹-ti makkhitaparagunā² paresaṃ guṇānaṃ makkhitāro. Tato eva attano pi dhamsitagunā-ti attho. Sesaṃ vuttanayameva.

Pañcamaśuttavaṇṇanā.

6. Chatṭhe : *Māna*-ti jātiādivatthukaṃ cetaso uppa-manam. So hi-'Seyyo'hamasmi'-ti* ādinā nayena maññanti tena sayam vā maññati mānaṃ sampaggaho-ti vā māno-ti vuccati. Svāyaṃ 'seyyo'hamasmi'-ti māno, 'sadiśo'hamasmi'-ti māno, hīno'hamasmi'-ti māno-ti evaṃ tividho hoti.³ Puna seyyassa seyyo'hamasmi'-ti māno, seyyassa sadiśo, seyyassa hīno, sadiśassa seyyo, sadiśassa sadiśo, sadiśassa hīno, hīnassa seyyo, hīnassa sadiśo, hīnassa hīno'hamasmi'-ti, māno-ti evaṃ navavidho pi uppāti-lakkhaṇa ahaṃkāraraso sampaggaharaso vā, uddhamātabhāvapaccupaṭṭhāno ketukamyatāpaccupaṭṭhāno vā, diṭṭhivippayutta-lobhapadaṭṭhāno ummādo viyā-ti daṭṭhabbo. *Pajāhathā*-ti tassa sabbassa pi attukkaṃsana-paravambhana-nimittatā, garuṭṭhānīyesu abhivādana-paccuṭṭhāna-aññalikamma-sāmañci-kammādinam akaraṇe kāraṇatā, jātimada-purisaṃmadādi-bhāvena paṃadāpattihetubhāvo-ti evaṃadibhedam ādīnaṃ tappaṭipakkhato nirabhimānatāya ānisaṃsaṃ paccavekkhitvā, rājasabhaṃ anuppatta-caṇḍālo viya sabrahmacārisu nīcaññatāṃ paccupaṭṭhapetvā, pubba-bhāge tadaññādivasena

* S. iii, 48-9, also for "tividho māno" foll. and Vibh. 346; etc.

¹ S Makkhittāseti.

² C makkhitā guṇā.

³ S omīta.

nibbāyati, ayaṃ 'na-uddhamso-to-akanitthagāmi' nāma. Yo pana heṭṭhā catūsu devalokesu thatvā tattha tatth'eva parinibbāyati, ayaṃ 'na-uddhamso-to-na-akanitthagāmi' nāmā-ti.

Tattha aviheṣu uppajjitvā kappasatato oraṃ parinibbāyiko, dvinnam kappasatānam matthake parinibbāyiko, pañcakappasate asampattamatte parinibbāyiko-ti tayo antarā-parinibbāyināma.¹ Vuttañh'etaṃ—"Uppannam vā samanantarā apettaṃ vā vemañjhanti."² Vā-saddena hi pattamaggo³ pi sañgahito-ti.

Evam tayo antarā-parinibbāyino eko upahacca-parinibbāyī, eko uddhamso-to. Tesu asaṃkhāra-parinibbāyino pañca, asaṃkhāra-parinibbāyino pañcā-ti dasa honti. Tathā atappāsu sudassāsu sudassisū-ti cattāro dasakā cattālleṣaṃ. Akaniṭṭhe pana uddhamso-tassa abhāvato tayo antarā-parinibbāyino eko upahacca-parinibbāyī.

Asaṃkhāra-parinibbāyino cattāro, asaṃkhāra-parinibbāyino cattāro-ti aṭṭha. Evameva aṭṭha-cattālleṣaṃ anāgāmino. Te pana⁴ sabbe-pi imesu avisesa-vacanena gahitā-ti daṭṭhabbo.⁴

Chaṭṭhasuttavaṇṇanā.

7. Sattame: *Sabban*-ti anavasesaṃ. Anavasesa-vācako hi ayaṃ *sabba*-saddo. So yena yena sabbattham gacchati tassa tassa anavasesataṃ dīpeti, yathā sabbam rūpaṃ, sabbā vedanā, sabbasakkāya-pariyāpannesu dhammesū-ti. So pañayam *sabba*-saddo sappadesa-nippadesa-visayatāya duvidho. Tathā h'esa sabba-sabbam, padesa-sabbam, āyatana-sabbam, sakkāya-sabban-ti catūsu visayesu diṭṭha-ppayogo. Tattha—"Sabbe dhammā sabbākāreṇa Buddhassa bhagavato nānamukhe āpāthamāgacchanti"-ti[†] ādisu sabba-sabbasmiṃ āgato. "Sabbesaṃ vo Sāriputta subhāsitaṃ pariyāyena"[†]-ti[†] ādisu padesa-sabbasmiṃ. "Sabbam vo bhikkhave desesāmi cakkhuñ'eva rūpañca—pe—manasñ'eva dhamme cā"-ti[†]

* Puggalapaññatti, p. 16.

† M. i, 219.

† Nid. ii, 451.

§ S. iv, 15 (with variations).

ettha āyatana-sabbasmim. "Sabbadhamma-mūlapariyāyaṃ vo bhikkhave desessāmi"-ti* ādisu sakkāya-sabbasmim. Tattha sabba-sabbasmim āgato nippadesa-visayo. Itaresu tīsu-pi āgato sappadesa-visayo. Idha pana sakkāya-sabbasmim viditabbo. Vipassanāya ārammanabhūtā tebhūmika-dhammā hi idha *sabban*-ti anavasesato gahitā.

Anabhijānan-ti—"Ime dhammā kusalā, ime akusalā, ime sāvajjā, ime anavajjā"-ti† ādinā,—“Ime pañcakkhandhā, imāni dvādasāyatanaṇi, imā aṭṭhārasa dhātuyo, idaṃ dukkhaṃ ariyasaccam, ayaṃ dukkha-samudayo ariyasaccan”-ti‡ ca ādinā sabbe abhiññeyya-dhamme aviparita-bhāvato na abhijānanto abhivisittihena ñāṇena ¹na jānanto.¹

Aparijānan-ti na parijānanto. Yo hi sabbam tebhūmika-dhammajātam parijānāti, so tīhi pariññāhi parijānāti,—ñāta-pariññāya, tīraṇavariññāya, pahānapariññāya. Tattha katamā ñātapariññā? Sabbam tebhūmikaṃ nāmarūpaṃ, idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito bhiyyo idaṃ nāmaṃ, ettakaṃ nāmaṃ na ito bhiyyo-ti bhūtapasādādibhedam rūpaṃ phassādi-bhedam nāmañca lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānato vavaṭṭhapeti, kammāvijjādikaṇo²assa paccayam pariggaṇhati, ayaṃ ñātapariññā. ²Katamā tīraṇapariññā? ³Evam ñātam katvā tam sabbam tīreti aniccato dukkhato rogato-ti dvācattālisāya ākārehi, ayaṃ tīraṇapariññā. Katamā pahānapariññā? Evam tīrayitvā aggamaggena sabbasmim chandarāgaṃ pajahati, ayaṃ pahānapariññā. Ditthivisuddhi-kamkhā-vitarāṇavisuddhiyo pi ñātapariññā. Maggā-magga-paṭipadā-ñāpadassana-visuddhiyo kalāpasammasanādi-anuloma-pariyosānā vā peññā tīraṇapariññā. Ariyamaggena pajahanam pahānapariññā. Yo sabbam parijānāti so imāhi tīhi pariññāhi parijānāti.§ Idha pana virāgappahānānaṃ paṭikkhepa-vasena visum gahitattā ñātapariññāya tīraṇapariññāya ca vasena parijānanā veditabbā. Yo pan'evam na parijānāti, tam sandhāya vuttam *aparijānan*-ti.

Tattha cittaṃ avirājeyan-ti tasmim abhiññeyye visese pariñ-

* M. i, 1.

† Cf. A. i, 190.

‡ Vbh. 401 foll., 99 foll.

§ Cf. Nd. i, 58; J. vi, 259; Visu. 606.

¹⁻¹ C ajānanto.

²⁻² C omits; MSS. read throughout tir-.

ñeyye attano cittasantānaṃ na virājayam na virajjanto yathā tattha rāgo na hoti, evaṃ virāgānupassanaṃ na uppādentoti attho. *Appajahan*-ti vipassanā-paṭiñā-sahitāya magga-paṭiñāya tattha pahātabba-yuttakaṃ kilesavaṭṭaṃ anavasesato na pajahanto. Yathā c'etaṃ evaṃ abhijānanādayo pi missaka-magga-vasena veditaḥḥā. Pubba-bhāge hi nānācittavasena ñāta-tīraṇa-pahāna-pariññāhi kamena abhijānanādāni sampādetvā, maggakāle ekakkhaṇe'eva kicca-vasena taṃ sabbaṃ nipphādentam ekameva ñāṇaṃ pavattati-ti. *Abhabbo dukkhakkhayāyā*-ti nibbānāya sakalassa vaṭṭadukkhassa khepanāya abhabbo¹ nālaṃ na samattho-ti attho.

Sabbāṇa kha-ti ettha ca-saddo byatireke. *Kha*-saddo avadhāraṇe. Tadubhayena abhijānanādito laddhabbaṃ visesaṃ dukkhakkhayassa ekantakāraṇaṃ dīpeti.

Abhijānanādīsu yaṃ vattabbaṃ taṃ vuttameva. Tattha paṇa paṭikkhepa-vasena vuttaṃ idha vidhānavasena veditaḥḥā. Ayameva viseso.

Apica, *Abhijānan*-ti upādānakkhandhapaṇḍaka-saṃkhātāṃ sakkāya-sabbaṃ sarūpato paccayato ca ñāpassa abhimukkhikarāṇa-vasena abhijānanto hutvā, abhāvākārādi-pariggaheṇa taṃ aniccādi-lakkhaṇehi paricchiḥḥamāna-vasena pariḥḥānanto. *Virājayan*-ti sammadevassa aniccātādi-avabodhanena uppannabhayādīnaṃ ca nibbidādi-ñāpānubhāvena attano "cittaṃ virattaṃ karonto"² tattha anumattaṃ pi rāgaṃ anupādentoti. *Pajahan*-ti vuṭṭhānagāmini-vipassanā-sahitāya maggapaṭiñāya samudaya-pakkhiyaṃ kilesa-vaṭṭaṃ pajahanto samucchindanto. *Bhabbo dukkhakkhayāyā*-ti evaṃ kilesa-mala-ppahānena ca sabbassa kamma-vaṭṭassa parikkhīḥḥattā, anavasesa-vipākavaṭṭakhepanāya sakala-saṃsāra-vaṭṭadukkhā-parikkhaya-bhūtiyā vā anupādisesāya nibbānadhātuyā *bhabbo* ekantena taṃ pāpunīti-ti evamettha attho dātṭhabbo.

Yo sabbaṃ sabbato ñātvā-ti yo yuttayogo āradḥḥavipassako sabbaṃ tebhūmikadhammajātaṃ sabbato, sabbabhāgena kusalādi-kkhandhādi-vibhāgato, dukkhādi-piḥḥānādi-vibhāgato ca. Athavā *sabbato*-ti sabbasmā kakkhala-phusaṇādi-lakkhaṇādito aniccādito cā-ti sabbākārato jānitvā, vipassanāpub-

¹ C nabhabbo.

² C citte akaranto.

bañgamena magga-ñāpena paṭivijjhitvā, vipassanā-ñāpena vā jānanahetu. *Sabbatthesu na rajjati*-ti sabbesu attitādivasena anekabhedā-bhinnesu sakkāya-dhammesu na rajjati, ariya-maggādhigamena rāgaṃ na janeti. Iminassa taṇhāgāhaassa abhāvaṃ dassento tannimittatā diṭṭhimānaggāhānaṃ—
 ‘etaṃ mama, eso’hamasmi, eso me attā’-ti* imassa micchāgāha-dvayassā pi abhāvaṃ dasseti. *Sa ve*-ti ettha *sa*-iti nipāta-mattam. *Ve*-ti byattam. Ekamsenā-ti vā etasmiṃ atthe nipāto. *Sabbam pariññā*-ti sabbaparijānanato yathā-vuttassa sabbassa pariññābhisamaya-vasena parijānanato. *So*-ti yathā-vutto yogāvacaro ariyo eva vā. *Sabbam dukkham upaccagā*-ti sabbam vaṭṭa-dukkham *accagā* atikkami samatikkanto-ti attho.

Sattamasuttavaṇṇanā.

8. Aṭṭhame apubbaṃ n’atthi. Kevalaṃ mānavasena desanā pavattā. Gāthāsu pana *Mānupetā ayaṃ pajā*-ti kamma-kilesehi pajātattā¹ *pajā*-ti laddhanāmā ime sattā manana-lakkhaṇena mānena upetā upagatā mānagatā. *Mānagaṇṭhā bhava ratā*-ti kimi-kīṭa-paṭaṇṇādi-attabhāve pi mānena gaṇṭhitā, māna-samyojanena samyuttā, tato eva dīgharattaṃ paribhāvitā, ahaṇkāra-vasena ‘etaṃ mamā’-ti saṃkhāresu ajjhosāna-bahulattā, tattha nicca-sukha-attādi-vipallāsa-vasena kāmādi-bhave ratā. *Mānaṃ aparijānantā*-ti tasmā taṃ tīhi pariññāhi na parijānantā arahatta-magga-ñāpena vā anatikkamantā. ‘Mānaṃ aparīññāyā’-ti keci paṭhanti. *Āgantāro punabbhavan*-ti puna āyatīṃ uppattibhavaṃ punap-punaṃ bhavato vā, punabbhava-saṃkhātaṃ saṃsāraṃ aparāpara-parivattana-vasena gantāro upagantāro honti. Bhavato na parimuccanti-ti attho. *Ye ca mānaṃ pahantvāna*² *vimuttā mānasamkhaye*-ti ye pana arahatta-maggena sabbaso mānaṃ pajahitvā mānassa accanta-saṃkhaya-bhūte arahatta-phale nibbāne vā tadekaṭṭha-sabbakilesa-vimuttiyaṃ vimuttā suṭṭhu muttā. *Te mānagaṇṭhābhikkhūtā*³ *sabbam gaṇṭham*⁴ *upaccagun-*

* M. i, 135.

¹ S omits, but notes “pajāyati-ti” in fn.

² Cf. Text, p. 5, fn. 1.

³ C “bhūno; vide Text, p. 5, fn. 3.

⁴ C dukkham; vide Text, and fn. 4.

ti te parikkhīṇa-bhava-saṃyojanā arahanto sabbaso māna-gaṇṭhaṃ¹ mānasasāyojanam samuccheda-ppahānena abhi-bhavitvā tñhitā, anavassasam vaṭṭa-dukkham atikkamimsū-ti attho.

Evametasmim sattamasutte ca arahattam kathitan-ti.

Aṭṭhamasuttavaṇṇanā.

9, 10. Navama-dasamesu apubbam n'atthi. Desanā-vilā-sena tathā bujghanakānam veneyyānam ajjhāsaya-vasena vā tathā desitānī-ti daṭṭhabbam.

Navama-dasama-suttavaṇṇanā.

Paṭhama-vagga-vaṇṇanā niṭṭhitā.

II, 1-3. Dutiyavagge pi paṭhamādini tīpi suttāni vutta-nayān'eva. Tathā desanā-kāraṇam pi vuttameva.

4. Catutthe: *Nāham bhikkhave*-ti ādisu *na-kāro* paṭi-sedh'attho. *Ahan-ti* Bhagavā attānam niddisati. *Aññan-ti* idāni vattabbam avijjānīvaraṇato aññam. *Ekanīvaraṇam* pi-ti ekaṃ nivāraka-dhammam pi. *Samanupassāmī-ti* dve samanupassanā: diṭṭhi-samanupassanā ca ñāṇa-samanupassanā ca. Tattha—"Rūpam attato samanupassatī"-ti* ādinā āgatā ayam diṭṭhi-samanupassanā nāma. "Aniccato samanupassati no niccato"-ti† ādinā pana āgatā ayam ñāṇa-samanupassanā nāma. Idhāpi ñāṇa-samanupassanā va adhippetā. *Samanupassāmī-ti* ca padassa *na-kāreṇa* sambandho. Idam vuttam hoti:—"nāham bhikkhave sabbaññuta-ñāpasamkhā-tena samanta-cakkhunā sabba-dhamme hatthāmalakam viya oloken-to"-pi *aññam ekanīvaraṇam* pi *samanupassāmī-ti*.

Yena nīvaraṇena nivutā pajā digharattam sandhāvanti saṃsāraṇī-ti yena nivāraka-sabhāvattā nīvaraṇena dhamma-sabhāvam jānitum passitum paṭivijjhītum adatvā chādetvā

* A. ii, 214.

† A. A. i, 20; cf. Pp. ii, 232.

pariyonaddhitvā andhakāreṇa¹ nivutā satta anādisamsāre aparimāṇe kappe mahantesu c'eva khuddakesu ca bhavādisu aparāparuppatti-vasena sabbato dhāvanti c'eva saṃsarananti ca. Ārammaṇantara-saṅkamana-vasena vā sandhāvanam, bhavantara-saṅkamana-vasena saṃsaranam. Kilesānam balava-bhāvena vā sandhāvanam, dubbala-bhāvena saṃsaranam, khaṇika-maraṇa-vasena vā ekajātiyam sandhāvanam, vohāra-maraṇa-vasena anekāsu jātisu saṃsaranam. Citta-vasena vā sandhāvanam. 'Cittamassa vidhāvati'-ti vuttam. Kamma-vasena saṃsaranam. Evaṃ sandhāvana-saṃsaranānam viseso veditaḃbo.

Yathayidan-ti yathā idam. *Ya-kāro* padasandhikaro, sandhi-vasena rassattam.

Avijjānīvaraṇan-ti ettha pūretum ayutt'aṭṭhena kāyaduc-caritādi avindiyam nāma. Aladdhabban-ti attho. Tam avindiyam vindati-ti *avijjā*. Viparitato kāyasuccaritādi vindi-yam nāma. Tam vindiyaṃ na vindati-ti *avijjā*. Khan-dhānam rās'aṭṭham, āyatanānam āyatan'aṭṭham, dhātūnam suññ'aṭṭham, indriyānam ādhipateyy'aṭṭham, saccānam tath'aṭṭham, dukkhādīnam piḷanādi-vasena vuttam. Catub-bidham² attham aviditam karoti-ti pi *avijjā*. Antavirahite saṃsāre satte javāpeti-ti vā *avijjā*. Paramatthato vā avij-jamānesu itthi-purissādisu javati pavattati, vijjamānesu khan-dhādisu na javati nappavattati-ti *avijjā*. Api ca, cakkhu-viñ-ñāpādīnam vatth'ārammaṇa-paṭicca-samuppanna-dhammā-nam chādanato pi *avijjā*. Avijjā va nīvaraṇan-ti *avijjā-nīvaraṇam*.

Avijjā-nīvaraṇena hi bhikkhave nivutā pajā dīgharattam sandhāvanti saṃsaranā-ti idam purimass'eva dalhikaraṇat-tham vuttam. Purimam vā *yathayidaṃ bhikkhave avijjānī-varaṇan*-ti evaṃ opammaḃadassana-vasena vuttam. Idam nīvaraṇānubhāvadassana-vasena. Kasmā paṇ'ettha avijjā eva vuttā, na aññe dhammā-ti? Ādīnavappaṭicchādanena kāmacchandādīnam visesapaccaya-bhāvato. Tathāhi tāya paṭicchāditādīnavavisaṃsāre kāmacchandādayo pavattanti.

¹ S thāmena.

² Actually we have enumeration in the previous sentences of five kinds.

N'atth'añño-ti ādikā gāthā vuttassa ca atthassa saṅgaṇhana-vasena bhāsītā. Tattha *nivutā*-ti nivāritā paliguṇṭhitā paṭicchāditā-ti attho. *Ahorattan*-ti divā c'eva rattiñca. *Sabbakālan*-ti vuttaṃ hoti. *Yathā mohena āvutā*-ti yena pakāreṇa avijjānīvaraṇa-saṃkhātena mohena āvaritā paṭicchāditā suviññeyyaṃ pi ajānantiyo pajā saṃsāre saṃsaranti, tathārūpo *añño ekadhammo* pi ekaṇīvaraṇaṃ pi n'atthi-ti yojetabbaṃ. *Ye ca moham pahantvāna tamokkhandham padālayun*-ti ye pana ariyasāvakā pubbabhāge tadaṅgādipahāna-vasena heṭṭhimamaggehi taṃ taṃ maggavajjhaṃ moham pajahitvāna aggamaggena vajirūpamaññaṇena moha-saṃkhātameva tamorāsiṃ padālayimsu anavasesato samucchindimsu. *Na te puna saṃsaranti*-ti te arahanto

Khandhānañca paṭipāṭi dhātu-āyatanāna ca
Abbochinnam vattamānā saṃsāro-ti pavuccatī-ti*

evaṃ vutte imasmim saṃsāre na saṃsaranti na paribbhāmantī. Kiṃ kāraṇā? *Hetu tesam na vijjati*-ti yasmā saṃsārassa hetu mūlakāraṇaṃ avijjā, sā tesam na vijjati, sabbaso n'atthi samucchinnattā-ti.

Catutthasuttavaṇṇanā.

5. Pañcame: Yassa vijjati, taṃ puggalaṃ dukkhehi kammavipākehi¹ bhavayonigati-viññāṇaṭṭhiti-sattāvāse yā bhavantarādihi samyojetī-ti *samyojanaṃ*. Taṇhāyan'atthena *taṇhā*. ²Tasanti paritasanti vā tāyā-ti *taṇhā*.² *Samyuttā*-ti cakkhvādisu abhinivesa-vatthūsu bandhā. Sesam vuttana-yameva.

Kāmaṇo'ettha avijjāya pi samyojanabhāvo taṇhāya ca nīvaraṇabhāvo atthi yeva, tathāpi avijjāya paṭicchāditādīnavehi bhavehi taṇhā satte samyojetī-ti imassa viasesassa dassa-
n'atthaṃ purimasutte avijjā-nīvaraṇabhāven'eva, idha ca taṇhā *samyojana*-bhāven'eva vuttā. Kiñca³? Nīvaraṇa-samyojana-

* P.J. ii, 426. See Udān'atthakathā, p. 270, fn. 5-7.

¹ B kammaṃ vā vipākehi.

²⁻³ S tapati param tapati tapanti tāyā-ti taṇhā, fn.

³ S kiñci.

ppadhānadassan'attham. Yathā hi nīvaraṇabhāvena avijjā samkilesa-dhammānaṃ padhānabhūtā pubbaṅgamā ca, evaṃ samyojana-bhāvena nesaṃ taṇhā-ti tadadhinapadhānabhāvaṃ dassetuṃ suddhadvaye evamete dhammā vuttā. Api ca, vīse-sena avijjā nibbānasukhaṃ nivāreti-ti nīvaraṇaṇ-ti vuttā. Taṇhā saṃsāra-dukkhena satte saṃyojetti-ti *saṃyojanan*-ti. Dassana-gamanantarāya-karaṇato vā vijjācaraṇavipakkhato dvayaṃ dvidhā vuttaṃ. Vijjāya hi ujuvipaccanikabhūtā avijjā nibbānadassanassa avīparitadassanassa ca vīse-sa-to antarāyakaṛā. Caranadhammānaṃ Ujuvipaccanikabhūtā taṇhā gamanassa sammāpaṭipattiyā antarāyakaṛā-ti. Evama-yaṃ avijjāya nivuto andhikato taṇhāya sabbaso¹ bandho² assutavā puthujjano andho viya bandho mahākantāraṃ saṃsāra-kantāraṃ nātivattati. Anattahajana-hetudva-yassa³ dassan'attham pi dvayaṃ dvidhā vuttaṃ. Avijjāgato hi puggalo bālabhāvena attham parihāpeti anattaṅca attano karoti, akusalo viya āturo asappāyakiriyāya. Jānanto⁴ pi bālo bālabhāvena attham parihāpeti, anattaṅca karoti, jānanto⁴ viya rogi⁵ asappāyāsevi. Makkaṭālepopamasuttaṅ-c'etassa⁶ atthassa sādhaṃ. Paṭiccasamuppādassa mūla-kāraṇa-dassan'atthamettha dvayaṃ dvidhā vuttaṃ. Vīse-sena hi sammohassa balavabhāvato avijjākhettam atīto addhā. Paṭṭhanāya balavabhāvato taṇhākhettam anāgato addhā. Tathā hi bāla-jano sammohabahu-lo atītamanusocati, tassa avijjāpaccayā samkhārā-ti sabbam netabbaṃ. Paṭṭhanā-bahu-lo anāgataṃ pajjapati, tassa taṇhāpaccayā upādāna-ti-ādi sabbam netabbaṃ. Eten'eva vā pubbantāparato⁶ aparanta-ppaṭisandhānevassa yathākkamaṃ mūlakāraṇatā dassitā-ti veditabbaṇ-ti. †Gāthāsu. *Taṇhādutiyo*-ti taṇhā-sahāyo. Taṇhā hi nirudaka-kantāre maricikāya udaka-saṅgā viya pīpāsābhibhūtaṃ appaṭikāra-dukkhābhibhūtaṃ pi sattaṃ assāda-sandassana-vasena sahāyakiccaṃ karoti, bhavādisu anibbindaṃ katvā paribbhaṃpeti, tasmā *taṇhā*

* S. v, 148.

† (Sic.) For these Gāthās, see A. ii, 10.

¹ C saṃvuto.

² C baddho here and below.

³ C "uppattihetu".

⁴⁻⁵ S omits.

⁶ S karoti.

⁶ C "tāharaṇaṇa.

purissassa *duṭṭiyā*-ti vuttā. Nannu ca aññepi kilesādayo bhavābhiniḍḍattiyā paccayā va? Saccametam. Na pana tathā visesapaccayo yathā tanhā. *Tanhā*¹ hi kuselehi vinā akuselehi kāmāvacarādi-kuselehi ca vinā rūpāvacarādi-kuselehi bhava-nibbattiyā visesapaccayo, yato samudaya-saccan-ti vuccati-ti.

Itthabhāv'aññathābhāvan-ti itthabhāvo ca aññathābhāvo ca itthabhāv'aññathābhāvo, so etassa atthi-ti itthabhāv'aññathābhāvo, samsāro-ti. Tattha² *itthabhāvo* manussattam. *Aññathābhāvo* tato avasiṭṭhasattāvāsā. *Itthabhāvo* vā tesam tesam sattānam paccuppanno attabhāvo. *Aññathābhāvo* anāgatattabhāvo. Evarūpo vā añño-pi attabhāvo *itthabhāvo*. Na evarūpo *aññathābhāvo*. Tam *itthabhāv'aññathābhāvaṃ samsāraṃ* khandhadhātu-āyatana-paṭipāṭim nātivattati na atikkamati.

*Evamādinavaṃ*³ *ñatvā tanhā-dukkhassa sambhavan*-ti evaṃ⁴ sakalavaṭṭadukkhassa sambhavaṃ samudayaṃ tanhaṃ ādinavaṃ ñatvā ādinavato ñatvā-ti attho. Athavā *Evamādinavaṃ* *ñatvā*-ti evaṃ yathāvuttam samsāraṃ nātivattanam ādinavaṃ dosam ñatvā. *Tanhā-dukkhassa sambhavan*-ti tanhaṃ vuttanayena vaṭṭa-dukkhassa padhāna-kāraṇan-ti ñatvā.

Vītataṇho anāḍāno sato bhikkhu paribbaje-ti evaṃ tīhi pariññāhi pariṇānanto vipassanam vaḍḍhetvā, magga-paṭipāṭiyā tanhaṃ vigamento aggamaggena sabbaso vītataṇho vigatataṇho tato eva catūsu upādānesu kassaci pi abhāvena āyatim paṭisandhi-samphātassa vā ādānassa abhāvena anāḍāno sati-vepullappattiyā sabbattha satokāritāya sato bhinnakilesa bhikkhu *paribbaje* careyya,⁵ khandha-parinibbānena vā samphāra-ppavattito apagaccheyyā-ti attho.

Pācimasuttavoppanā.

6. Ohatthe: *Sekkhesā-ti ettha ken'atthena sekkho? Sekkha-dhamma-paṭilābhato sekkho. Vuttañhi'etam—"Kit-

* Vide MA. i, 40-1; and for this Sutta, cf. M. i, 4.

¹ O tathā.

² O tam tathā.

³ S etamā.

⁴ S etam, here and below.

⁵ C vajjya.

tāvata nu kho, bhante, sekkho hoti-ti? Idha, bhikkhu, sekkhāya diṭṭhiyā samannāgato hoti . . . pe . . . sekkhena samādhinā samannāgato hoti. Ettāvata kho, bhikkhave, sekkho hoti"-ti.* Api ca, sikkhati-ti sekkho. Vuttampi o'etaṃ —“Sikkhati-ti kho, bhikkhave, tasmā sekkho-ti vuccati. Kiñca sikkhati? Adhisīlam pi sikkhati, adhioittaṃ pi sikkhati, adhipaññaṃ pi sikkhati. Sikkhati-ti kho, bhikkhave, tasmā sekkho-ti vuccati-ti.”† Yoyam¹ pi kalyāṇaputhujjano anuloma-paṭipadāya paripūrikārī sīlasampanno indriyesu guttadvāro bhojane mattaññū, jāgariyānuyogamanuyutto pubbarattāpararattaṃ, bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati, ajja vā sve vā aññatarānaṃ sāmāññaphalaṃ adhigamissāmi-ti, so-pi vuccati sikkhati-ti sekkho-ti. Imasmiṃ atthe na paṭivekkhanto va sekkho adhippeto, atha kho kalyāṇa-puthujjano-pi.

Appattamānaso-ti² appattaṃ mānaṃ etenā-ti appattamānaso.

Mānasa-ti—

“Antalikkhacaro paṇo yvāyaṃ carati mānaso”-ti‡ ettha rāgo mānasa-ti vutto. “Cittaṃ, mano, mānasa”-ti§ ettha cittaṃ.

“Appattamānaso sekkho kālaṃ kayirā jane sutā”-ti|| ettha arahattaṃ. Idhāpi arahattameva adhippetam. Tena appattārahattassā-ti vuttaṃ hoti.

Anuttara-ti seṭṭhaṃ, asadisā-ti attho. Catūhi yogehi khaṇaṃ anūpaddūta-ti *yogakkhaṇa*. Arahattameva adhippetam.

*Patthayamānassa*³-ti dve patthanā: taṇhā-patthanā ca, chanda-patthanā ca—

“Patthayamānassa pajappitāni

Paveditaṃ vā pi pakappitesu”-ti¶

ettha taṇhā-patthanā.

* S. v, 14.

‡ S. i, 111; Vin. i, 21.

|| S. i, 121.

† A. i, 231.

§ Dhs. 10.

¶ Sn. 176; 602.

¹ C Yo.

² S omīta.

³ S paṭṭhaya°, here and below.

“ Ohinnaṃ pāpīmato sotaṃ viddhastāṃ vinaḷīkatāṃ
Pāmujjabahulā hotha, khemaṃ paṭṭhetha bhikkha-
vo ”-ti*

ettha kattukamyatā-kusala-cchanda-patthanā. Ayameva idhādhippetā. Tena *paṭṭhayamānassā*-ti taṃ yogakkhemam kattukāmassa tanninnassa tapponassa tappabbhārassā-ti attho.

Viharato-ti ekaṃ iriyāpathadukkhāṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harato. Athavā, “ Sabbe saṃkhārā aniccā-ti adhimuccanto saddhāya viharati ”-ti† ādinā *Niddesa*-nayaena c’ettha attho daṭṭhabbo.

Ajjhattika-ti niyak’ajjhattasamkhāte ajjhatte bhavaṃ ajjhattikaṃ. *Añga*-ti kāraṇaṃ. *Iti karitvā*-ti evaṃ karitvā.¹ Na aññaṃ ekañgampi samanupassāmī-ti ettha ayaṃ saṃkhep’attho,—bhikkhave ajjhattaṃ attano santāne samuṭṭhitaṃ kāraṇaṃ-ti katvā, aññaṃ ekakāraṇaṃ pi na samanupassāmī-ti. *Evaṃ bahupakāraṃ yathayidaṃ yonisomanasikāro*-ti upāya-manasikāro, pathamanasikāro, aniccādisu aniccādinayen’eva manasikāro, aniccānulomikena vā cittassa āvajjanā anvāvajjanā ābhogo samannāhāro manasikāro, ayaṃ *yonisomanasikāro*.

Idāni yonisomanasikārassa ānubhāvaṃ dassetum *yoniso bhikkhave bhikkhu manasikaronto akusalaṃ pajahati, kusalaṃ bhāve*-ti vuttaṃ.

Tattha *yonisomanasikaronto*-ti: “ Idaṃ dukkhāṃ ariyasaccam, ayaṃ dukkha-samudayo ariyasaccam, ayaṃ dukkha-nirodho ariyasaccam, ayaṃ dukkha-nirodhagāminī paṭipadā ariyasaccan ”-ti‡ catūsu ariyasaccesu *yonisomanasikāraṃ* pavattento.

Tatrāyaṃ attha-vibhāvanā: Yadi pi idaṃ suttaṃ avisesena sekhapuggala-vasena āgataṃ. Catu-magga-phala-vasena, sādharma-vasena, pana saṃkhepen’eva kammaṭṭhānaṃ kathayissāma. Yo § catu-sacca-kammaṭṭhāniko yogāvacaro,

* M. i, 227.

† Nid. i, 235, 323; ii, 141.

‡ Cf. D. iii, 277; ii, 304; A. i, 176; iii, 12; M. i, 64, 184-5; iii, 248; S. v, 414, etc.

§ Vide MA. i, 72-3.

taṇhāvajjā tebhūmikā khandhā dukkhaṃ, taṇhā dukkha-samudayo, ubhinnaṃ appavatti nirodho, nirodhasampāpako maggo-ti, evaṃ pubbe eva ācariyasantike uggahita-catusaccakammaṭṭhāno, so apareṇa samayena vipassanā-maggaṃ samārūḷho samāno te-bhūmike khandhe idaṃ dukkhaṇ-ti yonisomanasikāro-ti upāyena pathena samannāharati c'eva vipassati ca. Vipassanā hi idha manasikārasīna vuttā. Yā panāyantaṃ dukkhaṃ samuṭṭhāpikā sabhāvatā taṇhā, ayaṃ dukkhasamudayo-ti yonisomanasikāro-ti. Yaṃ pana idaṃ dukkhaṃ, ayaṃ samudayo, idaṃ tṭhānaṃ patvā nirujjhanti, nappavattanti, tasmā yadidaṃ nibbānaṃ nāma ayaṃ dukkhanirodho-ti yonisomanasikāro-ti. Nirodhasampāpakaṃ aṭṭhaṅgikaṃ maggaṃ ayaṃ dukkhanirodhagāmin-paṭipadā-ti yonisomanasikāro-ti upāyena pathena samannāharati c'eva, vipassati ca.

Tatrāyaṃ upāyo abhiniveso nāma khandhe¹ hoti, na vivaṭṭe. Tasmā ayamatto: "Imasmiṃ kāye paṭhavīdhātu āpo-dhātū"-ti* ādinā nayena cattāri mahā-bhūtāni tadanusāreṇa upādā-rūpāni ca pariggahetvā ayaṃ rūpa-kkhandho-ti vavaṭṭhapeti. Taṃ vavaṭṭhāpayato uppanne tadārammaṇe citta-cetasika-dhamme ime cattāro arūpa-kkhandhā-ti vavaṭṭhapeti. Tato ime pañca-kkhandhā dukkhaṇ-ti vavaṭṭhapeti. Te pana saṃkhepato-nāmañca, rūpañcā ti, dve bhāgā honti. Idañca nāmarūpaṃ sahetu-sappaccayaṃ uppajjati, tassa ayaṃ avijjā-bhavataṇhādiko hetu ayaṃ āhārādiko paccayo ti hetu-paccaye vavaṭṭhapeti. So tesaṃ paccayānañca paccay'-uppannānañca yāthāva-sarasa-lakkhaṇaṃ vavaṭṭhapetvā, ime dhammā ahutvā bhavanti hutvā nirujjhanti tasmā aniccā-ti anicca-lakkhaṇaṃ āropeti. Udayabbaya-paṭipāṭitattā dukkhā-ti dukkhā-lakkhaṇaṃ āropeti. Avasavattanato anattā-ti anatta-lakkhaṇaṃ āropeti. Evaṃ ti-lakkhaṇāni āropetvā vipassanto udayabbaya-ñāṇ'uppattiyaṃ uppanne obhāsādi-ke vipassan'ūpakilese amaggo udayabbaya-ñāpameva ariya-maggaṃ upāyabhūto pubbabhāga-maggo-ti maggāmaggaṃ

* D. ii, 294; M. i, 57.

¹ MA. vaṭṭe.

vavaṭṭhapetvā puna udayabbaya-nāṇaṃ paṭipāṭiyā bhaṅga-nāṇādini ca uppādentō sotāpatti-maggādayo pāpunāti. Tasmim̐ khaṇe cattāri saccāni ekappaṭivedhen'eva paṭivijjhati, ekābhisamayena abhisameti. Tattha dukkhaṃ pariññāpaṭivedhena paṭivijjhati, ekābhisamayena abhisameti. Tattha dukkhaṃ pariññāpaṭivedhena paṭivijjhanto samudayaṃ pahāna-ppaṭivedhena yoniso paṭivijjhanto sabbhaṃ *akusalaṃ* pajahati. Nirodhaṃ sacchikiriyā-paṭivedhena paṭivijjhanto maggaṃ, bhāvanā-paṭivedhena paṭivijjhanto sabbhaṃ *kusalaṃ* bhāveti. Ariyamaggo hi nippariyāyato kucchitasalanādi-atthena kusalo, tasmim̐ ca bhāvite sabbe pī kusalā, anavajja-bodhipakkhiya-dhammā bhāvanāpāripūriṃ gacchanti^{ti}, evaṃ *yoniso-manasikaronto akusalaṃ pajahati, kusalaṃ bhāveti*. Tathā hi vuttaṃ—"Idaṃ dukkhaṃ^{ti} yoniso manasikāro ti, ayaṃ dukkhasamudayo^{ti} yoniso manasikaroti^{ti}"^{ti}* āli. Aparam pi vuttaṃ,—“Yoniso-manasikārasampanness^{ti} etaṃ bhikkhave bhikkhuno paṭikaṅkhaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulikarissati^{ti}”^{ti}.†

Yoniso manasikāro-ti gāthāya ayaṃ saṃkhepattho. Sikkhati sikkhāpadāni, tassa atthi sikkhansilo^{ti} vā *sekkho*. Samsāre bhayaṃ ikkhati^{ti} *bhikkhu*. Tassa *sekkhassa bhikkhuno uttamattassa* arahattassa *paṭtiyā* adhigamāya yathā yoniso manasikāro *evaṃ* bahukāro *bahūpakāro*¹ *añño* koci *dhammo n'atthi*. Kasmā? Yasmā yoniso upāyena manasikāro purakkhivā *padahaṃ* catubbidha-sammappadhāna-vasena *padahanto khayim dukkhassa pāpūne* saṃkilesavaṭṭadukkhassa parikkhayaṃ pariyosānaṃ nibbānaṃ *pāpūne* adhigaccheyya, tasmā yoniso manasikāro bahukāro^{ti}.

Chaṭṭhasuttavaṇṇanā.

7. Sattame : *Bāhira* - ti ajjhattasantānato bahi - bhavaṃ. *Kalyāṇamittatā*-ti† yassa silādi-guṇa-sampanno aghassa

* M. i, 9.

† S. v, 31 sqq.

† Vide Ulin'aṭṭhakathā, 221 ff.; Theri-G. v, 213, and notes on p. 193.

ghātā, hitassa vidhātā, sabbākāreṇa upakāraṇo mitto hoti, so puggalo *kalyāṇamitto*. Tassa bhāvo *kalyāṇamittatā*.

Tatrāyaṃ *kalyāṇamitto* pakatiyā saddhā-sampanno hoti sīla-sampanno, suta-sampanno, cāga-sampanno, viriya-sampanno, sati-sampanno, samādhi-sampanno, paññā-sampanno. Tassā¹ saddhā-sampattiyaṃ saddahati Tathāgatassa bodhipi, tena sammā-sambodhi-hetu-bhūtesu sattesu hita-sukhesitaṃ na pariccajati, sīla-sampattiyaṃ sabrahmacārīnaṃ piyo hoti garu ca bhāvanīyo codako pāpa-garahī vattā vacana-kkhamo. Suta-sampattiyaṃ khandhāyatana-sacca-pañicca-samuppāḍḍikānaṃ gambhīraṇaṃ kathānaṃ kattā hoti. Cāga-sampattiyaṃ appiccho² hoti santuṭṭho pavivitto asaṃsaṭṭho. Viriya-sampattiyaṃ attano paresaṇca hita-ppaṭipattiyaṃ āraddhavi-riyo hoti. Sati-sampattiyaṃ upaṭṭhita-satī hoti paramena satinepakkena samannāgato cirakataṃ pi cirabhāsitaṃ pi saritā anussaritā. Samādhi-sampattiyaṃ avikkhito hoti samāhito ekagga-citto. Paññā-sampattiyaṃ aviparitaṇca jānāti. So satiyaṃ kusalākusalānaṃ dhammānaṃ gatiyo samanvesanto³ paññāya sattānaṃ hitasukhaṃ yathābhūtaṃ jānitvā, samādhinā tattha abyatta-citto hutvā, viriyena satte ahitato nisedhetvā, ekantahite niyojati. Ten'evāha—

“Piyo garu bhāvanīyo vattā ca vacanakkhamo

Gambhīraṇca kathānaṃ kattā no c'atṭhāne niyojaye-ti.”*

Kalyāṇamitto bhikkhave bhikkhu akusalaṃ pajahati kusalaṃ bhāveti—ti—*kalyāṇamitto* puggalo *kalyāṇamittaṃ* nissāya kammassakatā-ñānaṃ uppādeti, uppannaṃ saddhaṃ ṭhātiṃ karoti, saddhājāto upasaṅkamati, upasaṅkamitvā dhammaṃ suṇāti, taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilābhati, tena saddhā-pañilābhena gharāvāsaṃ pahāya pabbajjaṃ anuṭṭhāti, catu-pārisuddha-sīlaṃ sampādeti, yathābalaṃ dhutadhamme samādāya vattati, dasa-kathāvatthulābhī hoti, āraddha-viriyo viharati, upaṭṭhitassati sampajāno pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto na-cirass'eva vipassanaṃ ussukkāpetvā

* A. iv, 32.

¹ C tattha.

² S anabhihālu, *fn.*

³ C samanvesamāno.

ariyamaggādhigamena sabbam akusalam samucchindati, sabbañca kusalam bhāvanāpāripūrim gamento vaddheti. Vuttañh'etaṃ—"Kalyāṇamittass'etaṃ Meghiya bhikkhuno paṭi-kaṅkham kalyāṇa-sahāyakassa kalyāṇa-sampavañkassa, yaṃ sīlavā bhavissati, paṭimokkha-saṃvara-saṃvuto viharissati, ācāra-gocara-sampanno anumattesu vajjesu bhayadassāvī sam-ādāya sikkhissati sikkhāpadesu. Kalyāṇamittass'etaṃ—pe—kalyāṇa-sampavañkassa, yaṃ yāyaṃ kathā abhisallekhikā ceto-vivaraṇa-sappāyā ekanta-nibbidāya — pe — nibbānāya saṃvattissati, seyyathidaṃ: appiccha-kathā santuṭṭhi-kathā paviveka-kathā asaṃsaṅga-kathā viriyārambha-kathā sīla-kathā samādhikathā¹ paññā-kathā vimutti-kathā,¹ vimutti-ñāpadassana-kathā evarūpiyā² kathāya nikāmalābhī bhavissati akiccha-lābhī akasira-lābhī. Kalyāṇamittass'etaṃ—pe—kalyāṇa-sampavañkassa, yaṃ āradha-viriyo viharissati akusalānam dhammānam pahānāya kusalanam dhammānam upasampadāya thāmaṇā dāhapaṇakkamo anikkhittadhuro kusalesu dhammesu. Kalyāṇamittass'etaṃ—pe—kalyāṇa-sampavañkassa, yaṃ paññavā bhavissati uday'atthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā-dukkhakkhaya-gāminiyā"—ti,* evaṃ sakala-vaṭṭa-dukkha-parimuccana-nimittam *kalyāṇamittatā*-ti veditabham. Ten'evāha—"Mamañhi Ānanda kalyāṇamittam āgama jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti"—ti† ādiṃ. Tena vuttaṃ *Kalyāṇamitto bhikkhave bhikkhu akusalam pajahati kusalam bhāveti*-ti.

Gāthāya, *sappatisso*-ti paṭissava-saṃkhātena saha paṭissena-ti *sappatisso*. Kalyāṇamittassa ovādam sirasā sampatīcchako subbaco-ti attho. Athavā, hitasukhe patitthāpanena pati-iseti-ti patisso ovādadāyako. Garu-ādara-yogena tena patissena saha vattati-ti *sappatisso*. Garūsu garucitīkārahulo. *Sagāra*-ti chabbidhena pi gāravena yutto. *Karam mittāna vacana*-ti kalyāṇamittānam ovādam karonto yathā-ovādam paṭipajjanto. *Sampajāñ*-ti sattatthāniyena sampajāññena samannāgato. *Paṭissato*-ti kammaṭṭhānānam

* Udāna, 36-7.

† S. i, 88.

¹ S samādhikathā—pe—.

² C^opiya.

dhātiṃ gametuṃ samatthāya satiyā paṭissato satokāri. *Anu-pubbenā*-ti sīlādivisuddhi-paṭipāṭiyā tattha ca vipassanā-paṭipāṭiyā c'eva maggapaṭipāṭiyā ca. *Sabbasaṃyojanakkha-yan*-ti kāma-rāga-saṃyojanādīnaṃ sabbesaṃ saṃyojanānaṃ khepanato sabbasaṃyojanakkhaya-saṃkhātassa ariyamaggas-sa¹ pariyosāna-bhūta-arahattassa ārammaṇa-bhūtaṃ nibbā-nameva vā *pāpūne* adhigaccheyyā-ti attho.

Iti imesu dvīsu suttesu ariya-maggādhigamassa Satthārā padhān'aṅgaṃ nāma gahitan-ti veditabban-ti.

Sattamasuttavaṇṇanā.

8. Atthame: *Ekadhammo*-ti katamo ayaṃ sutta-nikkhepo ? Atth'uppattiko. Tatrāyaṃ saṃkhepa-kathā:—*

Devadatto hi Ajātasattum duggahaṇaṃ gāhāpetvā, tassa pītaraṃ rājānaṃ Bimbisāraṃ tena mārāpetvā pi, abhimāre payojetvā pi, silāparijjhanena ruhiruppādana-kammaṃ katvā pi, na tāva so pākaṭo jāto, Nālagiriṃ visajjetvā pana pākaṭo jāto. Atha mahājano 'evarūpaṃ pi nāma pāpaṃ gahetvā rājā vicarati'-ti kolāhalamakāsi. Mahāghoso ahosi. Taṃ sutvā rājā attanā diyamānāni pañca thālipākasaṭāni acchin-dāpesi upaṭṭhānampīssa nāgamāsi.

Nāgarā pi kulāṃ upagatassa kaṭacchubhattaṃ pīssa nā-damsu. So parihīnalābhasakkāro kohaṇṇena jīvitukāmo Satthāraṃ upasaṅkamitvā, pañca vatthūni yācitvā, 'alaṃ Devadatta yo icchatī so āraṇṇiko hotū'-ti ādinā Bhagavatā paṭikkhitto tehi pañcahi vatthūhi bālaṃ lūkhappasan-naṃ jaṇaṃ saṇṇāpento, pañca-sate Vajjiputtake salākaṃ gāhāpetvā, saṃghaṃ bhinditvā va, te ādāya Gayāsīsaṃ agamāsi. Atha dve agga-sāvaka Satthu āpāya tattha gantvā, dhammaṃ desetvā, te ariyaphale paṭiṭṭhāpetvā ānayaṃsu. Ye paṇ'assa saṃghabhedāya parakkamantassa laddhiṃ roce-tvā tath'eva paggayha ṭhitā saṃghe bhijjante bhedite ca samanūṇā ahesuṃ, tesu taṃ dīgharattaṃ ahitāya dukkhāya

* For the full story see Vin. ii, 180-206, also Dh. A. i, 141.

ahosi. Devadatto pi na-cirass'eva rogābhibhūto bālhagilāno maraṇakāle 'Satthāraṃ vandissāmi'-ti, mañcaka-sivikāya niyyamāno Jetavane pokkharāṇṭīre ṭhapito paṭhaviyā vivare dinne patitvā Avīcimhi nibbatti. Yojanasatiko c'assa attabhāvo ahosi, kappatṭhitiyo tālakkhandha-parimāṇehi ayasūlehi vinividdho. Devadatta-pakkhikāni ca pañcamat-tāni kulasaṭāni tassa laddhiyaṃ ṭhitāni saha bandhavehi niraye nibbattāni.

Ekadivasam bhikkhū dhamma-sabhāyaṃ katham samuṭ-ṭhāpesum 'āvuso Devadattena saṃghaṃ bhindantena bhāri-yaṃ kammaṃ katan'-ti. Atha Satthā dhamma-sabhaṃ upagantvā, 'kāya-nu'ttha bhikkhave etarahi kathāya sannisinnā'-ti pucchitvā, 'imāya nāmā'-ti vutte, saṃghabhede ādīnavaṃ dassento imaṃ suttaṃ abhāsi. Keci pana bhaṇanti Devadattassa tappakkhiyānaṃ tathā niraye nibbatta-bhāvaṃ disvā saṃghabhede ādīnavaṃ dassento Bhagavā attano ajjhāsayaṇ'eva imaṃ suttaṃ desesi-ti.*

Tattha *ekadhammo*-ti eko akusalo mahāsāvajjadhammo. *Loke*-ti sattaloke.

Uppajjamāno uppajjati-ti ettha—"Bhedasaṃvattanikesu bhaṇḍanādisu saṃghe uppannesu pi dhammo adhammo"-ti† ādisu aṭṭhārasa-bhedakara-vatthūsu yassakassaci dīpana-vasena voharantesu pi, tattha ruci-janan'atthaṃ anussāventesu pi, anussāvetvā salākāya gāhitāya pi, *saṃghabhedo uppajjamāno* nāma hoti. Salākāya pana gāhitāya cattāro vā atirekā vā, yadā āveṇikaṃ uddesaṃ vā saṃgha-kammaṃ vā karon-ti, tadā *saṃghabhedo* uppajjati nāma. Kate pana tasmim *saṃghabhedo* uppanno nāma? Kammaṃ uddeso vohāro anussavanā salākaggūho-ti imesu pañcasu saṃghassa bheda-kāraṇesu kammaṃ vā uddeso vā pamāṇaṃ vohārānussavana-salākaggāhā pana pubbabhāgā-ti.

Bahujanāhitāyā-ti ādisu mahājanassa jhānamaggādi sampattinivāraṇena *ahitāya*, saggasampattinivāraṇena *asukhāya*, apāy'ūpapatti-hetubhāvena *anattāya*, akusala-dhamma-vasena *ahitāya*, hita-maggassa pi abhāvā sugatiyaṃ pi, nibbattanaka-kāyika-cetasika-*dukkhāya* *uppajjati*-ti samban-

dho. *Devamanussānan*-ti idaṃ bahuno janassā-ti vuttesu ukkaṭṭha-puggala-niddeso. Aparo nayo. *Bahujanādhitāyā*-ti bahujanassa mahato sattakāyassa ahit'atthāya. *Diṭṭha-dhammika-samparāyika-anatthāyā*-ti attho. *Asukhāyā*-ti diṭṭhadhammika - samparāyika - asukh'atthāya. *Duvidha-dukkh'atthāyā*-ti attho.

Anatthāyā-ti paramattha - paṭikkhepāya. Nibbānaṃ hi paramattho. Tato uttarim attho n'atthi. *Ahitāyā*-ti sagga-magga - paṭikkhepāya.¹ Nibbānahita - sampāpaka - maggato hi uttarim hitaṃ nāma n'atthi. *Dukkāyā*-ti ariya-sukha-virāḍhanena² vaṭṭa-dukkhatthāya. Ye hi ariya-sukhato viraddhā taṃ adhigantum abhabbā, te vaṭṭa-dukkhe pari-nāmantī. Ariyasukhato ca uttarim sukhaṃ nāma n'atthi. Vuttañh'etaṃ—"Ayaṃ samādhi paccuppanna-sukho c'eva āyatiṇca sukhavipāko"-ti.*

Idāni *saṃgha-bheda*-ti sarūpato dassetvā, tassa ahitādīnaṃ ekanta-hetu-bhāvaṃ pakāsetum *saṃghe kho pana bhikkhave bhinne*-ti ādimāha.

Tattha *bhinne*-ti nimitt'atthe bhummaṃ yathā adhanānaṃ dhane anuppādiyamāne-ti. Bheda-hetū-ti attho. *Aññamañña-bhaṇḍanānī*-ti catunnaṃ parisānaṃ tappakkhikānaṃ 'eso dhammo n'eso dhammo'-ti *aññamañña-vivadanānī*. *Bhaṇḍanaṃ* hi kalahassa pubba-bhāgo. *Paribhāsā*-ti idaṇc'idaṇca 'vo anatthaṃ karissāmā'-ti bhay'uppāda-vasena tajanā. *Parikkhepā*-ti jāti-ādi-vasena parito khepā, dasahi akkosa-vatthūhi khumsana-vambhanā. *Pariccajanā*-ti ukkhepaniya-kammakaraṇādi-vasena nissāraṇā. *Tatthā*-ti tasmim saṃgha-bhede, tannimitte vā, bhaṇḍanālike. *Appasannā*-ti ratanattaya-guṇānabhiññā. *Nappasīdanti*-ti—"Dhamma-cārino samacārino"-ti† ādinā yvāyaṃ bhikkhūsu pasādanā-kāro tathā na pasīdanti, tesam vā sotabbaṃ saddhātappaṃ na maññanti. Tathā ca dhamme satthari ca appasannā va honti. *Ekaccānaṃ aññathattaṃ*-ti puthujjanānaṃ avirūḷha-saddhānaṃ pasād'aññathattaṃ.

* D. ii, 278; A. iii, 24.

† Udāna, 44.

¹ B maggapati².

² B ariyasukhānadhigamena.

Gāthāyaṃ, *Āpāyiko*-ti ādisu apāye nibbattanārahataya *āpāyiko*. Tatha pi Avicisaṃkhāte māha-niraye uppajjati-ti *nerayiko*. Ekam antarakappaṃ paripunnameva katvā tattha tiṭṭhati-ti *kappaṭṭho*. Saṃghassa bheda-saṃkhāte vagge rato-ti *vaggāramo*.¹ Adhammiyatāya adhammo. Bhedakara-vatthūhi saṃgha-bheda-saṃkhāte eva adhamme ṭhito-ti *adhammaṭṭho*. *Yogakkhemato*-ti² tato dhamseti parihāyati. Catūhi pi vā yogehi anupadduttatā yoga-kkhemam nāma arahattam nibbānaṃ, tato pan'assa dhammane vattabbameva n'atthi. Ditṭhiṣṭa-sāmaññato saṃghaṭ'aṭṭhena *saṃgham*, tato eva eka-kammādi-vidhāna-yogena *saṃggaṃ* sahitaṃ, *bhūtvāna*³ pubbe vutta-lakkhaṇena saṃgha-bhedena bhinditvā, *kappaṃ* āyukappaṃ, so pan'ettha antarakappo va. *Nirayamhi*-ti Avici-mahā-nirayamhi.

Atṭhamasuttavaṇṇanā.

9. Navame, *Ekadhammo*-ti eko kusala-dhammo. 'Ayaṃ dhammo, nāyaṃ dhammo'-ti hi ādinā sace saṃghe vivādo uppajjeyya, tattha dhamma-kāmena viññunā iti paṭisañcikkhitabbam, ṭhānam kho pan'etaṃ vijjati yadidaṃ vivādo vaḍḍhamāno saṃgha-rājiyā vā saṃgha-bhedāya vā saṃvatteyyā-ti. Sace taṃ adhikaraṇam attanā paggaheṭvā ṭhito aggaṃ akkaṇṭeṇa viya sahasā tato oramitabbam. Atha parehi taṃ paggaḥitaṃ sayam ce taṃ sakkoti rūpa¹ sametum, ussāhajāto hutvā dūram pi gantvā tathā paṭipajjitabbam, yathā taṃ rūpasammati. Sace pana sayam na sakkoti, so ca vivādo uparūpari vaḍḍhateva na sammati. Ye tattha paṭirūpā sikkhākāmā sabrahmacārino, te ussāheṭvā, yena dhammena yena vinayena yena Satthu sāsanaṇa taṃ adhikaraṇam vūpasammati, tatthā vūpasame-tabbam. Evaṃ vūpasamentassa yo saṃgha-sāmaggi-karo kusalo dhammo, ayamettha ekadhammo-ti adhippeto. So hi ubhatopakkhiyānaṃ dvelhaka-jātānaṃ bhikkhūnaṃ, tesam anuvattana-vasena ṭhitānaṃ bhikkhūnaṃ upāsakānaṃ upā-

¹ S vaggarato, see Text, p. 11, fn. 10.

² C yogakkhema-vidhamseti-ti.

³ S bhetvāna, see Text, p. 11, fn. 13.

sikānaṃ, tesam ārakkha-devatānaṃ yāva deva-brahmānaṃ pi uppajjanārahaṃ ahita-dukkhāvahaṃ saṃkilesa-dhammaṃ apanetvā mahato puññarāsissa kusalābhisandassa hetubhāvato sadevakassa lokassa hita-sukhāvaho hoti. Tena vuttaṃ *ekadhammo bhikkhave loke uppajjamāno uppajjati bahujanahitāyā*-ti ādi.

Tass'attho anantara-sutte vutta-vipariyāyena veditabbo. *Samghassa sāmaggī*-ti samghassa samagga-bhāvo bhedābhāvo ekadhammatā ekuddesatā ca.

Gāthāya, *Sukhā samghassa sāmaggī*-ti sukhassa paccaya-bhāvato *sāmaggī* sukhā-ti vuttā yathā sukho Buddhānaṃ uppādo-ti. *Samaggānañc'anuggaho*-ti samaggānaṃ sāmaggī-anumodanena anuggaḥhanaṃ sāmaggī-anurūpaṃ yathā te sāmaggim na vijjahanti, tathā gahaṇaṃ ṭhapanam anubalappadāna-ti attho. *Samaggaṃ katvānā*-ti bhinnaṃ *saṃghaṃ* rāji-ppattaṃ vā *saṃggaṃ* sahitaṃ katvā. *Kappan*-ti āyukappameva. *Saggamhi modatī*-ti kāmāvacara-devaloke sūñhe deve dasahi ṭhānehi abhibhavitvā dibba-sukhaṃ anubhavamāno¹ icchita-nipphattiyā pamodati, laleti, kilati.

Navamasuttavaṇṇanā.

10. Dasamassa kā uppatti? Atth'uppattikāy'eva.

Ekadivasaṃ kira bhikkhū dhammasabhāyaṃ sannisinā katham samuṭṭhāpesuṃ, 'āvuso, idh'ekacco bahuṃ puñña-kammaṃ karoti, ekacco bahuṃ pāpakammaṃ, ekacco ubhaya vomissakaṃ karoti, tattha vomissakārino kidiso abhisamparāyo '-ti? Atha Satthā dhammasabhaṃ gantvā, paññat-pavara-buddhāsane nisinno taṃ katham sutvā, 'bhikkhave maraṇāsannakāle saṃkiliṭṭha-cittassa duggati paṭikañkhā'-ti dassento, imāya atth'uppattiyā imaṃ suttaṃ desesi. Tattha *idhā*-ti desapadese nipāto. Svāyaṃ katthaci padesaṃ upādāya vuccati.

Idh'eva—"Tiṭṭhamānassa devabhūtassa me sato"-ti* ādisu, katthaci sāsanaṃ upādāya—"Idh'eva bhikkhave samaṇo,

* D. ii, 285.

¹ C °bhavanto.

Apāya-ggahaṇena tiracchāna-yoni vuccati. Tiracchāna-yoni hi apāyo sugatito apetattā, na duggati, mahesakkhānaṃ nāga-rājādinaṃ sambhavato. Duggati-ggahaṇena pitti-visayo. So hi apāyo c'eva duggati ca, sugatito apetattā dukkhassa ca gatibhūtattā, na vinipāto asura-sadisam avinipātattā. Vinipātaggahaṇena¹ asurakāyo. So hi yathā-vutten'atthena apāyo c'eva duggati ca samussayehi² vinipatitattā vinipāto-ti ca vuccati. Niraya-ggahaṇena Avici-ādi aneka-ppakāro nirayo va vuccati. Idha pana sabba-padehi pi nirayo va vutto. Uppajjanti-ti paṭisandhiṃ gaṇhanti.

Gāthāsu, paṭhama-gāthā saṅgītikāle dhamma-saṅgāhaka-ttherehi ṭhapitā. *Ātāvānā*-ti pubbakālakiriya. Nānapubbakaṃ hi byākaraṇaṃ. Hetu-attho vā *Ātāvā*-saddo, yathā sīhaṃ disvā bhayaṃ hoti-ti. Jānana-hetū-ti attho. *Buddho bhikkhūnaṃ santike*-ti Buddho Bāgavā attano santike bhikkhūnaṃ etaṃ purato dvīhi gāthāhi vuccamānaṃ atthaṃ byākāsi. Sesam vutta-nayameva.

Dasamasuttavaṇṇanā.

Dutiavagga-vaṇṇanā-niṭṭhitā.

III, 1. Tatiyavaggassa paṭhame. *Pasannacittan*-ti ratanattaya-saddhāya kamma-phala-saddhāya ca pasanna-mānasam. *Sugatin*-ti* sundaraṃ gatim, ²sukhassa vā gatin-ti *sugatiṃ*.³ *Saggan*-ti rūpādi-sampattihi suṭṭhu aggan-ti *saggam*. *Lokan*-ti (lokiyan-ti) ettha puñña-pāpa-phalāni lujjan'-atṭhen'eva vā *lokaṃ*. Ettha ca sugati-ggahaṇena manussa-gati-pi saṅgayhati. Sagga-ggahaṇena deva-gati eva. Sesam heṭṭhā vuttanayamevā-ti.

Paṭhamasuttavaṇṇanā.

2. Dutiye: *Mā bhikkhave puññānaṃ*-ti ettha mā-ti paṭisedhe nipāto. *Puñña*-saddo—"Kusalānaṃ bhikkhave dhammānaṃ samādāna-hetu evamidam puññaṃ pavaḍḍhati".

* Cf. D. ii, 141; S. i, 94, etc.

¹ C avinipātattā. Vinipātaggahaṇena.

² C sabbasamu°.

³⁻² C omits.

ti* ādisu puññaphale āgato. “Avijjāgato yaṃ bhikkhave purisa-puggalo puññāñca (katvā) saṃkhāraṃ abhisamkharoti”-ti† ādisu kāmarūpāvacara-sucarito. “Puññūpagama bhavati viññāna”-ti‡ ādisu sugativisesabhūte upapattibhave. “Tīṇ’imāni bhikkhave puñña-kiriya-vatthūni: dānamayaṃ puñña-kiriya-vatthum, sīlamayaṃ puñña-kiriya-vatthum, bhāvanā-mayaṃ puñña-kiriya-vatthū”-ti§ ādisu kusala-cetanāyaṃ. Idha pana tebhūmika-kusala-dhammo veditabbo.

Bhāyitthā-ti ettha duvidhaṃ bhayaṃ: ānābhayaṃ, sārājja-bhayaṃ-ti. Tattha—“Ye pi te bhikkhave devā dīghāyukā vaṇṇavanto sukha-bahūlā . . ., te pi Tathāgatassa dhamma-desanaṃ sutvā yebhuyyena bhayaṃ santāsaṃ saṃvegaṃ āpajjanti”-ti|| ādisu āgataṃ ānā-bhayaṃ. “Ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso”-ti¶ ādisu āgataṃ sārājja-bhayaṃ. Idhāpi sārājja-bhayameva.

Ayañc’ettha attho:—bhikkhave dīgharattaṃ kāya-vacisaṃyamo vatta-paṭipatti-pūraṇaṃ ekāsaṇaṃ eka-seyyaṃ indriya-damo dhuta-dhammehi cittassa niggaho sati sampajaññaṃ kammaṭṭhānānuyoga-vasena viriyārambho-ti, evamādāni yāni bhikkhunā nirantaraṃ pavattetabbāni puññāni, tehi mā bhāyittha, mā bhayaṃ santāsaṃ āpajjittha, ekaccassa diṭṭhadhamma-sukhassa uparodha-bhayena samparāya-nibbāṇa-sukhadāyakehi puññehi mā bhāyitthā-ti. Nissake hi idaṃ sāmivacanaṃ.

Idāni tato abhāyitabba-bhāve kāraṇaṃ dassento *sukhass’etan-ti* ādimāha.

Tattha *sukha-saddo*—“Sukho Buddhānaṃ uppādo”**—pe —“Sukhā virāgatā loke”††-ti ādisu sukhamūle āgato. “Yasmā ca kho Mahāli rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakantaṃ”‡‡-ti ādisu sukhārammaṇe. “Yāvañc’idaṃ bhikkhave na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā”§§-ti ādisu sukhapaccayaṭṭhāne. “Sukho puññassa uccayo”|||-ti ādisu sukhahetumhi. “Diṭṭhadhammasukhavihārā ete dham-

* D. iii, 58.

† S. ii, 82 (with “hoti” for “bhavati”).

|| A. ii, 33.

†† Vin. i, 3; Udāna, p. 10.

§§ (?)

¶ D. ii, 240.

† S. ii, 82.

§ A. iv, 241.

** Dh., p. 28.

‡‡ S. iii, 60.

||| Dh., p. 17.

mā "ti ādisu abyāpajjhe. "Nibbānaṃ paramaṃ sukhaṃ "†-ti ādisu nibbāne. "Sukhassa ca pahānā "‡-ti ādisu sukhave-danāyaṃ.

"Adukkhamasukhaṃ santaṃ, sukhamico'eva bhāsitaṃ"-tiṣṭhādisu upekkhā-vedanāyaṃ. "Dve pi mayā, Ānanda, vedanā vuttā pariyāyena sukhā-vedanā, dukkhā-vedanā"-ti|| ādisu itṭha-sukhe. "Sukho vipāko puññānaṃ"-ti¶ ādisu itṭha-vipāke. Idhāpi itṭha-vipāke eva daṭṭhabbo.¹

Itṭhassā-ti ādisu, esitabbato anitṭha-paṭikkhepato ca *itṭhassa*, kāmanīyato manasmiṃ ca kamanato pavisanato *kantassa*, piyāyitabbato santappanato ca *piyassa*, mānanīyato manassa vaḍḍhanato ca *manāpassā*-ti attho veditabbo. *Yadidaṃ puññānā*-ti *yadidaṃ etaṃ sukhassa itṭhassa vipākassa adhiva-canaṃ* nāmaṃ. Sukhamev'etaṃ *yadidaṃ puññānā*-ti phalena kāraṇassa abhedopacāraṃ vadati. Tena katūpacitānaṃ puññānaṃ avassambhāvi-phalaṃ sutvā, appamattena sak-kaccaṃ puññāni kātabbāni-ti puñña-kiriyāyaṃ niyojati, ādaraṇca nesaṃ tattha uppādeti.

Idāni attanā Sunettakāle katena puñña-kammena *āghara-taṃ pacc'anubhūtaṃ* bhavantara-ppaṭicchannaṃ ulār'uttamaṃ puñña-vipākaṃ udāharitvā, tamatthaṃ pākataṃ karonto *abhi-jānāmi kho paṇḍhan*-ti ādimāha.

Tattha *abhi-jānāmi*-ti abhivisiṭṭhena ñāpena jānāmi, paccak-khato bujjhāmi. *Digharatta*-ti cirakālaṃ. *Puññāna*-ti dānādi-kusala-dhammānaṃ. *Satta-vassāni*-ti satta samvac-charāni.

Mettacitta-ti mījjatī-ti *mettā*, siniyhatī-ti attho. Mitte bhavā, mittassa vā esā pavattī-ti pi *mettā*. Lakkhaṇādito pana, hitakāra-ppavatti-lakkhaṇā, hit'ūpasamhāra-rasā āghā-tavinaya-pacupaṭṭhānā, sattānaṃ manāpabhāva-dassana-padaṭṭhānā. Byāpād'ūpasamo etissā sampatti. Sineha-sam-bhavo vipatti. Sā etassa atthī-ti *metta-cittaṃ*.

Bhāvetvā-ti mettāsahagata-citta-sīlena² samādhī vutto-ti

* M. i, 40-1.

† Dh., p. 30.

‡ M. i, 182.

§ It., p. 47.

|| M. i, 397-8.

¶ Cf. A. i, 57.

¹ C āgato.

² B °cittam cittasīlena; C °gataṃ cittaṃ vaḍḍhetvā citta°.

mettā-samādhim mettā-brahma-vihāraṃ uppādetvā c'eva vaddhetvā ca. *Satta samvatta-vivatta-kappe-ti satta mahākappe. Samvatta-vivatta-ggahaṇen'eva hi samvatta-tṭhāyi-vivattatṭhāyino pi gahitā. Imam loka-ti kāmalo-kaṃ. Samvattamāne sudan-ti samvattamāne. Sudan-ti nipātamattam. Vinassamāne-ti attho. Samvattamāne sudan-ti ca paṭhanti. Kappe-ti loka. Kappa-sisena hi loko vutto, loka pi vā khīyamāne kappo-pi khīyat'eva. Yathāha—*

“Kālo ghasati bhūtāni sabbān'eva sah'attana”-ti.*

Abhassarūpago homi-ti vuttattā tejo-samvatta-vasen'ettha kappe-vuṭṭhānaṃ veditabbaṃ. Abhassarūpago-ti tattha pa-ṭisandhi-ggahaṇa-vasena ābhassara-brahmalokaṃ upagacchāmi-ti ābhassarūpago homi. Vivattamāne-ti saṇṭhahamāne jāyama-ṇe-ti attho. Suññaṃ brahmvimānaṃ upapajjāmi-ti kas-saci sattassa tattha nibbattassa abhāvato suññaṃ yaṃ paṭha-majjhānabhūmi-samkhātaṃ brahma-vimānaṃ ādito nibbattaṃ, taṃ paṭisandhi-ggahaṇa-vasena upapajjāmi upemi. Brahmā-ti kāmāvacara-sattehi seṭṭh'aṭṭhena, tathā tathā brūhita-guṇatāya brahma-vihārato nibbattan'aṭṭhena ca brahmā. Brahma-pārisajja-brahmapurohitehi mahanto brahmā-ti ma-hābrahmā. Tato eva te abhibhavitvā tṭhitattā abhibhū. Tehi kenaci guṇena na abhibhūto-ti anabhibhūto. Aññadatthun-ti ekamsavacane nipāto. Daso-ti dassanasillo. So atitānāgata-paccuppannānaṃ dassana-samattho. 'Abhiññāpene passita-baṃ passāmi'-ti attho. Sesabrahmānaṃ iddhipāda-bhāvanā-balena 'attano cittaṇca mama vasa vatteṃ'-ti vasa-vattī homi-ti yojetabbaṃ.

Tadā kira Bodhisatto aṭṭha-samāpatti-lābhī pi samāno tathā sattahitaṃ attano pārami-paripūraṇaṇca olokento, tāsu eva dvīsu jhānabhūmīsu nikantiṃ uppādetvā, mettā-brahma-vihāra-vasena aparāparaṃ saṃsari. Tena vuttaṃ *satta vassāni—pe—vasavattī-ti.*

Evam Bhagavā rūpāvacara-puññassa vipāka-mahantataṃ pakāsetvā, idāni kāmāvacara-puññassāpi vipāka-mahantataṃ dassento *chattimsakkhattun-ti* ādimāha.

Tattha *sakko ahoṣa-ti* chattimsavāre aññattha anupapajji-

tvā, nirantaram Sakko devānamindo Tāvatisa-devarājā
 ahoṣim.¹ *Rājā ahoṣim cakkavattī*²-ti ādisu catūhi acchariya-
 dhammehi, catūhi ca saṅgha-vatthūhi lokam rañjati³-ti *rājā*.
 Cakkaratanam vatteti, catūhi sampatticakkehi vattati, tehi
 ca param vatteti, parahitāya ca iriyāpatha-cakkānam *vatto*
 etasmim atthi⁴-ti *cakkavatti*. *Rājā*-ti o'ettha sāmāññam.
Cakkavattī-ti visesanam. Dhammena carati⁵-ti *dhammiko*.
 Nāyena samena vattati⁶-ti attho. Dhammen'eva rajjanī
 labhitvā rājā jāto⁷-ti *dhammarājā*. Parahita-dhamma-kara-
 ñena vā *dhammiko*. Attahita-dhamma-karaṇena⁸ vā *dhamma-*
rājā. Caturantāya issaro⁹-ti *cāturanto*. Catusamuddantāya,
 catubbidha-dīpa-vibhūsitāya ca paṭhavīyā issaro¹⁰-ti attho.
 Ajjhātike pāripaccatthike¹¹ bahiddhā ca sabbarājāno adan-
 ñena asatthena vijesi¹²-ti *vijitāvī*. *Janapade thāvare*-bhāvaṃ
 dhuva-bhāvaṃ *patto*, na sakkā kenaci tato cāletum, *janapado*
 vā tamhi *thāvariyaṃ patto* anussukko¹³ sakamma-nirato aśalo
 (asatthena) asampavedhi¹⁴-ti *janapadatthāvariyaṃ patto*. *Cak-
 ka-ratanam, hatthi-ratanam, assa-ratanam, maṇi-ratanam, it-
 thī-ratanam, gahapati-ratanam, pariṇāyaka-ratanan¹⁵-ti, imehi
 sattahi ratanehi samupeto¹⁶-ti *sattaratanasamannāgato*. Tesu
 hi rājā cakkavatti cakkaratanena ajitam jināti, hatthi-assa-
 ratanehi vijite sukken'eva anuvicarati, pariṇāyaka-ratanena
 vijitamanurakkhati, sesehi upabhoga-sukhamanubhavati.
 Paṭhamena c'assa ussāha-satti-yogo. Pacchimena manta-
 satti-yogo. Hatthi-assa-gahapati-ratanehi pabbhū-satti-yogo
 suparipunnō hoti. Itthi-maṇi-ratanehi tividha-satti-yoga-
 phalam. So itthi-maṇi-ratanehi bhoga-sukhamanubhavati.
 Sesehi issariya-sukham.¹⁷ Visesato c'assa purimāni tīṇi ado-
 sakusala-mūla-janita-kammānubhāvena sampajjanti. Majjhi-
 māni alobhakusala-mūla-janita-kammānubhāvena. Pacchi-
 mamekam amohakusala-mūla-janita-kammānubhāvenā¹⁸-ti ve-
 ditabbam.

* Cf. D. iii, 145 ff.; A. iv, 89, etc.

¹ C omits.

² S rājā ahoṣin-ti.

³ B °ma-carapena.

⁴ C paccatthi°; B ajjhātām kopadipaccatthike.

⁵ S anujutto, fa.

⁶ B upabhoga°.

Padasarajjassā-ti khuddaka-rajjassa. *Etadahosī*-ti attano sampattiyo paccavekkhantassa paccahme cakkavatti-kāle etaṃ *kissa nu kho me idaṃ kammassa phalaṃ*-ti ādikaṃ ahosi. Sabb'atthakāma'eva tasmim tasmim pi¹ bhāve etadahosi yeva. Tatthāyaṃ cakkavatti-kāla-vasena yojanā. *Evamamahiddhiko*-ti maṇiratana-hatthiratanādi-ppamukhāya kosavidhāna-sampattiyā² ca, jana-pada-tthāvariya-ppattiyā ca, evaṃ *mahiddhiko*. *Evamamahānubhāvo*-ti cakkaratanādi-samannāgamaena kassaci pi piḷaṃ akaronto va sabbarājūhi sirasā sampaticchita-sāsana-vehāsaṃgamanādi evaṃ *mahānubhāvo*. *Dānassā*-ti annādi-deyyadhamma-pariccāgassa. *Damassā*-ti cakkhādi-indriya-damanassa o'eva samādāna-vasena rāgādikilessa-damanassa ca. *Saññamassā*-ti kāya-vaci-saṃyamassa. ³Tatthāpi yaṃ³ samādāna-vasena kilesadamaṇaṃ, taṃ bhāvanā-mayaṃ puññaṃ. Tañca kho mettā-brahma-vihāra-bhūtaṃ idhādhippetam. Tasmim ca upacār'appanā-bhedena duvidhe yaṃ appanāpattam, ten'assa yathāvuttāsu dvīsu jhānabhūmiṃsu upapatti ahosi. Itarena tividhenāpi yathārahaṃ cakkavattiādi-bhāvo-ti vedittabbaṃ.

Iti Bhagavā attānaṃ kāyasakkhiṃ katvā, puññānaṃ vipāka-mahantataṃ pakāsetvā, idāni tamev'atthaṃ gāthābandhena dassento *puññamevā*-ti ādimāha.

Tattha *puññameva so sikkheyyā*-ti yo atthakāmo kulaputtō, so puññaphalaṃ⁴ nibbattanato attano santānaṃ puṇaṇato ca, *puññaṃ*-ti laddha-nāmaṃ tividhaṃ kusalameva *sikkheyya* niveseyya upaseveyyā-ti attho. *Āyat'aggan*-ti vipula-phalātāya ulāra-phalātāya āyat'aggam piyamanāpa-phalātāya vā *āyatim* uttaman-ti *āyat'aggam*. Āyena vā yonisomanasikārādi-paccayena ulār'uttamena aggan-ti *āyat'aggam*. *Ta-kāro* pada-sandhikaro. Athavā, āyena manuññaphalena aggam padhāna-ti *āyat'aggam*. Tato eva sukh'udrayaṃ sukhavi-pākaṇ-ti attho. Katamaṃ pana taṃ puññaṃ, kathañca naṃ sikkheyyā-ti? Āha '*Dānañca samacariyañca metta-cittañca bhāvaye*'-ti.

Tattha *samacariyaṇ*-ti kāyavisamādinī vajjetvā, kāya-

¹ C omits.

²⁻³ C tatthedaṃ.

² B kosavāhanasampattiyā.

⁴ S pūjabbhavapha°.

samādi¹-cariyaṃ suद्धham² sīlan-ti attho. *Bhāvaye*-ti attano santāne uppādeyya vaddheyya. *Ete dhamme*-ti ete dānādike sucarita-dhamme. **Sukha-samudraye*-ti sukhānisamse. Āni-samssa-phalaṃ pi nesaṃ sukhamevā-ti dasseti. *Abyāpajjhaṃ sukhāṃ lokan*-ti kāma-cchandādi-byāpāda-virahitattā *abyāpaj-jhaṃ niddukkhaṃ*. Parapilābhāve pana vattabbaṃ n'atthi. Jhāna-samāpatti-vasena sukha-bahulattā *sukhañca ekanta-sukhañca* brahma-lokaṃ jhāna-puññānaṃ. Itara-puññānaṃ pana tadañña-sampatti-bhāva-samkhātaṃ *sukhaṃ lokam paṇḍito sappañño upapajjati* upeti. Iti imasmim sutte gā-thāsu ca vaṭṭasampatti eva kathitā.

Dutiyasuttavannaṇā.

3. †Tatiye: *Bhāvito*-ti uppādito ca vaddhito ca. *Bahu-līkato*-ti punappunaṃ kato. *Attho*-ti hitam. Taṃ hi araṇḍi-yato upagantabbato attho-ti vuccati. *Samadhiggayha tiṭṭhañi*-ti sammā pariggahetvā avijahitvā vattati. *Diṭṭhadhammi-kan*-ti diṭṭhadhamme vuccati paccakkhabhūto attabhāvo. Diṭṭhadhamme bhavaṃ *diṭṭhadhammikaṃ*. Idhaloka-pariyā-pannan-ti attho. *Samparāyikan*-ti dhamma-vasena sampa-retabbato *samparāyo*, paraloko. Samparāye bhavaṃ *samparāyikaṃ*. Paraloka-pariyāpannan-ti vuttaṃ hoti.

Ko pan'esa *diṭṭhadhammiko* nāma attho, ko vā *samparā-yiko*-ti? Samkhepena tāva yaṃ idha-loka-sukhaṃ yañc'eta-rahi idhaloka-sukhāvahaṃ, ayaṃ diṭṭhadhammiko attho. Seyyathidaṃ, gahaṭṭhānaṃ tāva idha yaṃkiñci vitt'ūpakara-ṇaṃ anākula-kammantatā ārogya-vidhānaṃ vatthu-visada-kiriyaṃ yogavihitāni sippāyatana-vijjuttānāni saṅghita-parijanatā-ti evamādi. Pabbajitānaṃ pana ye ime jīvita-parikkhārā ovara-piṇḍapāta-senāsana-gilāna-paccaya-bhesa-ja-parikkhārā, tesam akiccha-lābho tattha ca saṅkhāya paṭi-sevanā, saṅkhāya parivajjanā, vatthu-visada-kiriyaṃ, appic-chatā, santuṭṭhitā, pariveko asamsaggo-ti evamādi. Paṭirū-

* See Text, which reads -^osamuddaye.

† For this Sutta and Gāthā, vide S. i, 96-7.

padesa-vāsa-sappuris'ūpassaya-saddhamma-ssavana-yonisoma-nasikārādayo pana ubhayesaṃ sād'hāraṇā, ubhayappaṭirūpā cā-ti veditabbam.

Appamādo-ti ettha appamādo pamāda-ppaṭipakkhato veditabbo. *Ko pan'esa pamādo nāma? Pamajjanākāro. Vuttañh'etaṃ:—"Tattha katamo pamādo? Kāya-duccaritena vā, vaci-duccaritena vā, mano-duccaritena vā, pañcasu kāmāgūpesu cittassa vossaggo, vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā, asātaccakiriyatā, anaṭṭhitakiriyatā, olīnavuttitā, nikkhittachandatā, nikkhittadhuratā, anāsevanā, abhāvanā, abahulīkammaṃ 'anadiṭṭhānaṃ ananuyogo pamādo': yo evarūpo pamādo pamajjanā pamajjitattaṃ, ayaṃ vuccati *pamādo*"-ti.† Tasmā vuttappaṭipakkhato *appamādo* veditabbo. Atthato hi so satiyā avippavāso. Niccaṃ uppaṭṭhitāya satiyā eva c'etaṃ nāmaṃ. Apare pana satisampajaññayogena pavattā cattāro arūpino khandhā *appamādo*-ti vadanti.

Bhāvito bahulīkato-ti vuttaṃ, kathaṃ panāyaṃ appamādo bhāvetabbo-ti? Na appamādabhāvanā nāma viṣuṃ ekā bhāvanā atthi. Yā hi kāci puññakiriyā kusalakiriyā, sabbā sā appamādabhāvanā tv'eva veditabbā. Visesato pana vivaṭṭ-ūpanissayaṃ saraṇāgamaṇaṃ kāyikavācasikaṃ samvaraṇca upādāya, sabbā sīlabhāvanā, sabbā samādhibhāvanā, sabbā paññābhāvanā-ti, sabbā kusala-bhāvanā, anavaṃja-bhāvanā, appamāda-bhāvanā-ti veditabbā.

Appamādo-ti hi idaṃ mahantaṃ atthaṃ dīpeti, mahantaṃ atthaṃ pariggahetvā *tiṭṭhati*. Sakalaṃ pi Tepitakaṃ Buddha-vacanaṃ āharitvā, *appamāda*-padassa atthaṃ katvā kathento dhammakathiko atīṭṭhena pakkhanto-ti na vattaṃ. Kasmā? Appamādassa mahanta-bhāvato. Tathā hi Sammā-sambuddho Kusinārāyaṃ Yamaka-sālānamantare parinibbāna-samaye nipanno ābhisambodhito paṭṭhāya pañca-cattālī-sāya vassesu attanā bhāsitaṃ dhammaṃ ekena padena saṅgahetvā dassento "*Appamādena sāmpādetā*"-ti‡ bhikkhunaṃ ovādamadāsi. Tathā ca vuttaṃ—"Seyyathāpi

* Cf. A.A. i, 74.

† Vbh. 350.

‡ D. ii, 156.

bhikkhave, yāni kānici jaṅgamānaṃ pāpānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati, yadidaṃ mahantattena; evameva kho bhikkhave ye keci kusalā dhammā, sabbe te appamāda-mūlakā appamāda-samosaraṇā, appamādo tesam aggamak-khāyati"-ti.*

†Gāthāsu, *Appamādaṃ pasamsenī*-ti dānādi-puñña-kiri-yāsu appamajjanaṃ paṇḍitā sappaññā buddhādayo pasam-santi vaṇṇenti thomenti. Kaṃmā? Yaṃmā—

Appamatto ubho atthe adhiggaṇhāti paṇḍito.

Ke pana te ubho attā-ti? Āha:—

Diṭṭhe dhamme ca yo attho

Yo c'attho samparāyiko-ti

evamettha padayojanā veditabbā. Idhāpi *diṭṭhe dhamme ca yo attho*-ti gahaṭṭhassa tāva—"Anavajjāni kammāni, anā-kulā ca kammantā"-ti† ādinā nayena vutto kasigorakkhādi-vidhāno laddhabbo attho.§ Pabbajitassa ca avippaṭisārādi attho veditabbo. *Yo c'attho samparāyiko*-ti pana ubhayesaṃ pi dhammacariyā vuttā-ti veditabbā. *Attābhīsamayā*-ti du-vidhassa pi atthassa hitassa paṭilābhā. Laddhabbena samiti saṅgati samodhāna-ti *samayo* lābho. *Samayo* eva *abhi-samayo*. Abhimukha-bhāvena vā samayo *abhisamayo*-ti. Evamettha pad'attho veditabbo. Dhisampannattā *dhīro*-ti. Tena c'ettha *attā*-saddena paramatthaṃ nibbānassāpi saṅgaho veditabbo. Sesam suviññeyyameva.

Iti imasmiṃ pi sutte vaṭṭasampatti eva kathitā. Gāthā-yam pana vivaṭṭassa pi saṅgaho daṭṭhabbo. Tathā hi vuttaṃ—

"Appamādo amataṃ padaṃ, pamādo maccuno padaṃ

Appamattā na mīyanti, ye pamattā yathā matā.

Etaṃ viśesato ñatvā appamādamhi paṇḍitā

Appamāde pamodanti ariyānaṃ gocare ratā.

Te jhāyino sātatikā niccaṃ dāḥaparakkamā

Phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ".

ti.||

* M. i, 184.

† For the Gāthā, also see A. iii, 48-9.

‡ Kh. 3.

§ Vide Sn. 12, and Pj. i, 141.

|| Dh. 4.

Tasmā *attābhāsamaya*-ti ettha lok'uttar'attha-vasena pi attho veditabbo.

Tatīyasuttavaṇṇanā.

4. Catutthe, **Eka-puggalassa*-ti ettha *puggalo*-ti ayam vohārakathā.

Buddhassa hi Bhagavato duvidhā desanā: sammatidesanā ca, paramatthadesanā cā-ti. Tattha puggalo, satto, itthi, puriso, khattiyo, brāhmaṇo, devo, Māro-ti evarūpā sammatidesanā. Aniccaṃ, dukkhaṃ, anattā, khandhā, dhātu, āyatanā, satipaṭṭhānā-ti evarūpā paramatthadesanā. Tattha Bhagavā, ye sammati-vasena desanaṃ sutvā visesamadhigantun samatthā, nesam sammati-desanaṃ deseti. Ye pana paramattha-vasena desanaṃ sutvā visesamadhigantun samatthā, tesam paramattha-desanaṃ deseti. Tatthāyaṃ upamā:—Yathā hi desa-bhāsā-kusalo tinnam Vedānaṃ attha-samvaṇṇanako ācariyo, ye Damiḷabhāsāya vutte attham jānanti, tesam Damiḷabhāsāya ācikkhati, ye Andha-bhāsādisu aññatarāya, tesam tāya bhāsāya, evaṃ te mānavā chekaṃ byattam ācariyamāgamaṃ khippameva sippam uggaṇhanti. Tattha ācariyo viya Buddhō Bhagavā, tayo Vedā viya kathe-tabba-bhāve t̥hitāni t̥ipi Pīṭakāni, desa-bhāsā-kosallamiva sammati-paramattha-kosallam, nānādesabhāsā mānavakā viya sammati-paramattha-vasena paṭivijjhana-samatthā veneyyā, ācariyassa Damiḷakābhāsādi-ācikkhanaṃ viya Bhagavato sammati-paramattha-vasena desanā veditabbā. Āha c'ettha—

Duve saccāni akkhāsi	Sambuddho vadatam varo
Sammatim paramatthañca	tatīyaṃ n'ūpalabbhati.
Samketam vacanaṃ saccam	lokasammati-kāraṇam
Paramattha-vacanaṃ saccam	dhammānaṃ tatha-lak- khaṇam.

Tasmā vohāra-kusalassa	lokanāthassa Satthuno
Sammatim voharantassa	vohāro ariyo va so-ti.†

Apica, atthahi kāraṇahi Bhagavā puggala-kathaṃ katheti: hir'ottappa-dīpanattham, kammassakatā-dīpanattham, paccat-

* For the following, see Manoratha-pūraṇi, pp. 94-6; MA. i, 137-9.

† Cf. A.A. i, p. 95; MA. i, 138; Kva.A., J.P.T.S. 1882, p. 34.

ta-purisa-kāra-dīpanattham, anantariya-dīpanattham, brahma-vihāra-dīpanattham, pubbenivāsa-dīpanattham, dakkhiṇā-visuddhi-dīpanattham, loka-sammatiyā appahān'atthaññā-ti. Khandhadhātu-āyatanāni hiriyaṇti ottappanti-ti hi vutte mahājano na jānāti, sammohaṃ āpajjati, paṭisattu vā hoti. Kimidaṃ khandhadhātu-āyatanāni hiriyaṇti ottappanti nāma-ti? Itthi hiriyaṇti ottappati,¹ puriso, khattiyo, brāhmaṇo-ti pana vutte jānāti, na sammohaṃ āpajjati, na paṭisattu vā hoti. Tasmā Bhagavā hir'ottappa-dīpanattham puggala-katham katheti. Khandhā kammassakā, dhātuyo, āyatanāni-ti vutte pi es'eva nayo. Tasmā kammassakatā-dīpanattham pi puggala-katham katheti. Veḷuvanādayo mahāvihārā khandhehi kārapitā dhātūhi āyatanehi-ti vutte pi es'eva nayo. Tattha khandhā mātaraṃ jīvitaṃ voropenti, pitaraṃ arahantaṃ ruhiruppāda-kammaṃ saṃghabheda-kammaṃ karonti; dhātuyo āyatanāni-ti vutte pi es'eva nayo. Khandhā mettāyaṇti, dhātuyo, āyatanāni-ti vutte pi es'eva nayo. Khandhā pubbenivāsaṃ anussaranti, dhātuyo, āyatanāni-ti vutte pi es'eva nayo. Tasmā paccatta-purisa-kāra-dīpanattham, anantariya-dīpanattham, brahma-vihāra-dīpanattham, pubbenivāsa-dīpanattham puggalakatham katheti. Khandhā dānaṃ paṭiggaṇhanti, dhātuyo, āyatanāni-ti vutte pi mahājano na jānāti, sammohaṃ āpajjati, paṭisattu vā hoti. Kimidaṃ khandhā dhātuyo āyatanāni paṭiggaṇhanti nāma-ti? Puggalā paṭiggaṇhanti-ti pana vutte jānāti, na sammohaṃ āpajjati, na paṭisattu vā hoti. Tasmā Bhagavā dakkhiṇā-visuddhi-dīpanattham puggala-katham katheti. Lokasammatinā Buddha Bhagavanto na pajahanti, lokasamaññāya lokābhilāse ṭhitā yeva dhammaṃ desenti, tasmā Bhagavā loka-sammatiyā appahānattham pi puggala-katham katheti.

So idhāpi lokavohāra-vasena desetabbamattham dassento *ekapuggalassa*-ti ādimāha.

Tattha *ekapuggalassa*-ti ekassa sattassa. *Kappa*-ti mahākappam. Yadi pi accantasamyoge idaṃ upayoga-vacanam, yattha pana sattānaṃ sandhāvanam saṃsāraṇaṃ sambhavati, tassa vasena gaheṭabbam. *Aṭṭhakaṇṭhale*-ti² aṭṭhibhāgo.

¹ ottappiyati in Manoratha-pūraṇi, p. 86.

² S "kakala, here and below.

Atthikhaloti pi paṭhanti. Atthisañcayo-ti attho. *Atthipuñjo*-ti atthisaṃuho. *Atthirāsi*-ti tass'eva vevacanam. Keci pana kaṭippamānato heṭṭhā samuho *kaṅkalo* nāma, tato upari yāva tāla-ppamānam *puñjo*, tato upari *rāsi*-ti vadanti. Taṃ tesam matimattam. Sabbametam samūhass'eva pariyāya-vacanam. **Vepullassu* vā-ti upamā-bhāvena āha. Tattha *sace saṃhārako assā*-ti avippakīraṇa-vasena saṃharitvā ṭhapetā koci yadi siyā-ti parikappana-vasena vadati. *Sambhatañca na vinasseyyā*-ti tathā kenaci sambhatam ca atthikañkalam antaradhānābhāvena pūtibhūtam cuppavicuppañca ahutvā, *sace na vinasseyyā*-ti parikappanavassen'eva vadati.

Ayam h'ettha attho: bhikkhave *ekassa* sattassa kamma-kilesaḥ aparāpar'uppatti-vasena ekam mahākappam *sandhāvantassa saṃsaranassa* evam *mahā-atthi*-sañcayo bhaveyya ārohaparipāhehi yattako'yaṃ *vepullapabbato* sace pañ'assa koci saṃharitvā ṭhapetā bhaveyya, *sambhatañca* taṃ sace avinassantam tiṭṭheyyā-ti. Ayañca nayo nibbutapadīpo viya bhijjana-sabhāve kalevara-nikkhepa-rahite opapātikattabhāve sabbena sabbam anattāhike ca, khuddakattabhāve vajjetvā vutto. Keci pana parikappana-vasena imassa nayassa āhata-tattā tesam pi yadi *siyā atthikañkalo* tenāpi pabbatasamo va ayam *atthipuñja*-parimāṇo nāvutto-ti¹ vadanti.† *Apare* nayidamevaṃ labbhamānass'eva atthi-puñjassa vasena sabbaññuta-ñāṇena paricchinditvā imassa parimāṇassa vuttattā. Tasmā vuttanayen'eva attho gahetabbo-ti.

Gāthāsu, *Mahesinā*-ti mahante sīla-kkhandhādayo esi gavesi-ti *mahesi*, Sammā-sambuddho. *Iti vuttam mahesinā*-ti ca Bhagavā—"Dasabala-samannāgato bhikkhave Tathāgato"-ti‡ ādisu viya attānam aññam viya katvā dassesi.² *Vepullo*-ti Rājagaham parivāretvā ṭhitesu pañcasu pabbatesu vipulabhāvato *Vepullo*-ti laddhanāmo.§ Tato eva mahāpaṭiṭṭhita-disābhāga-vasena³ *uttaro*.⁴ *Gijjhakūṭassa Giribajje*-ti Giribajapura-nāmakassa Rājagahassa samāpe.

* See below.

† Vide Therī-G., v, 497.

‡ S. ii, 27.

§ Cf. Therīgāthā A., p. 280; S. ii, 180 ff.

Ettāvatā Bhagavā ettakena pi kālena anupacchinna-bhavamūlassa aparīññāta-vatthukassa puthujjanassa ayamūdisi kaṭasivaḍḍhanā-ti* vaṭṭe ādinavaṃ dassetvā, idāni yesaṃ ariyasaccānaṃ ananubodhā appaṭivedhā andhaputhujjanassa evaṃ kaṭasivaḍḍhanā, tāni ariyasaccāni dīṭṭhavato ariyapuggalassa ayaṃ n'atthi-ti dassento *yato ca ariya-saccāni-ti ādimāha*.

Tattha *yato-ti yadā. Ariyasaccāni-ti* araṇḍiyato ariyāni avitathabhāvena saccāni cā-ti *ariyasaccāni*. Ariyabhāva-karāni vā saccāni *ariyasaccāni*. Ariyehi vā buddhādīhi paṭi-vijjhitabbāni saccāni *ariyasaccāni*. Athavā, ariyassa saccāni *ariyasaccāni*. Sadevakena hi lokena saraṇan-ti araṇḍiyato *ariyo* Bhagavā, tena sayambhū-ñāṇena dīṭṭhattā tassa saccāni-ti *ariyasaccāni*. *Sammappaññāya passaṭi-ti* sammā hetunā ñāyena vipassanāpaññānahitāya maggapaññāya pariññāpahāna-sacchikiriyā-bhāvanābhisamaya-vasena passaṭi.

Dukkhan-ti ādi ariyasaccānaṃ sarūpadassanaṃ. Tattha anek'ūpaddavādhiṭṭhānatāya kucchitabhāvato bāla-jana-parikappita-dhuva-subha-sukhatta-virahena tucchabhāvato ca dukkhaṃ. Dukkhaṃ samuppajjati etenā-ti *dukkhasamuppādo*, dukkhasamudayo. Dukkhaṃ atikkamati etena ārammaṇapaccaya-bhūtena ettha vā-ti *dukkhassa atikkamo* nibbānaṃ. Ārakattā kilesehi araṇḍiyato ca *ariyo*. Sammāritṭhi-ādināṃ aṭṭhannaṃ aṅgānaṃ vasena *aṭṭhaṅgiko*. Mārento kilese gacchati, nibbānatthikehi maggiyati, sayam vā nibbānaṃ maggaṭi-ti *maggo*. Tato eva dukkhassa upasamaṃ nirodhaṃ gacchatī-ti *dukkhūpasamagāminam*.¹ Yato *sammappaññāya passaṭi-ti sambandho*.

Sa sattakkhattuṃ paramaṃ sandhāvītvaṃ puggalo-ti so eva catusaccadassāvī ariyapuggalo sotāpanno sabbamudindriyo samāno sattavāraparamaṃ yeva bhavādisu aparāpar'uppattivaseṇa *sandhāvītvaṃ* saṃsaritvā. Ekabījī kolaṇīkolo sattakkhattuparamo-ti indriyānaṃ tikkha-majjha-mudu-bhāvena tayo hi sotāpannā, tesu sabbamudindriyassa vassen'idaṃ vuttaṃ, sa sattakkhattuṃ paramaṃ sandhāvītva-

* Cf. Therī-G., v, 502; UdA. 351.

nā-ti. *Dukkhaṣṣ' antakaro hoṭi-ti vaṭṭadukkhassa antakaro pari-yosānakaro hoti. Kathaṃ? Sabbasaṃyojanakkhaya*¹-ti anu-pubbenā aggamaggam adhigantvā niravasesānaṃ saṃyojanānaṃ khepanā-ti.

Arahattaphalen'eva desanāya kūṭaṃ gaṇhi.

Catutthasuttavaṇṇanā.

5. Pañcame, *ekadhammaṃ aṭṭhassā-ti kā uppatti?*

*Bhagavato bhikkhusaṃghassa ca mahālābhasakkāro up-pajjati, titthiyānaṃ parihāyi. Te hataḷābhasakkārā nippabhā nittejā issāpakatā Ciñcāmānavikaṃ nāma paribbājikaṃ upayo-jesum 'ehi tvaṃ bhagini samaṇaṃ Gotamaṃ abhūtena abbhā-cikkhassū'-ti. Sā Bhagavantam catuparisāmajjhe dhammaṃ desentaṃ upagantvā, abhūtena abbhācikkhitvā, Sakken'assā abhūtabhāve pakāsita mahājanena 'dhikālakappaṃ'-ti viha-rato nikkadḍhāpitā paṭhaviyā vivare dinne Avicijālānaṃ indanaṃ hutvā va Aviciniraye nibbatti. Bhiyyoso mattāya titthiyānaṃ lābhasakkāro parihāyi.

Bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesum 'āvuso Ciñcāmānavikā evaṃ ulāraguṇaṃ aggadakkhiṇeyyaṃ Sammā-sambuddhaṃ abhūtena akkositvā mahāvināsaṃ pattā'-ti. Bhagavā taṃ kāraṇaṃ nissāya 'na bhikkhave idān'eva pubbe pi sā maṃ abhūtena akkositvā mahāvināsaṃ pattā yevā'-ti Mahāpadumajātakaṃ† kathetvā upari dhammaṃ desento imissā atthuppattiyā *ekadhammamattāṭṭhassā-ti* imaṃ suttaṃ desesi.

Tattha *ekadhamma*-ti ekaṃ vacīsaccasaṃkhātaṃ dham-maṃ. *Aṭṭhassā-ti* yā sā aṭṭha-anariyavohāre vajjetvā aṭṭha-ariyavohāresu putiṭṭhāpana-vasena² 'saccaṃ bhane, na alikaṃ'-ti ariyehi ṭhapitā mariyādā, taṃ atikkamitvā ṭhitassa puriso eva puggalo-ti *purisapuggalo* tassa. *Akaraṇīya*-ti kātum asakkuṇeyyaṃ. *Sampajānamusāvādi* hi puggalo kiñci pāpa-kammaṃ katvā 'idaṃ nāma tayā kataṃ' ti vutte, 'na mayā

* For the story and quotations see DhA. iii, 178-82; also J. iv, 187-9, Hardy's Manual, p. 284.

† J. iv, 187.

¹ S °saṅkoja°.

² S. °panattham, fa.

katan' ti musāvāden'eva pariharissati. Evañca paṭipajjanto kiñci pāpakammaṃ karoti yeva, na tattha lajjati saccama-riyādāya samatikkantattā. Tena vuttam—*katamaṃ ekadhammaṃ yadidaṃ bhikkhave saṃpajāna-musāvādo*-ti.

*Gāthāyaṃ, *Musāvādissā*-ti musā abhūtaṃ ataccaṃ paresaṃ viññāpanavasena vadanasiḷassa. Yassa dasasu vacanesu ekampi saccam n'atthi, evarūpe vattabbameva n'atthi. *Jantuno*-ti sattassa. Satto hi jāyanaṭṭhena jantū-ti vuccati. *Vitinaṇaparalokassā*-ti visatṭhaparalokassa. Īdiso hi manussa-sampatti devaloka-sampatti avasāne nibbānasampatti-ti imā tisso-pi sampattiyo na passati. *N'atthi pāpan*-ti tassa tādissassa idaṃ nāma pāpaṃ na kattabban-ti n'atthi-ti.

Pañcamasuttavaṇṇanā.

6. Chatṭhe, *evañce*-ti ettha *evan*-ti upamābhāve. *Ce*-ti parikkappane nipāto. *Sattā*-ti rūpādisu sattā visattā. *Jāneyyun*-ti bujjheyyum. *Dānasamvibhāgassā*-ti yāya hi ceta-nāya annādi-deyyadhammaṃ saṃharitvā anukampā-pūjāsu aññatara-vasena paresaṃ diyyati, taṃ *dānam*. Yāya pana attanā paribhuñjitabba-bhāvena gahita-vatthussa ekadeso saṃvibhajitvā diyyati, ayaṃ *saṃvibhāgo*. *Vipākan*-ti phalaṃ. *Yathāham jānāmi*-ti yathā ahaṃ jānāmi. Idaṃ vuttaṃ hoti:—tiracchānagatassa pi dānam datvā attabhāvasate pavatti-sukha-vipaccana-vasena sataguṇā dakkhinā hoti-ti, evamādinā bhikkhave yena pakāreṇa ahaṃ dāni dāna-saṃvibhāgassa paripākaṃ kummaṃ vipāka-ñña-vasena paccakkhato jānāmi, evaṃ ime sattā yadi jāneyyun-ti. *Na adatvā bhuñjeyyun*-ti yaṃ bhuñjitabba-yuttakaṃ attano atthi tato paresaṃ na adatvā bhuñjeyyum, datvā va bhuñjeyyum. *Na cānesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyyā*-ti attano sampattinaṃ parehi sālāhāraṇa-bhāvāsahana-lakkhaṇaṃ cittassa pabhassara-bhāvadūśakānaṃ upakkilesa-bhūtānaṃ kaṇṭhadhammānaṃ aññataraṃ macchariyamalaṃ. Athavā, yathā-vuttaṃ maccherañc'eva aññaṃ pi dānantarāyakaraṃ issā-lobha-dosādimalaṇca nesaṃ sattānaṃ cittaṃ, yathā

dānacetanā nappavattati, na vā superisuddhā hoti, evaṃ pari-yādāya parito gahetvā abhibhavitvā na tiṭṭheyya. Ko hi sammadeva dānaphalaṃ jānanto attano cittaṃ maccherama-lassa okāsaṃ dadeyya? *Yo pi nesaṃ assa carimo ālopo*-ti nesaṃ sattānaṃ yo sabbapacchimako ālopo siyā. *Carimaṃ kabalan*-ti tass'eva vevacanaṃ. Idaṃ vuttaṃ hoti—ime sattā pakatiyā yattakehi ālopehi sayā yāpeyyuṃ tesu ekameva ālopaṃ attano atthāya ṭhapetvā tadanñe sabbe ālope āgatā-gatānaṃ atthikānaṃ datvā yo ṭhapito ālopo assa, so idha *carimo ālopo* nāmā-ti.¹ *Tato pi na asaṃvibhajitvā* bhuñjey-yuṃ, sace nesaṃ paṭiggāhakā *assū*-ti nesaṃ sattānaṃ paṭig-gāhakā yadi siyuṃ, tato pi yathāvuttaparimāṇa-ālopato² pi saṃvibhajitvā va ekadesaṃ datvā va bhuñjeyyuṃ yathāhaṃ dānaṃ saṃvibhāgassa vipākaṃ paccakkhato jānāmi, evaṃ yadi jāneyyun-ti. *Yasmā ca kko*-ti ādinā kammaphalassa apac-cakkha-bhāvato evamete sattā dānaṃ saṃvibhāgesu nappavat-tanti-ti yathādhīpetamatthaṃ kāraṇena sampaṭipādeti. Eten'eva nesaṃ tadanñāpuññesu ca appaṭipattiyā apuññesu ca paṭipattiyā kāraṇaṃ dassitan-ti daṭṭhabbam.

Gāthāsu, *Yathāvuttaṃ mahesinā*-ti mahesinā Bhagavatā —“Tiracchānagatānaṃ³ dānaṃ datvā sataguṇā dakkhiṇā pāṭikañkhitabbā”-ti⁴ ādinā, idh'eva vā *evañce sattā jāney-yun*-ti ādinā yathāvuttaṃ nāṇena taṃ yathāvuttaṃ cittaṃ nātān-ti attho. *Vipākaṃ saṃvibhāgassā*-ti saṃvibhāgassa pi vipākaṃ, ko pana vādo dānassa? *Yathā hoti mahapphala*-ti yathā so vipāko mahantaṃ phalaṃ hoti, evaṃ ime sattā yadi jāneyyun-ti sambandho. *Vineyya maccheramalan*-ti macchariyamalaṃ apanetvā kammaphalasaddhāya rata-nattayasaddhāya ca visesato pasannena cittena yesu kile-sahi ārakattā ariyesu sīlādiguṇasampannesu dinnam appa-kam pi mahapphalaṃ hoti, tesu yuttakālena *dajjuṃ* da-deyyuṃ.⁴ *Mahapphala*-bhāvakaraṇato *dakkhiṇaṃ* arahanti-ti dakkhiṇeyyā sammāpaṭipannā. Tesu *dakkhiṇeyyesu dak-khiṇaṃ*-ti paralokaṃ saddahitvā dātabba-deyyadhammaṃ,

* M. iii, 255.

¹ S nāma.

² B °gate.

³ B °ttacarimālopato.

⁴ Cf. Text, p. 19, fn. 3.

yathā taṃ dānaṃ hoti mahādānaṃ evaṃ datvā. Athavā, *bahuno annaṃ¹ datvā* kathaṃ pana annaṃ¹ dātabban-ti? Aha *dakkhiṇeyyesu dakkhiṇaṃ-ti*. Ito ca *manussaṭṭa*-bhāvato *cutā* paṭisandhivasena *saggaṃ gacchanti dāyaka*. *Kāmakāmino*-ti kāmatabbānaṃ ulārānaṃ devabhogānaṃ paṭiladdharūpa-vibhavana kammunā upagamanena sādhu-kāritāya *kāmakāmino* sabbakāmasamaṅgino *modanti* yathāruciṃ paricārenti-ti attho.

Chaṭṭhasuttavaṇṇanā.

7. Sattame. *Yāni kānici*-ti anavasesapariyādānaṃ. *Opadhikāni puñṇakiriyāvattūni*-ti tesāṃ niyamaṇaṃ. Tattha *upadhī* vuccanti khandhā. Upadhissa kāraṇaṃ sīlaṃ, etesaṃ upadhī, payojanāni vā *opadhikāni* sampattibhave attabhāva-janakāni paṭisandhippavatti-vipākadāyakaṇi. *Puñṇakiriyāvattūni*-ti puñṇakiriyā ca tā tesāṃ tesāṃ phalānisamsānaṃ vatthūni cā-ti *puñṇakiriyāvattūni*. Tāni pana saṃkhepato dānamayaṃ, sīlamayaṃ, bhāvanāmayan-ti tividhāni honti. Tattha yaṃ vattabbaṃ taṃ parato Tikanipāta-vaṇṇanāyaṃ āvibhavissati.²

Mettāya cetovimuttiyā-ti mettā-bhāvanā-vasena paṭiladdha-tika-catukka jhāna-samāpattiya. *Mettā*-ti hi vutte upacāraṃ pi labbhati appanā pi. *Cetovimuttī*-ti pana vutte appanā-jhānameva labbhati. Taṃ hi nīvaraṇādi-paccanīka-dhammato cittassa suṭṭhu vimutta-bhāvena cetovimutti-ti vuccati. *Kaḷaṃ nāgghanti soḷasin*-ti mettābrahmavihārassa soḷasabhāgaṃ opadhikāni puñṇakiriyāvattūni na agghanti. Idaṃ vuttaṃ hoti: mettāya cetovimuttiyā yo vipāko taṃ soḷasiṃ³ soḷasakoṭṭhāse katvā, tato ekaṃ puna soḷasakoṭṭhāse katvā, tattha yo ekakoṭṭhāso, na taṃ aññāni opadhikāni puñṇakiriyāvattūni agghanti-ti.

*Adhiggahe*tvā-ti abhibhavitvā. *Bhāsate*-ti upakkilesa-vi-suddhiyā dippati. *Tapate*-ti tato eva anavasese paṭipakkha-dhamme santāpeti. *Virocāsi*-ti ubhayasampattiya virājati. Mettā hi cetovimutti, candāloka-saṃkhātā vigat'upakkilesā juphā viya dippati, ātapo viya andhakāraṃ paccanīkadhamme

¹ S dānaṃ.

² Vide 3, II, 1.

³ C omīte.

vidhamanti *tapati*, osadhitārakā viya vijjotamānā virājati virocati.

Seyyathāpi-ti opammadassanatto nipāto. *Tārakarūpānan*-ti jotinaṃ. *Candiyā*¹-ti candassa ayan-ti candi, tassā candiyā, pabbhāya juṇhāyā-ti attho. *Vassānan*-ti vassāni-ti bahuvacanavasena laddhavohārassa utuno. *Pacchime māse*-ti Kattikamāse. *Saradasamaye*-ti saradakāle. Assayujakattikamāsā hi loke sarada-utū-ti vuccanti. *Viddhe*-ti² ubbidhe, meghavigamena dūrībhūte-ti attho. Ten'evāha *vigatavalāhake*-ti.* *Deve*-ti³ ākāse. *Nabhaṃ abbhussakkamāno*-ti udayaṭṭhānato ākāsaṃ ullaṅghento. *Tamagatan*-ti tamaṃ. *Abbhivacca*-ti³ abbihatvā vidhamitvā. *Osadhitārakā*-ti usannā pabbhā etāya dhiyati, osadhinam vā anubalappadāyitattā osadhi-ti laddhanāmā tārakā.

Etthāha: kasmā pana Bhagavatā samāne pi sāsavabhāve mettā itarehi opadhikapuññehi visesetvā vuttā-ti? Vuccate: seṭṭh'aṭṭhena niddosa-bhāvena ca sattesu supaṭipatti-bhāvato. Seṭṭhā hi ete vihārāsabbasattesu sammāpaṭipatti-bhūtā yadidaṃ mettājhānāni. Yathā ca brahmāno niddosa-cittā viharanti, evaṃ etehi samannāgatā yogino brahmasamā va hutvā viharanti. Tathā hi mettā brahmavihārā-ti vuccanti. Iti seṭṭh'aṭṭhena niddosabhāvena ca sattesu supaṭipattibhāvato mettā va itarehi opadhika-puññehi visesetvā vuttā. Evaṃ pi kasmā mettā va evaṃ visesetvā vuttā? Itaresaṃ brahmavihārānaṃ adhiṭṭhāna-bhāvato dānādīnaṃ sabbesaṃ kalyāṇa-dhammānaṃ pāripūrikattā ca. Ayaṃ hi sattesu hitākārapavattilakkaṇā mettā hit'ūpasamharaṇarasā āghāta-vinayana-paccupaṭṭhānā yadi anodhiso bhāvitā bahullikatā, atha sukhen'eva karuṇādibhāvanā sampajjanti-ti mettā itaresaṃ brahma-vihārānaṃ adhiṭṭhānaṃ. Tathā hi sattesu hit'ajjhāsayatāya sati nesaṃ dukkhāsahanatā sampatti-visesānaṃ ciraṭṭhiti-kāmatā pakkaṇapātābhāvena sabbattha samappavatta-cittatā ca sukhen'eva ijjhanti. Evaṃca sakalalokahita-

* M. ii, 34, 42.

¹ For "Candappabbhāya" and "visuddhe" of the Text, vide Text, p. 20, fn.

² Perhaps for "nabhe" of the text.

³ For "abbhivacca" of the Text, vide Text, p. 20, fn. 15.

sukha-vidhānādhimuttā mahābodhisattā 'imassa dātabbam, imassa na dātabban' -ti uttama-viriyavasena vibhāgaṃ akatvā sabbasattānaṃ niravaseṣa-sukha-nidānaṃ dānaṃ denti, hitasukh'atthameva nesam sīlaṃ samādiyanti, sīla-paripūraṇ'atthaṃ nekkhammaṃ bhajanti, tesam hitasukhesu asammoh'atthāya paññaṃ pariyodapenti, hitasukhābhivaḍḍhay'atthameva dāhaṃ viriyamārabhanti, uttama-viriyavasena vīrabhāva-ppattānaṃ¹ pi sattānaṃ nānappakāra-hit'a-jjhāsayen'eva aparādhaṃ khamanti, 'idaṃ te dassāma karissāma' -ti ādinā kataṃ paṭiññātaṃ na viśamvādenti, tesam hitasukhāy'eva saccādhittānā² honti, tesu avicalāya mettāya pubbakārino hit'ajjhāsayen'eva nesam vippakāre udāsino honti, pubbakāritāya pi na paṇḍupakāramāsimanti-ti. Evan-te pāramiyo pūretvā yāva dasabala-catuvesāraja-cha-asādhāraṇa-nāpasa aṭṭhārasa-āveṇika-buddhadhamma-ppabhede sabbe pi kalyāṇadhamme paripūrenti. Evaṃ dānādānaṃ sabbesaṃ kalyāṇadhammānaṃ paripūrīkā mettā-ti ca imassa viśeṣassa dassan'atthaṃ sā itarehi viśeṣetvā vuttā.

Apica, mettāya itarehi opadhikapuññehi mahānubhāvātā Velāmasuttena dīpetabbā.* Tattha hi: 'Yathā nāma mahato Velāmassa mahādānato ekassa sotāpannassa dānaṃ mahapphalataraṃ vuttaṃ, evaṃ sotāpannupagato³ ekassa saka-dāgāmiṣṣa dānaṃ—pe—Pacceka-buddhasatato Bhagavato, tato pi Buddhappamukhassa saṃghassa dānaṃ, tato pi cātuddisassa saṃghassa vihāradānaṃ, tato pi saraṇagamaṇaṃ, tato pi aḷlasamādānaṃ, tato pi gaddūhanamattaṃ pi kālaṃ mettā-bhāvanā mahapphalatārā vuttā. Yathāha: yaṃ gaḥapati Velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ, yo c'ekaṃ diṭṭhisampannaṃ bhojeyya, idaṃ tato mahapphalataraṃ, yo ca satam diṭṭhisampannānaṃ bhojeyya—pe—surāmeraya-majja-pamāda-tṭhānā veramaṇi, yo ca antamaso gaddūhanamattaṃ pi mettacittaṃ bhāveyya, idaṃ tato mahapphalataraṇ' -ti. Mahaggata-puñña-bhāvena paṇ'assā

* A. iv, 303-6; also the quotation following.

¹ O 'ppattā.

² O aśādhī*.

³ S 'pannasatato.

parittapuffiṇato sātisaṃyātāya vattabbameva n'atthi. Vuttaññi-
h'etaṃ—

Yaṃ paṇāpakataṃ kammaṃ	na taṃ tatrāvasissati
.	na taṃ tatrāvatitṭhatī-
	ti.

Kāṃāvacara-kammaṃ hi paṇāpakataṃ nāma. Mahag-
gata-kammaṃ pana paṇāpaṃ atikkamitvā oddissakā-
noddissaka-pharaṇa-vasena vaddhitvā katattā appaṇāpa-
kaṃ nāma. Kāṃāvacara-kammaṃ tassa mahaggata-kam-
massa antarā laggituṃ vā taṃ kammaṃ abhibhavitvā attano
vipākassa okāsaṃ gahetvā ṭhātuṃ vā na sakkoti. Atha kho
mahaggata-kammameva taṃ paritta-kammaṃ mahogho viya
parittaṃ udakaṃ abhibhavitvā attano okāsaṃ gahetvā tiṭ-
ṭhati, tassa vipākaṃ paṭibāhitvā sayameva brahmasahabyataṃ
upaneti-ti ayaṃ hi tassa attho-ti.

Gāthāsu, Yo-ti yo koci gahaṭṭho vā pabbajito vā. *Metta-*
ti mett'ajjhānaṃ. Appaṇāna-ti bhāvanāvasena ārammaṇa-
vasena ca appaṇānaṃ. Asubhabhāvanādayo viya hi āram-
maṇe ekadesaggahaṇaṃ akatvā anavaśesa-pharaṇavasena
anodhiso pharaṇavasena ca appaṇānārammaṇatāya paṇa-
bhāvanā-vasena¹ appaṇānaṃ. Tanu saṃyojanā honti-ti
mettajjhānaṃ pādakaṃ katvā sammasitvā hetṭhime ariya-
magge adhigacchantassa sukhena'eva paṭighasaṃyojanādayo
pahiyamānā tanu honti. Tenāha passato upadikkhayaṇ-ti.
Upadikkhayaṇ-ti hi nibbānaṃ vuccati. Tañc'assa sacchiki-
riyābhisamaya-vasena maggañāṇena passati. Athavā, tanu
saṃyojanā honti-ti mettajjhānapadaṭṭhānāya vipassanāya
anukkamaṇa upadikkhayaṇaṃ khātaṃ arahattaṃ pattattā
taṃ passato pāgeva dāsa pi saṃyojanā tanu honti pahiyanti-ti
attho. Athavā, tanu saṃyojanā honti-ti paṭigho c'eva paṭi-
ghasaṃpayuttasaṃyojanā ca tanukā honti. Passato upadhi-
kkhayaṇ-ti tesā yeva kiles'upadikkhayaṇaṃ khātaṃ mettaṃ
adhigamaṇaṃ passato assa-ti evamettha attho dāṭṭhabbo.

Evam kilesappahānaṃ nibbānādhigamaṇaṃ mettabhāva-
nāya sikhāpattamānisaṃsaṃ dassetvā idāni aññe pi ānisaṃsa
dassetuṃ ekaṃ pi ce-ti ādimāha.

¹ B pharaṇabhāṇaṃ.

Tattha *adubbhacitto*-ti mettābalena suṭṭhu vikkhambhita-vyāpādatāya vyāpādena adussita-citto. *Mettāyati*-ti hita-pharaṇavasena mettam karoti. *Kusalo*-ti atisayena kusalavā mahāpuñño, paṭighādi-anattha-vigamena vā khemi. *Tena*-ti tena mettāyitena. *Sabbe ca pāne*-ti *ca*-saddo vyatireke. *Manasānukampī*-ti¹ cittena anukampanto. Idam vuttam hoti: ekasattavisayā pi tāva mettā mahākusalarāsi, sabbe pana pāne attano piyaputtam viya hitapharaṇena manasā anukampanto *bahutaṃ*² bahum anappakam apariyantam catusaṭṭhi-mahākappe pi attano vipākappabandham pavattetum samattham ulāra-*puññaṃ ariyo* parisuddhacitto puggalo *pakaroti* nipphādeti. *Sattasaṇḍan*-ti sattasaṃkhātena saṇḍena samannāgataṃ bharitaṃ sattehi aviraḷam ākinnamanussanti attho. *Vijītvā*-ti, adaṇḍena asatthena dhammen'eva jinitvā. *Rājīsayo*-ti isi-sadisā dhammika-rājāno. *Yajamānā*-ti dānādīni dadamānā. *Anupariyagā*-ti vicariṃsu.

Assamedhan-ti ādisu, porāṇaka-rājakāle kira *sassamedham*,³ *purisamedham*, *sammāpāsaṃ vācāpeyyaṃ*⁴-ti* cattāri saṅghavattūni ahesum, yehi rājāno lokam saṅghaṃhimsu. Tattha nipphanasassato dasama-bhāgaggahaṇam *sassamedham* nāma, sassa-sampādana-medhāvitā-ti attho. Mahāyodhānam chammāsikam bhattachetanānuppādānam *purisamedham* nāma. Purisasaṅghaṇa medhāvitā-ti attho. Dalidda-manussānam hatthe lekham gahetvā tīṇi vassāni vinā vaḍḍhiyā sahasa-dvīsaḥassa-matta-dhanānuppādānam *sammāpāsaṃ* nāma. Tam hi sammā manusse pāse-ti hadaye bandhitvā viya ṭhape-ti, tasmā sammāpāsaṇ-ti vuccati. 'Tāta mātulā'-ti ādinā pana saṇhavācāya saṅghaṇaṇam *vācāpeyyaṃ* nāma. Peyya-vajjam piyavācatā-ti attho. Evaṃ cattūhi saṅgahehi saṅghitaṃ raṭṭham iddhañc'eva hoti phītañca pahuta-annapānam

* S. I, 76.

¹ For "kampam" of the Text, see Text, p. 21, fn. 10.

² For "bahutaṃ" of the Text, see Text, p. 21, fn. 11.

³ For "assam" of the Text, see Text, p. 21, fn. 18.

⁴ For "vājap" of the Text, see Text, p. 21, fn. 21. N.B.—The commentator has here explained the original significances of these terms now used in the senses of assam, vājap, etc.

khemaṃ nibbhayaṃ.¹ Manussā mudā modanā ure putte naccantā apārutagharā viharanti. Idaṃ ghara-dvāresu agga-lānaṃ abhāvato niraggaḷan-ti vuccati. Ayaṃ porāṇikā paveṇi. Aparabhāge pana Okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni imaṃ ca raṭṭhasampattiṃ parivattentā uddhammūlaṃ katvā assamedhaṃ purisamedhan-ti ādike pañca yaññe nāma akāṃsu. Vuttañh'etaṃ Bhagavatā Brāhmaṇadhammiya-sutte*—

Tesaṃ āsi vipallāso: disvāna aputo apuṃ
Te tattha mante gaṇṭhetvā Okkākaṃ tadupāga-
mun-ti.

Tattha assam-ettha medhanti-ti *assamedho*. Dvīhi pari-yaññehi yajitabbassa ekavisatiyūpassa ekasmiṃ majjhimadi-vase² eva satta nava vā pañcapasusata-ghātabhīṃsaṇassa ṭhapetvā bhūmiṃ ca purise ca avasasa-sabbavibhāva-dakkhinassa yaññass'etaṃ adhivacanāṃ. Purisam-ettha medhanti-ti *purisamedho*. Catūhi puriyaññehi yajitabbassa sad-dhiṃ bhūmiyā assamedhe vutta-vibhāva-dakkhinassa yaññass'etaṃ adhivacanāṃ. Sammam-ettha pāsan-ti khipanti-ti *sammāpāso*. Yugacchiggaḷe pavesana-daṇḍaka-saṃkhātaṃ sammam khipitvā tassa patitokāse vedaṃ katvā saṃhārimehi yūpādīhi Saravati-nadiyā nimmuggokāsaṭo pabhuti paṭilo-maṃ gacchantena yajitabbassa yaññayāgass'etaṃ adhi-vacanāṃ. Vājam-ettha pavattati³-ti *vājapeyyo*. Ekena pa-riyaññena sattarasahi pasūhi yajitabbassa veḷuvayūpassa sattarasaka-sattarasaka-dakkhinassa yaññass'etaṃ adhivaca-naṃ. N'atthi ettha aggaḷo-ti *niraggaḷaṃ*. Navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā purisehi ca assamedhe vuttavibhāvadakkhinassa sabbameva pariyāyanāmassa assa-medhāvikappass'etaṃ adhivacanāṃ. *Candappabhā*-ti can-dappabhāya. *Tāraganā* va *sabbe*-ti yathā sabbe pi tāraganā⁴ candassa pabhāya⁴ soḷasiṃ pi kalam nāgghanti, evaṃ te

* Sn. ver. 299.

¹ B nirabbudam.

² B pīvaṇṭi-ti.

³ B pacchimad°.

⁴ B candima-sobhāya.

assamedhādayo yaññā mettacittassa vuttalakḥhaṇena subhāvitassa soḷasim pi kalam nānubhavanti, na pāpūpanti, nāgghantī-ti attho.

Idāni apare pi diṭṭhadhammika-samparāyike mettābhāvanāya anisaṃse dassetum, *yo na hanī-ti* ādi vuttam.

Tattha *yo-ti* mettābrahmavihāra-bhāvanānuyutto puggalo. *Na hanī-ti* ten'eva mettābhāvanānubhāvena sundara-vik-khambhita-byāpādatāya¹ na kiñci sattam himsati leḍḍu-daṇḍādīhi na vibādhati vā. *Na ghāte-ti* param samādayitvā na satte hanāpeti. *Na jināti-ti* sārambhaviggāhika-kathādivasena na kiñci jināti. Sārambhass'eva abhāvato jānikarāvasena vā aṭṭakarāṇādinā na kinci jināti. *Na jāpaye-ti* pare pi payojetvā paresam dhanajānim na kārapēyya. *Mettāṃso-ti* mettāmaya-cittakotṭhāso. Mettāya vā aṃso yoniso² avijja-hanaṭṭhena avayava-bhūto-ti *mettāṃso*. *Sabbabhūtesū-ti* sabba-sattesu. Tato eva *verantassa na kenaci-ti* akusalaveram tassa *kenaci* pi kāraṇena n'atthi, puggala-vera-samkhāto virodho *kenaci* purisena saddhim tassa mettāvihārassa n'atthī-ti.

Evametasmim Ekanipāte paṭipāṭiyā terasasu suttesu Sekkha³-suttadvaye cā-ti paṇṇarasasu suttesu vivatṭam kathitam. Nīvaraṇa-Suttam,* Saṃyojana-Suttam,† Appamāda-Suttam,‡ Aṭṭhisāṇcaya-Suttan-tiṣ etesu catūsu suttesu vatṭa-vivatṭam kathitam. Itaresu pana vatṭameva kathitan-ti.

Paramatthavibhāvanīyā Khuddakanikāy'aṭṭhakathāya Iti-Vuttakassa

Ekanipāta-vatṭanā-niṭṭhitā.

* Also cf. S. v, 97.

† Also cf. S. ii, 86-7.

‡ Also cf. S. i, 86-7.

§ Also cf. S. ii, 190 (Vepulla-Pabbata-Sutta).

¹ B dūravikkh.^o

² C omīte.

³ S sikkhā. (Vide Suttas 16 and 17.)

DUKA-NIPĀTA-VAṆṆANĀ

2. I, 1. Duka-nipātassa paṭhame.

Dvīhi-ti gaṇana-paricchedo.

Dhammehi-ti paricchinna-nidassanaṃ.¹

Dvīhi dhammehi-ti dvīhi akusala-dhammehi.

Samannāgato-ti yutto.

Diṭṭhe va dhamme-ti imasmiṃ yeva attabhāve.

Dukkhaṃ viharati-ti catusu pi iriyāpathesu kilesadukkhena c'eva kāyika-cetasika-dukkhena ca *dukkhaṃ viharati*.

Saviṅghālan-ti citt'upaghātena c'eva kāy'upaghātena ca *saviṅghātaṃ*.

Sa-upāyāsan-ti kiles'-upāyāsena c'eva sarīra-bhedena ca balava-āyāsa-vasena ca *sa-upāyāsaṃ*.

Sapaṛiḷāhan-ti kilesa-santāpena c'eva kilesa-paṛiḷāhena ca ²kāya-paṛiḷāhena ca ³*sapaṛiḷāhaṃ*.

Kāyassa bheda-ti upādinna-kkhandha-pariccāgā.

Param'-maraṇā-ti tadantaraṃ abhinibbatta-kkhandha-ggaṇaṇe.

Athavā, *Kāyassa bheda*-ti jīvit'indriy'upacchedā. *Param'-maraṇā*-ti cutito uddhaṃ.

Duggati pāṭikaṇṅkhā-ti duggati-saṅkhātānaṃ catunnaṃ apāyānaṃ aññatarā gati icchitabbā. Avassaṃ bhāginī-ti attho.

Aguttadvāro-ti apihita-dvāro.

Kattha pana *aguttadvāro*-ti āha ? *Indriyesū*-ti. Tena manachatṭhānaṃ indriyānaṃ asaṃvaraṇaṃ-āha.

Paṭiggahaṇa-paribhoga-vasena *bhojane na mattaṃ*⁴ jānāti-ti *bhojane amattaññu*. *Indriyesu aguttadvāratāya bhojane amattaññulāyā*-ti pi paṭhanti.*

* Vide Text, p. 23, fn. 3.

¹ C °na dhammanid°.

²⁻³ C omits.

⁴ C places " na " after this.

Katham *indriyesu aguttadvāratā*, katham vā guttadvāratā-ti? Kiñcāpi hi cakkhu'ndriye saṃvaro vā asaṃvaro vā n'atthi, na hi cakkhuppasādaṃ nissāya sati vā muṭṭhasaccaṃ vā uppajjati. Api ca yadā rūpārammaṇaṃ cakkhussa āpathaṃ āgacchati, tadā bhavañge dvikkhattuṃ uppajjitvā niruddhe kiriyā-mano-dhātu¹ āvajjana-kiccaṃ sādhayamānā uppajjitvā nirujjhati, tato cakkhu-viññānaṃ dassana-kiccaṃ, tato vipāka-mano-dhātu sampañcicchanna-kiccaṃ, tato vipāka-hetuka-mano-viññāna-dhātu santirāṇa-kiccaṃ, tato kiriyā-hetuka-mano-viññāna-dhātu voṭṭhabbana-kiccaṃ² sādhayamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati. Tatthāpi n'eva bhavañgasamaye na āvajjanādīnaṃ aññatara-samaye saṃvaro vā³ asaṃvaro vā atthi. Javana-kkhaṇe pana sace dussīlyaṃ vā muṭṭhasaccaṃ vā aññānaṃ vā akkhaṇti vā kosajjaṃ vā uppajjati asaṃvaro hoti, evaṃ honto pi so cakkhu-dvāre asaṃvaro-ti vuccati. Kasmā? Yasmā tasmiṃ sati dvāraṃ pi aguttaṃ hoti bhavañgaṃ pi āvajjanādīni⁴ vithicittāni pi. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi anto gharadvāra-koṭṭhaka-gabbhādayo susaṃvutā, tathā pi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti, nagaradvāreṇa hi pavasitvā corā yadicchanti taṃ hareyyuṃ,⁵ evamevaṃ⁶ javane dussīyādisu uppannesu tasmiṃ asaṃvare sati dvāraṃ pi aguttaṃ hoti bhavañgaṃ pi āvajjanādīni vithi-cittāni pi. Tasmiṃ pana asati javane sllādisu uppannesu dvāraṃ pi guttaṃ hoti bhavañgaṃ pi āvajjanādīni vithi-cittāni pi. Yathā kiṃ? Yathā nagara-dvāresu saṃvutesu kiñcāpi antogharadvārādayo asaṃvutā, tathā pi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitameva hoti, nagaradvāresu hi piḥitesu corānaṃ paveso n'atthi, evameva javane sllādisu uppannesu dvāraṃ pi guttaṃ hoti bhavañgaṃ pi āvajjanādīni vithicittāni pi. Tasmā javanakkhaṇe uppajjamāno pi cakkhudvāre saṃvaro-ti vuccati. Sesadvāresu pi es'eva nayo. Evaṃ *indriyesu aguttadvāratā* ca guttadvāratā ca veditabbā.

Katham pana *bhojane amattaññū*, katham vā mattaññū-

¹ C kiriyā°.

² C voṭṭhapanaki°.

³ C omīto.

⁴ C °ādī-.

⁵ S hareyyuṃ.

⁶ S °meva.

ti? Yo hi puggalo mahiccho hutvā paṭiggahane mattaṃ na jānāti. Mahiccha-puggalo hi yathā-nāma kaccha-puta-vāṇijo pīlandhanabhaṇḍakam hatthena gahetvā ucchaṅge¹ pi pakkhipitabbayuttakam pakkhipitvā mahājanassa passantass'eva asukam gaṇhatha, asukam gaṇhathā-ti mukhena ugghoseti, evam eva appamattakam pi attano sīlam vā gaṇtham vā dhutaṅga-guṇam vā antamaso araṇṇāvāsamattakam pi mahā-janassa jānantass'eva sambhāveti, sambhāvetvā ca pana sakatehi pi upanīte paccaye 'alan'-ti avatvā paṭiggaṇhati.

Tayo hi pūretuṃ na sakkā, aggi upādānena, samuddo udakena, mahiccho paccayehi-ti.²

Aggikkhandho samuddho ca mahiccho cāpi puggalo

³Bahukehi paccayehi tayo p'ete na pūraye-ti.^{3*}

Mahiccha-puggalo hi vijātamātuyā pi manam gaṇhituṃ na sakkoti, evarūpo hi anuppannam lābham na uppādeti, uppanna-lābhato ca parihāyati-ti. Evaṃ tāva paṭiggahane amattaññū⁴ hoti. Yo pana dhammena samena laddham pi āhāram gadhito mucchito ajjhāpanno anādīnavadassāvi anisaraṇapañño āhārahatthaka-alaṃsāṭaka-tatthavaṭṭaka-kākamāsaka-bhuttavammika-brāhmaṇānam aññataro viya ayo-niso anupāyena yāvadattham udarāvadehakam paribhuñjitvā seyyasukham passasukham middhasukham anuyutto viharati, ayaṃ paribhoge amattaññū nāma. Yo pana† sace⁵ pi deyyadhammo bahu hoti, dāyako appam dātukāmo, dāyakaṣṣa vasena appam gaṇhati; deyyadhammo appo, dāyako bahum dātukāmo, deyyadhammassa vasena appam gaṇhati; deyyadhammo bahu, dāyako pi bahum dātukāmo, attano thāmam patvā⁶ ſatvā pamāṇayuttameva gaṇhati-ti, evam vuttassa paṭiggahane pamāṇajānanassa⁶ c'eva—"Paṭisañ-

* Cf. UdA. 228, and references and variations noted thereon. For the second line cf. Sam. Vīno. 472.

† Cf. UdA. 228.

¹ S °ñke.

² S °yehi.

³ S bahuke paccaye dente tayo p'ete na pūriyā-ti, fn. Also vide UdA. 228, fn. 2.

⁴ C yadi.

⁵ S omits.

⁶ C °nantassa.

khā yoniso āhāraṃ āhāreti, n'eva davāya na madāyā"-ti* ādinā, "Laddhā ca piṇḍapātaṃ agadhito amucchito anaj-jhāpanno ādinavadassāvi nissaraṇapañño paribhuñjati"-ti† ca ādinā nayena vuttassa paccavekkhitvā paṭisañkhāna-pañ-ñāya jānitvā āhāraparibhuñjana-sañkhātassa paribhoge pa-mānajānanassa ca vasena bhojane mattaññū-ti ayam bhojane mattaññū nāma. Evaṃ bhojane amattaññū ca mattaññū ca hoti-ti veditabbaṃ.

Gāthāsu pana,—*cakkhun*-ti ādisu—*cakkhati*-ti *cakkhu*. Rū-paṃ assādeti, samavisamaṃ ācikkhantaṃ viya hoti-ti vā attho.

Supāti-ti *sotaṃ*.

Ghāyati-ti *ghānaṃ*.

Jīvita-nimittaṃ āhāra-raso jīvitaṃ, taṃ avhāyati-ti *jivhā*.

Kucchitānaṃ āyo-ti *kāyo*.

Manate vijānāti-ti *mano*. Porāṇā panāhu-'manati'-ti *mano*. Nāliya minamāno viya mahātulāya dhāramāno viya ca ārammaṇaṃ vijānāti-ti attho. Evaṃ tāv'ettha pad'attho veditabbo.

Bhāv'atthato pana—duvidhaṃ *cakkhu*†: maṃsa-cakkhu ca paññā-cakkhu ca. Tesu Buddha-cakkhu, samanta-cakkhu, ñāṇa-cakkhu, dibba-cakkhu, dhamma-cakkhū-ti pañca-vi-dhaṃ paññā-cakkhu. Tattha—"Addasaṃ kho ahaṃ, bhik-khave, Buddha-cakkhunā lokam volokento"-ti‡ idaṃ Buddha-cakkhu nāma. "Samanta-cakkhu vuccati sabbaññu-ta-ñāṇa"-ti|| idaṃ samanta-cakkhu nāma. "Cakkhum uda-pādi"-ti¶ idaṃ ñāṇa-cakkhu nāma. "Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā"-ti** idaṃ dibba-cakkhu nāma. "Virajaṃ vītamalaṃ dhamma-cakkhum uda-pādi"-ti†† idaṃ hetthima-maggattaya-sañkhātaṃ dhamma-cakkhu nāma.

Maṃsa - cakkhu pi duvidhaṃ: sasambhāra - cakkhu, pasāda - cakkhū - ti. Tattha yvāyaṃ akkhi - kupake patitthito hetthā akkhikūp'atthikena upari bhamuk'aṭṭhi-

* M. i, 355; A. i, 114.

† A. ii, 27-28.

‡ Cf. DA. 183.

§ M. i, 169; cf. Vin. i, 6; Nidd. 359; Vibh. 340; VM. 205.

|| Nidd. ii, 360.

¶ Vin. i, 11; S. v, 422.

** M. i, 170.

†† Vin. i, 12; S. v, 423.

kena ubhato akkhikūpehi anto matthaluṅgena bahiddhā akkhilomehi paricchinno maṃsa-piṇḍo, saṅkhepato catasso dhātuyo vappo-gandho-raso-ojā-sambhavo saṇṭhānam jvitaṃ, bhāvo, kāyappasādo, cakkhuppasādo-ti cuddasa-sambhāvā.¹ Vitthārato catasso dhātuyo taṃ nissitā vappa-gandha-rasa-ojā-saṇṭhānam sambhavo iti imāni dasa catusamuṭṭhānikattā cattāḷisaṃ honti, jvitaṃ bhāvo kāyappasādo cakkhuppasādo-ti cattāri ekantaṃ kammāsamuṭṭhānānevā-ti imesaṃ catucattāḷisāya rūpānaṃ vasena catucattāḷisambhāvā.² Yaṃ loko setaṃ vaṭṭaṃ puthulaṃ visadaṃ³ vipulaṃ vitthiṇṇaṃ cakkhū-ti saṅjānanto na cakkhū saṅjānāti, vatthū cakkhūto saṅjānāti, yo maṃsapiṇḍo akkhikūpake patiṭṭhito nahārusuttakena matthaluṅgena ābad-dho, yattha setaṃ p'atthi, kaṇhaṃ pi lohitaṃ pi paṭhaviṃ pi āpo pi tejo pi vāyo pi, yaṃ semh'ussadattā setaṃ, pitt'ussadattā kaṇhaṃ, ruhir'ussadattā lohitaṃ, paṭhavi'ussadattā pathaddhaṃ, āp'ussadattā paggharati, tej'ussadattā pariḍayhati, vāy'ussadattā saṅkamati,⁴ idaṃ sasambhāra-cakkhū-nāma. Yo pana ettha sito ettha paṭibandho catunnaṃ mahā-bhūtānaṃ upādāya pasādo, idaṃ pasāda-cakkhū nāma. Idaṃ hi cakkhū-viññāpādīnaṃ yathārahaṃ vatthudvāra-bhāvena pavattati.

Sotādisu pi sotaṃ dibba-sotaṃ, maṃsa-sotaṃ-ti duvidhaṃ. Ettha—"Dibbāya sotadhātuyā visuddhāya atikkanta-mānusi-kāya ubho sadde suṇāti"-ti* idaṃ dibba-sotaṃ nāma. Maṃsa-sotaṃ pana sasambhāra-sotaṃ pasāda-sotaṃ ca ādi sabbaṃ cakkhūhi vuttanāyena'eva veditabbaṃ. Tathā *ghāna-jivhā*.

Kāyo pana copana-kāyo, karaja-kāyo, samūha-kāyo, pasāda-kāyo-ti ādinā bahuvidho. Tattha—"Kāyena saṃvutā dhīrā atho vācāya saṃvutā"-ti† ayam copana-kāyo nāma. "Imamhā kāyā aṭṭhaṃ kāyaṃ abhinimmināti"-ti‡ ayam karajakāyo nāma. Samūha-kāyo pana viññāp'ādi-samūha-vasena ane-ka-vidho āgato. Tathā hi—"Oha ime āvuso viññāpa-kāyā"-

* M. iii, 12.

† Dh. v, 234.

‡ D. i, 77.

* S bhāro.

* S visataṃ.

* S bhāro.

* S sambhamati.

ti* ādisu viññāpa-samūho vutto. "Cha phassa-kāyā"-ti† ādisu phassādi-samūho. Tathā—"kāya-passaddhi kāya-lahutā"-ti‡ ādisu vedanā-khandhādayo. "Idh'ekacco pa-ṭhavīkāyaṃ aniccato anupassati, āpokāyaṃ tejokāyaṃ vā-yokāyaṃ kesakāyaṃ lomakāyaṃ"-ti§ ādisu paṭhav'ādi-samūho. "Kāyena phoṭṭhabbaṃ phusitvā"-ti|| ayaṃ pa-sāda-kāyo. Idhāpi pasāda-kāyo veditabbo. So hi kāya-viññāpādīnaṃ yathārahaṃ vatthu-dvāra-bhāvena pavattati.

Mano-ti pana kiñcāpi sabbam viññāpaṃ vuccati, tathā-pi dvārabhāvassa idhādhippetattā dvārabhūtaṃ sāvajjanaṃ bhavaṅgaṃ veditabbaṃ.

Etāni yassa dvārāni aguttānīca bhikkhuno-ti yassa bhikkhu-no etāni manachatṭhāni dvārāni sativossaggena pamādamā-pannattā sati-kavāṭena apihitāni.

Bhojanamhi—pe—adhigacchati-ti so bhikkhu vuttanayena bhojane amattaññū indriyesu ca saṃvara-rahito diṭṭha-dhammikañca rogādivasena samparāyikañca duggati-pari-yāpannatāya¹ dukkhaṃ² ³rāgādi-kilesesu anutāpa-vasena³ icchāvighāta-vasena ca *ceto-dukkha*-ti sabbathā pi dukkha-meva *adhigacchati* pāpuṇāti. Yasmā c'etad-evam tasmā duvidhena pi dukkh'agginā idhaloke ca para-loke ca *ḍayhamā-nena kāyena ḍayhamānena celasū divā vā yadi vā rattiṃ* nic-cakārameva *tādiso puggalo dukkhaṃ viharati*, na tassa sukha-vihārassa sambhavo. Vaṭṭa-dukkhānatikkame pana vattab-bameva n'atthi-ti.

Paṭhama-suttavaṇṇanā.

2. Dutīye vutta-vipariyāyena attho veditabbo.

3. ¶Tatiye—*Tapaniṇi*-ti idha c'eva samparāye ca tapanti vibādhanti viheṭhenti-ti *tapaniṇi*. Tapanam vā dukkhaṃ diṭṭhe c'eva dhamme abhisamparāye ca tassa uppādanena c'eva anupalabbhamānena ca hitā-ti *tapaniṇi*. Athavā,

* M. i, 53.

† Cf. Dh. 60.

|| Vibh. 360; M. iii, 217; D. iii, 244.

† D. iii, 243.

§ Pts. ii, 232; cf. M. i, 57.

¶ Cf. A. ii, 1, 2.

¹ S "pannaṃ."

² S "kilesa-santāpa"; S "paṭāpa".

³ S kāyadukkhāṃ.

tappanti tenā-ti tapanam,¹ pacchānutāpo vippatisāro-ti attho. Tassa hetubhāvato hitā-ti *tapanīyā*.

Akatakalyāṇo-ti akataṃ kalyāṇam bhaddakam puññaṃ etenā-ti *akata-kalyāṇo*. . Sesapadadvayam tass'eva vevacanam.

Puññaṃ hi pavatti-hitatāya āyatim-sukhatāya ca bhadda-k'aṭṭhena *kalyāṇan*-ti ca, kuochita-salanādi-aṭṭhena² *kusalān*-ti ca, dukkha-bhīrunam saṃsāra-bhīrunam ca rakkhaṇ'aṭṭhena *bhīrutānan*-ti ca vuccati.

Katapāpo-ti kataṃ upacitaṃ pāpaṃ etenā-ti *katapāpo*. Sesa-padadvayam tass'eva vevacanam. Akusala-kammaṃ hi lāmak'aṭṭhena pāpan-ti ca attano pavattikkhaṇe vipākakhaṇe ca ghorasabhāvatāya luddan-ti ca kilesehi dussila-bhāvena³ kibbisan-ti ca vuccati.

Iti Bhagavā *dve dhammā tapanīyā*-ti dhammādhittānena uddisitvā akataṃ kusalaṃ dhammaṃ, katañca akusalaṃ dhammaṃ puggalādhittānena niddisi. Idāni tesam tapanīyābhāvaṃ dassento so *akataṃ me kalyāṇan*-ti *tappati*, *kataṃ me pāpan*-ti *tappati*-ti āha. Citta-santāpena tappati anutappati anusocati-ti attho.

Gāthāsu—Dutṭhaṃ caritaṃ kilesapūtikattā vā dutṭhaṃ caritan-ti *duccaritaṃ*. Kāyena duccaritaṃ, kāyato vā pavattaṃ duccaritaṃ *kāyaduccaritaṃ*. Evaṃ *vacī-mano-duccaritāni* pi daṭṭhabbāni. Imāni ca kāyaduccaritādini kamma-pathappattāni adhippetāni-ti. Yaṃ pana⁴ kamma-patha-ppattaṃ akusala-jātaṃ taṃ sandhāyāha *yañcaññaṃ dasa-
saññān*-ti. Tass'attho:—yampi ca aññaṃ kamma-patha-bhāvaṃ appattaṃ nippariyāyena kāyakammādi-saṃkhyam na labhati rāgādi-kilesasam-aṭṭhattā dosasahitaṃ akusalaṃ, tampi katvā-ti attho.

Nirayan-ti nirati-aṭṭhena nirassādaṭṭhena vā nirayan-ti laddha-nāmaṃ sabbampi duggati-apāya-saṃkhātaṃ sukha-paṭipakkhena⁵ vā sabbattha sugati-duggatissu niraya-dukkhaṃ, so tādiso puggalo upagacchati-ti evamettha attho daṭṭhabbo. Ettha ca kāyaduccaritassa tapanīya-bhāve Nando Yakkho,^{*}

* (1)

¹ O 'pānīyā.

² S dūṭṭabhaṇṇā.

⁴ S na.

⁵ O 'saṅkhamā'.

⁵ S 'paṭikkhepasa.

Nando Mānavako,* Nando Goghātako,† dve bhātikāti etesaṃ vatthūni katthetabbāni. Te kira gāviṃ vadhitvā maṃsaṃ dve koṭṭhāse akamsu. Tato kaṇiṭṭho yeṭṭhaṃ āha—“Mayhaṃ dārakā bahu imāni me dve¹ antāni dehi”-ti. Atha naṃ yeṭṭho—“Sabbhaṃ maṃsaṃ dvedhā vibhattaṃ puna kiṃ aggaheṣi”-ti paharitvā jīvitaṃ khayāṃ pāpesi. Nivattitvā ca naṃ olokento mataṃ disvā—“bhāriyaṃ vata mayā kataṃ, svāhaṃ akāraṇen’eva naṃ māresin”-ti cittaṃ uppādeti. Atha’ssa² balava-vippaṭṭisāro uppajji. So ṭhitaṭṭhāne pi nisinnatṭhāne pi tadeva kammaṃ āvajjeti cittassaḍaṃ³ na labhati. Asita-pīta-khayitaṃ pi’ssa³ sarīre ojaṃ na pharati, aṭṭhi-camma-mattameva ahosi. Atha naṃ eko thero pucchi,—“upāsaka tvaṃ ativiya kiso aṭṭhi-camma-matto jāto, kīdiso te rogo, udāhu atthi kiñci tapaniya-kammaṃ katan”-ti? So—“Āma bhante”-ti sabbhaṃ ārocesi. Atha’ssa so “bhāriyante upāsaka kammaṃ kataṃ, anaparādhatṭhāne aparaddhan” ti āha. So ten’eva kammunā kālaṃ katvā niraye nibbatti. Vacī-duccaritassa pana Suppabuddhasakkaṭ-Kokālikaṣ-Ciñcamānavikādināṃ|| vatthūni katthetabbāni. Mano-duccaritassa Ukkala-Jaya-Bhaññādīnaṃ.⁴||

Tatīyasuttavaṇṇanā.

4. Catutthe tatiye vuttavipariyāyena attho veditabbo.

Catutthasuttavaṇṇanā.

5. Pañcame—*Pāpakena sīlenā*-ti pāpakaṃ sīlaṃ nāma sīlabhedakaro asaṃvaro-ti vadanti. Tattha yadi asaṃvaro sīlameva, taṃ duṣṣīlya-bhāvato kathaṃ sīlan-ti vuccati? Tatthāyaṃ addhippāyo siyā; yathā nāma loke aditṭhaṃ diṭṭhan-ti vuccati, asīlaṃ vā sīlavā-ti, evaṃ idha asīlaṃ pi

* DhA. i, 325; PJ. ii, 5.

† (?)

‡ DhA. iii, 44-47; PJ. ii, 350; cf. JA. iii, 299; UdA. 290.

§ Cf. J. iii, 102; PJ. ii, 473 ff.; DhA. iv, 91, etc.; Mp. ad A. v, 170, Spk. ad S. i, 149.

|| DhA. 178-181; PJ. ii, 518 ff.; JA. iv, 187, etc.

¶ M. iii, 78.

¹ S omīte.

² S °cittappaṣāḍaṃ.

³ S asitaṃ pītaṃ khayitaṃ.

⁴ S pana Ukkapaṇavassaggaññādīnaṃ.

asaṃvaro pi sīlan-ti vohariyati. Athavā, “Katame ca, gahapati, akusalā sīlā? Akusalam kāya-kammam, akusalam vacī-kammam, pāpako ājīvo”¹-ti, vacanato akusaladhammesu pi atth’eva sīla-samaññā, tasmā paricayavasena sabhāva-siddhi viya pakati-bhūto sabbo samācāro sīlan-ti vuccati. Tattha yaṃ akosallasambhū’tatthēna akusalam, lāmakattam sandhāyāha *pāpakena sīlenā*-ti.

Pāpikāya diṭṭhiyā-ti, sabbā micchā-diṭṭhiyo pāpikā ’va. Visesato ca pana ahetuka-diṭṭhi, akiriya-diṭṭhi, natthika-diṭṭhi-ti imā tividhā diṭṭhiyo pāpikatarā. Tattha *pāpakena sīlena samannāgato puggalo* payoga-vipanno hoti. *Pāpikāya diṭṭhiyā samannāgato* āsaya-vipanno hoti, evaṃ payogāsaya-vipanno puggalo niray’ūpago hoti yeva. Tena vuttam—*Imahi kho bhikkhave dūhi dhammeki samannāgato puggalo yathābhataṃ nikkhitto evaṃ niraye-ti*. Ettha ca *dūhi dhammeki samannāgato*-ti idam lakkhaṇa-vacanam datṭhabbam, na tanti-niddeso. Yathā taṃ ‘loke yadi me byādhitā visum, imesaṃ idam bhesajjaṃ dātabban’-ti. Aññesu pi idisesu tñānesu es’eva nayo.

Duppañño-ti¹ nippañño.²

Pañcamasuttavaṇṇanā.

6. Chatṭhe—*Bhaddakena sīlenā*-ti kāyasucaritādi catu-pārisuddhi-sīlena. Taṃ hi akhaṇḍādi-sīlabhāve³ sayañña kalyāṇam samatha-vipassanādi kalyāṇa-guṇāvahañcā-ti *bhaddakan*-ti vuccati.

Bhaddikāya diṭṭhiyā-ti kammassakata-ñāpene c’eva kammapatha-sammādiṭṭhiyā ca. Tattha *bhaddakena sīlena* payogasampanno hoti, *bhaddikāya diṭṭhiyā* āsayasampanno hoti. Iti payogāsaya-sampanno puggalo sagg’ūpago hoti. Tena vuttam—*imahi kho bhikkhave dūhi dhammeki samannāgato puggalo yathābhataṃ nikkhitto evaṃ sagge-ti*.

Sappañño-ti paññavā. Sesam suviññeyyameva.

Chatṭhasuttavaṇṇanā.

¹ M. i, 26 (with “thapati” for “gahapati”).

¹ O “paññā”.

² O “paññavā”.

³ S “bhāva”.

7. Sattame-*Anāpī*-ti kilesānaṃ ātāpan'aṭṭhena ātāpo viri-
yam, so etassa atthī-ti ātāpī, na ātāpī *anāpī*. Sammap-
padhāna-virahito kusīto-ti vuttaṃ hoti. Ottāpo¹ vuccati
pāputrāso, so etassa atthī-ti ottāpī,² na ottāpī *anottāpī*,
ottāparahito. Athavā, ātāpapaṭipakkho³ anātāpo kosaḍḍaṃ,
so assa atthī-ti anottāpī.⁴ "Yaṃ na ottappati ottappita-
bena na⁵ ottappati, pāpakānaṃ akusalānaṃ dhammānaṃ
samāpattiyaṃ"⁶-ti evaṃ vuttaṃ taṃ anottappanaṃ⁷ ano-
ttāpo, so assa atthī-ti anottāpī-ti evamettha attho veditabbo.

Abhābo-ti anaraho.

Sambodhāyā-ti ariyamagg'atthāya.

Nibbānāyā-ti kilesānaṃ accantavūpasamāya amatamahā-
nibbānāya.

Anuttarassa yogakkhemassā-ti arahattaphalassa, taṃ hi
uttaritarassa abhāvato *anuttaraṃ*, catūhi *yogehi* anuppannattā⁷
khemam nibbhayan-ti⁸ *yogakkhema*-ti ca vuccati.

Adhigamāyā-ti pattiyaṃ.

Ātāpī-ti viriyavā. So hi—"Āraddhaviriyo viharati aku-
salānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ
upasampadāya, thāmaṃvā dāhapaṭipakkamo anikkhittadhuro
kusalasu dhammesu"⁹-ti evaṃ vuttena viriyārambhena
samannāgato kilesānaṃ accantameva ātāpana-sīlo-ti *ātāpī*.

*Ottāpī*⁹-ti "Yaṃ ottappati ottappitabbena ottappati pā-
pakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ"¹⁰-ti evaṃ
vuttena ottappena samannāgatattā ottappena-sīlo-ti *ottāpī*.¹⁰
Ayaṃ hi ottāpī-ti vutto tadā-vinābhāvato hiriyaṃ ca¹¹ samannā-
gato eva hoti-ti. Hirottappasampanno anumatte pi vajjesu¹²
bhayadassāvi sīlesu paripūrikāri hoti. Icc'assa sīlasampadā
dassitā.

* Vibh. 359; Dhms. 73.

† A. iii, 11.

‡ Vibh. 359 (without the negative particle).

¹ S ottappam.

² S ottappī, here and below, also see Text, p. 27, fn. 2, 5, 7.

³ S 'ppaṭi'.

⁴ S anāpī.

⁵ C and Dhms. omit.

⁶ S 'ppam.

⁷ S amāpaddātattā.

⁸ S nibbānanti.

⁹ S and Text Ottappī.

¹⁰ S ottappī, here and below.

¹¹ S has 'ottappena ca' after this.

¹² S vajje.

Ātāpī-ti iminā nāyen'assa kilesa-paritāpitā-dīpanena samathavipassanā-bhāvanānuyuttatā dassitā. Yathā-vuttañca — 'viriya-saddhā¹-sati-samādhi-paññāhi pi² vinā na hoti'—ti vimuttiparipācakāni saddhā-pañcamāni indriyāni atthato vuttān'eva honti. Tesu ca siddhesu anicca-saññā anicce, dukkha-saññā dukkhe, anatta-saññā, pahāṇa-saññā,³ virāga-saññā, nirodha-saññā-ti cha nibbedha-bhāgiyā saññā siddhā evā-ti, evaṃ imhi dvīhi dhammehi samannāgatassa lokiyānaṃ sīla-samādhi-paññānaṃ sijjhanato⁴ maggaphala-nibhānādhiḡumassa bhābbataṃ dassento Satthā⁵ *ātāpī kho bhikkhave—pe—adhigamāyū*-ti āha.

Gāthāsu—*Kusūto*-ti micchā-vitakka-bahulatāya kāma-vyāpāda-vihimsā-vitakka-saṅkhātehi kucchitehi pāpa-dhammehi ⁶*sīto* sambandho yutto-ti⁶ *kusūto*, kucchitaṃ vā sīdati sammā-paṭipattito avasīdati-ti *kusūto*, da-kārassa ta-kāraṃ katvā.

Hīnaviriyo-ti nibbiriyo, catusu pi iriyā-pathesu viriyakaraṇa-rahito. Aṇussāha-saṃhata⁷-sabhāvassa cittālasiyassa thīnassa ca asatti-vighāta-sabhāvassa kāyālasiyassa middhassa ca abhinīhappavattiyā *thīnamiddha-bahulo*.

Pāpa-jigucchana-lakkhaṇāya hiriyā abhāvena tappa-ṭipakkhena ahirikena samannāgatattā ca *ahiriko*.

Hirōttappaviriyānaṃ abhāven'eva samāpattiyaṃ n'atthi, etassa ādaro-ti *anādaro*. Ubhayathā pi tathā dhamma-puggalena duvidhakiriyā-karaṇena *anādaro*.

Phuṭṭhun-ti phusituṃ.

Sambodhimuttaman-ti sambodhi-saṅkhātāṃ uttamaṃ arāhattaṃ adhigantuṃ abhabbo-ti attho.

Satimā-ti cirakata-cirabhāsītānaṃ anussaraṇe samatthassa satinepakkassa sabbhāvena catu-satipaṭṭhāna-yogena *satimā*.

Nipako-ti sattapaṭṭhāniya-sampajañña-saṅkhātēna c'eva kammaṭṭhāna-pariharaṇa-paññāsaṅkhātēna ca nepakkena samannāgatattā *nipako*.

Jhūyī-ti ārammaṇ'ūpaniṭṭhānena lakkhaṇ'ūpaniṭṭhānena cā-ti dvīhi pi jhānehi *jhūyī*.

Appamatto-ti "Divasaṃ caṇṇikamena nisajjāya āvaraṇiyehi

¹ S viriyaṃ saddhā°.

² S omits.

³ S dukkhappahā°.

⁴ S saṃsai°.

⁵ C omits.

⁶⁻⁷ C omits.

⁷ S 'pathinana°, also °saṃphanana° in fn.

dhammehi cittaṃ parisodheti”*-ti ālinā nayena kammaṭṭhāna-bhāvanāya appamatto.

Samyojanaṃ jātijarāya chetvā-ti jātiyā o’eva jarāya ca satte samyojeti-ti *saṃyojanan*-ti laddhanāmaṃ kāmarāgādikaṃ dasa-vidhampi kilēsajātaṃ anusaya-samugghāta-vasena mūlato chinditvā.

Athavā, *saṃyojanaṃ jātijarāya chetvā*-ti jātijarāya saṃyojanaṃ chinditvā, yassa hi saṃyojanāni acchinnāni tassa jātijarāya acchedo asamugghāto ca. Yassa pana tāni chinnāni tassa ca jātijarā pi chinnā va tesaṃ samugghātittā. Tasmā saṃyojanaṃ chindanto eva jātijarā pi chindati. Tena vuttaṃ—*Samyojanaṃ jātijarāya chetvā*-ti.

Idh’ev’ sambodhimanuttaraṃ phuse-ti imasmiṃ yeva attabhāve aggamaggaṃ arahattaṃ vā *phuse* pāpuncyya.

Sattamasuttavaṇṇanā.

8. Atṭhame—*Nayidun*-ti ettha na-iti paṭisedhe nipāto, tassa *vussati*-ti iminā sambandho. Ya-kāro padasandhikaro.

Idaṃ-saddo—“Ekamidāhaṃ bhikkhave samayaṃ Ukaṭṭhāyaṃ viharāmi Subhagavane sālārāja-mūle”-ti† ādisu nipātamattaṃ. “Idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ”-ti‡ ādisu yathāvutte āsannapaccakkhe āgato.

Idaṃ hi taṃ Jetavanaṃ isi-saṅgha-nisevitaṃ,
Āvutthaṃ Dhammarājena pīti-saṅjananaṃ maman-
ti

ādisuṣ vakkhamāne āsannapaccakkhe. Idhāpi vakkhamāno yeva āsannapaccakkhe daṭṭhabbo.

Brahmacariya-saddo:—

“Kin te vataṃ kiṃ pana brahmacariyaṃ
Kissa suciṇṇassa ayaṃ vipāko:
Iddhi-juti-bala-viriy’ūpapatti
Akkhāhi me, nāga, mahāvimānaṃ.

Ahañ ca bhariyā ca manussaloke
Saddhā ubho dānapatī ahumhā,
Opānabhūtaṃ me gharāṃ tadāsi,
Santappitā samaṇabrāhmaṇā ca.

Taṃ me vataṃ taṃ pana brahmacariyaṃ
Tassa suciṇṇassa ayaṃ vipāko:
Iddhi juti bala-viriy'ūpapatti.
Idaṇca me, dhīra, mahāvimānaṃ "-ti

imasmim Puṇṇaka-Jātake* dāne āgato.

Kena pāṇi kāmadaḍḍo kena pāṇi madhussavo,
Kena te brahmacariyena puññaṃ pāṇimhi ijjhati ?

Tena pāṇi kāmadaḍḍo tena pāṇi madhussavo,
Tena me brahmacariyena puññaṃ pāṇimhi ijjhati-ti

imasmim Añkura-Peta-Vatthusmim† veyyāvacco. "Idaṃ kho taṃ bhikkhave Tittiriyaṃ nāma brahmacariyaṃ ahoṣi "-ti imasmim Tittira-Jātake‡ pañca sikkhāpadasile. "Taṃ kho pana Pañcasikha brahmacariyaṃ n'eva nibbidāya na virāgāya yāvad eva Brahmāloka'ūpapattiyā "-ti imasmim Mahāgovinda-Sutte§ brahma-vihāre. "Pare abrahmacārī bhavissanti, mam'ettha¹ brahmacārino² bhavissāmā "-ti Sallekhasutte|| methunaviratiyaṃ.

"Mayaṇca bhariyā³ nātikkamāma;
Amhe ca bhariyā nātikkamanti;
Aññatva tāhi ca brahmacariyaṃ carāma
Tasmā ti ha amhaṃ daharā na miyyare "-ti.

Mahādhammapāla-Jātake¶ sadārasantose. "Abhijānāmi kho panāhaṃ Sariputta caturaṅga-samannāgataṃ brahmacari-

* J. vi, 320 (with "Idaṇca te nāgi" for "Akkhā hi me," and "kho sāmiko cāpi mayhaṃ" for "bhariyā ca manussaloke"). This Jātaka is otherwise known as Vidhuraṇḍita-Jātaka. Also vide Sumg-V. i, 177-8, and cf. Vimānā-vatthu, 60-64. † Pv. 24.

‡ J. i, 219 has "tittiriya brahmacariyaṃ nāma ahoṣi," but the quotation is from Vin. ii, 162.

§ D. ii, 251.

|| M. i, 42.

¶ J. iv, 53.

¹ mayamettha in M and S. ² brahmacārī in M. ³ bhariyaṃ in J.

yam caritvā tapassī¹ sudam homī"-ti Lomahaṃsa-Sutte* viriye.

"Hīnena brahmacariyena khattiye uppajjati
Majjhimena ca devattaṃ uttamena visujjhati"-ti.

Nimi Jātakeṭṭattadamana-vasena kate aṭṭhaṅgika-uposathe.
"Idaṃ kho pana² Pañcasikha brahmacariyaṃ ekanta-nib-
bidāya—pe—ayaṃ eva ariyo aṭṭhaṅgiko maggo"-ti Mahā-
Govinda-Sutteṭṭe yeva ariyamagge. "Tayidaṃ brahmacari-
yaṃ iddhañc'eva phitañca vitthārikaṃ bahujaññaṃ puthu-
bhūtaṃ yāvad eva manussehi suppakāsitaṃ"-ti Pāsādika-
Sutteṭṭe sikkhattaya-saṅgahe sakalasmim sāsane. Idhāpi
ariyamagge sāsane ca vattati.

Vussati-ti vasiyati, cariyati-ti attho.

Janakuhanatthan-ti "Aho ayyo sīlavā vattasampanno
appiccho santuṭṭho mahiddhiko mahānubhāvo"-ti|| ādinā
janassa sattalokassa vimhāpan'atthaṃ.

Janalapanatthan-ti evarūpassa nāma ayyassa dinnam
mahapphalaṃ bhavissati-ti pasanna-citthe ken'attho kiṃ
āhariyatū-ti manussehi vadāpan'atthaṃ.

Lābha-sakkāra-sīlokāni-saṃsatthan-ti yāyaṃ "Ākañkhey-
ya ce bhikkhave bhikkhu: lābhī assaṃ cīvara-piṇḍapā-
ta-senāsana-gilāna-paccaya-bhesajjaparikkhārāna-ti, sīles've-
v'assa paripūrikārī"-ti|| sīlānisamsabhāvena vutto catu-pacca-
ya-lābho, yo catunnaṃ paccayānaṃ sakkacca-dāna-saṃkhāto
ādara-bahumāna-garukaraṇa-saṅkhāto ca sakkāro, yo ca
sīlasampanno bahussuto sutadharo³ āradhaviṛiyo-ti ādinā
nayaṃ uggacchantaka⁴-thutighosa-saṅkhāto sīloko brahma-
cariyaṃ carantānaṃ diṭṭhadhammiko ānisaṃso tadatthaṃ
'iti maṃ jano jānātū'-ti** evaṃ brahmacariya-vāse sati
'ayaṃ sīlavā kalyāṇadhammo'-ti†† ādinā *maṃ jano jānātu*

* M. i, 77.

† J. vi, 94.

‡ D. ii, 251.

§ D. iii, 124.

|| Cf. Ud. 2/2; 4/9.

¶ M. i, 33.

** Cf. M. i, 27.

†† S. iv, 303; cf. A. i, 248, 127; Ud. iv, 9.

¹ S tapassī.

² pana me in D.

³ B dhutadharo.

⁴ S uggacchanaka°.

sambhāvetū-ti attano santa-guṇa-vasena sambhāvan'attham pi *nayidaṃ brahmacariyaṃ vussati*-ti sambandho.

Keci pana *kuhan'atthan*-ti pāpicchassa icchāpakatassa sato mantajappana-iriyāpatthanissita-paccayappaṭisevana-sañkhāte¹ tividhena *kuhana*-vatthunā *kuhana*-bhāvena janassa vimhāpan'attham.²

Janalapan'atthan-ti³ pāpicchass'eva sato paccay'attham parikathobhāsādivasena *lapana*-bhāvena ullapana-bhāvena⁴ vā janassa lapan'attham.

Lābha-sakkārasīlokanisaṃs'attham-ti pāpicchass'eva sato ⁵lābhādi-vasena garutāya⁶ *lābhasakkārasīloka*-sañkhātassa *ānisaṃsa*-udayassa nipphādan'attham.

Iti maṃ jano jānātū-ti pāpicchass'eva sato asantagūṇa-sambhāvanādhippāyena *itī evaṃ maṃ jano jānātū*-ti na *idaṃ brahmacariyaṃ vussati*-ti evamettha attham vadanti. Purimo yeve pana attho sārataro.

Atha kho-ti ettha *athā*-ti aññadatthe nipāto, *kho*-ti avadhārane, tena kuhanādito aññadatthā⁶ yeve pana *idaṃ bhikkhave brahmacariyaṃ vussati*-ti dasseti. Taṃ payogaṃ dassento *saṃvar'attham c'eva*⁷ *pahān'atthañcā*-ti āha.

Tattha pañca-vidho *saṃvaro**:—Pātimokkha-saṃvaro, sātisaṃvaro, ñāṇa-saṃvaro, khanti-saṃvaro, viriya-saṃvaro-ti. “Iminā Pātimokkha-saṃvarena upeto hoti samupeto”-ti† hi ādinā nayena āgato ayaṃ pātimokkha-saṃvaro nāma, yo sīlasaṃvaro-ti vuccati. “Rakkhati cakkhu'ndriyaṃ, cak-khu'ndriye saṃvaraṃ āpajjati”-ti‡ āgato ayaṃ sati-saṃvaro.

“Yāni sotāni lokasmiṃ (Ajitā-ti Bhagavā)

Sati tesaṃ nivāraṇaṃ,

Sotānaṃ saṃvaraṃ brūmi,

Paññāy'ete pithiyyare”-ti.§

* Cf. VM. 7; Ud. iv, 6.

† M. i, 180, 223, etc.

† Vibh. 244.

§ Sn. v, 1035.

¹ S °tena.

² S omīta, but notes in fn.

³ S °ttham.

³ S vimhā°.

⁴ S upalāp°.

⁵ S lābhādigarutāya.

⁷ Cf. Text, p. 28, fn. 11.

Agato ayaṃ ñāṇasaṃvaro. “Khamo hoti sītassa uphassā”-ti* ādinā nayena āgato ayaṃ khanti-saṃvaro. “Uppannaṃ kāma-vitakkam nādhivāseti”-ti† ādinā nayena āgato ayaṃ viriyasaṃvaro. Atthato pana pāṇātipātādīnaṃ pajahana-vasena vattapaṭivattādīnaṃ¹ karaṇavasena ca pavattā cetanā c’eva viratiyo ca, saṅkhepato sabbo kāyavaci-samyamo. Vitthārato sattannaṃ āpatikkhandhānaṃ avitikkamo sīla-saṃvaro. Sati yeva sati-saṃvaro, satippadhānā vā kusalā khandhā. Ñāṇameva ñāṇa-saṃvaro. Adhivāsana-vasena² adosappadhānā vā³ pavattā kusalā khandhā khanti-saṃvaro, paññā-ti eke. Kāma-vitakkādīnaṃ adhivāsana-vasena pavat-taviriyameva viriya-saṃvaro. Tesu paṭhamo kāyaducca-ritādi-dussīlyassa saṃvaraṇato saṃvaro, duttiyo muṭṭha-saccassa, tatiyo aññāssa, catuttho akkhantiyā, pañcama kosajjassa saṃvaraṇato pidahanato saṃvaro-ti veditabbo. Evametassa saṃvarassa atthāya saṃvaratthaṃ, saṃvaranip-phādanatthan-ti attho.

Pahānam pi pañca-vidhaṃ: tadaṅgappahānaṃ, vikkham-bhanappahānaṃ, samucchadappahānaṃ, paṭippasaddhi-ppahānaṃ, nissaraṇappahāna-ti. Tattha yaṃ vattaḃbaṃ taṃ hetthā Ekakanipāte⁴ Paṭhama-suttavaṇṇanāyaṃ vutta-meva.‡ Tassa pana pañca-vidhassa pi tathā tathā rāgādi-kilesānaṃ paṭinissajjan’atṭhena samatikkaman’atṭhena vā pahānassa atthāya *pahān’atthaṃ*, pahānasādhana’tthan-ti attho. Tattha saṃvarena kilesānaṃ cittasantāne pavesana-nivāraṇaṃ, pahānena pavesana-nivāraṇaṇc’eva samugghāto cā-ti vadanti. Ubhayenāpi pana yathārahaṃ ubhayaṃ sam-pajjati-ti daṭṭhabbaṃ. Sīlādidhammā eva hi saṃvaraṇato ca saṃvaro, pajahanato *pahāna*-ti.

Gāthāsu—*Anūtiha*-ti Itiyoṣ vuccanti upaddavā diṭṭha-dhammikā ca samparāyikā ca. Itiyo hanati vināseti pajahati-ti *itīhaṃ*. Anu Itihan-ti *anūtihaṃ*, anatthehi⁴ sāsaṇa-brah-macariyaṃ magga-brahmacariyaṇca. Athavā, Itihi anat-

* M. iii, 97.

† A. ii, 16.

‡ Vide p. 39.

§ Cf. Sn. v, 51, and P.J. thereon.

¹ S vattappaṭivattānaṃ.² S °dhānatāya ca.³ S ekani°.⁴ S omīte.

thehi saddhiṃ hananti gacchanti pavattanti¹-ti *itihā*, taṇhādi-upakkilesā, n'atthi ettha itihā-ti *anūtihaṃ*, itihā-ti vā yathā vutten'atthena titthiyasamayā. Tappapaṭipakkhato idaṃ *anūtihaṃ*. Anitihaṃ-ti pi pāṭho.¹ Tass'attho: Iti-hāyaṃ-ti² dhammesu anekam sagāha-bhāvato³ ti vicikicchā itiham nāma Sammā-sambuddha-paveditattā yathānusiṭṭhaṃ paṭipajjantānaṃ nikaṅkhabhāva-sādhana⁴to n'atthi ettha itihan-ti *anūtihaṃ*. Aparappaccayaṃ-ti attho. Vuttam h'etaṃ—“Paccattaṃ veditabbo viññūhi”-ti,* atakkāvacaro-ti ca. Gāthāsukh'atthaṃ pana *anūtihaṃ*-ti diḡhaṃ paṭhanti.

Nibbāṇasaṅkhātāṃ ogadhaṃ paṭiṭṭhaṃ pāraṃ gacchatī-ti. *Nibbāṇ'ogadhagāmī*. Vimuttirasattā⁵ ekanten'eva nibbāṇa-sampāpako-ti attho, taṃ *nibbāṇ'ogadhagāmināṃ brahmacariyaṃ*.

So-ti yo so samatimsa-pāramiyo pūretvā, sabbakilese bhinditvā, anuttaraṃ Sammā-sambodhiṃ abhisambuddho, so *Bhagavā*.

Adesayī desesi.

Nibbāṇ'ogadho-ti vā ariya-maggo vuccati, tena vinā nibbāṇ'ogāhanassa asambhavato, tassa ca nibbāṇaṃ anālambitvā appavattanato. Tañca taṃ ekantaṃ pāpaye⁶ gacchatī-ti *nibbāṇ'ogadhagāmī*. Athavā, *nibbāṇ'ogadhagāmināṃ*-ti nibbāṇassa anto gāmināṃ, maggabrahmacariyaṃ nibbāṇaṃ ārammaṇaṃ katvā⁷ tassa anto eva vattati pavattati-ti.

Mahantehi-ti[†] mahā-ātumehi ulār'ajjhāsayehi.

Mahantaṃ nibbāṇaṃ, mahante vā sīlakkhandhādike esanti gavesanti-ti *maheṣino* Buddhādayo ariyā. Tehi *anuyāto* paṭipanno.

Yathā Buddhena desitaṃ-ti yathā abhiññeyyādi-dhamme abhiññeyyādi-bhāven'eva Sammā-sambuddhena mayā desitaṃ, evaṃ ye etaṃ maggabrahmacariyaṃ tadatthaṃ sāsane brahmacariyañca *paṭipajjanti*, te diṭṭha-dhammika-sam-

* S. iv, 41 ff.

† For mahattehi of the Text; vide Text, p. 28, fn. 14.

¹ Vide Text, p. 28, fn. 12.

² S anekasabbhāvato.

³ S 'rasanti rasattā.

⁴ S pāpayati.

⁵ S itihāya.

⁶ S 'bhāvassa°.

⁷ S karitvā.

rāyik'atthehi yatthārahaṃ anusāsanassa¹ *Satthu* mayhaṃ sāsana-kārino ovādappatikarā sakalassa vaṭṭa-*dukkhassa antaṃ* pariyaṇtaṃ appavattiṃ *karissanti, dukkhassa vā antaṃ* nibbāṇaṃ sacchikarissanti-ti.

Atthamasuttavaṇṇanā.

9. Navame,—*Abhiññatthan*-ti kusalādibhāvena khandhādivibhāgena ca sabbadhamme abhivisiṭṭhena ñāṇena aviparitatō jānaṇ'atthaṃ.

Pariññatthan-ti tebhūmika-dhamme 'idaṃ dukkhaṇ'-ti ādinā pari jānaṇ'atthaṃ samatikkamaṇ'atthañca. Tattha *abhiññeyya*-abhijānaṇā catu-saccavisayā. *Pariññū* pana pari jānaṇā. Yad'pi dukkha-sacca-visayā, pahāna-sacchikiriya-bhāvanābhisaṃmayehi pana vinā nappavattati-ti, pahānādayo pi idha gahitā-ti veditaḃbaṃ. Sesāṃ anantara-sutte vutta-meva.²

Navamasuttavaṇṇanā.

10. Dasame,—*Sukha-somanassabāhulo*-ti ettha *sukhaṇ*-ti kāyikaṃ sukhaṃ, *somanassaṇ*-ti cetasaikaṃ, tasmā yassa kāyikaṃ cetasaikañca sukhaṃ abhiñhaṃ pavattati, so *sukhasomanassa-bāhulo*-ti vutto.

Yonī-ti "Catasso kho imā Sāriputta yoniyo"-ti* ādisu khandhakotṭhāso yonī-ti āgato. "Yoni h'esā bhūmijā,³ phalassa adhigamāyā"-ti† ādisu kāraṇaṃ. "Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisaṃbhavaṃ,"‡ "Tameṇaṃ kammajā vātā ubbattetvā⁴ uddhaṃpādaṃ adhosiraṃ samparivattitvā mātu yonimukhe sampatipādentī"-ti§ ādisu passāva-maggo. Idha pana kāraṇaṃ adhippetāṃ. *Assū*-ti anena.||

*Āraddhā*⁵-ti paṭṭhapitā paggaṇhitā paripunṇā⁶ sampāditā vā.

* M. i, 73.

† M. iii, 143.

‡ Dh. p. 57.

§ Cf. A. iv, 133; Ud. 123.

|| Cf. Text, p. 30, fn. 2.

¹ S °ntassa.

² S vutt'atthameva.

³ S bhūmi ca.

⁴ S nibbattitvā.

⁵ S prefers in fn. āraddhā for āraddho of the Text.

⁶ S °punṇaṃ.

*Āsavānaṃ khayāyā-ti** ettha āsavanti-ti *āsavā*, cakkhuto pi —pe¹—manato pi savanti pavattanti-ti vuttaṃ hoti. Dhammato yāva gotrabhū okāsato yāva bhavaggā savanti-ti vā *āsavā*. Ete dhamme etaṃ ca okāsaṃ anto karitvā pavattanti-ti attho. Antokaraṇ'attho hi ayaṃ ā-kāro. Ciraparivāsiy'atthena madirādayo² *āsavā* viyā-ti pi *āsavā*. Loke hi ciraparivāsikā madirādayo *āsavā*-ti vuccanti, yadi ca ciraparivāsik'atthena³ *āsavā* ete eva bhavitum arahanti. Vuttaṃ h'etaṃ:—"Purimā, bhikkhave, koṭi na paññāyati avijjāya, 'ito pubbe avijjā nāhosī'"-ti⁴ ādi. Āyataṃ vā saṃsāra-dukkhaṃ savanti pasavanti⁴-ti pi *āsavā*, purimāni c'ettha nibbacanāni, yattha kilesā *āsavā*-ti āgatā, tattha yujjanti, pacchimaṃ kamme pi. Na kevalaṅca kammakilesā yeva *āsavā*, apica kho nānappakārā upaddavā pi. Abhi-dhamme hi—"Cattāro āsavā: kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo"—ti⁵ kāmārāgūdayo kilesā *āsavā*-ti āgatā.

Sutte pi—"Nāhaṃ, Cunda, diṭṭhadhammikānaṃ yeva āsavānaṃ saṃvarāya dhammaṃ desemi"⁶-ti⁷ ettha⁸ vivādamūla-bhūtā kilesā *āsavā*-ti āgatā.

"Yena dev'ūpapatty'assa Gandhabbo vā vihaṅgamo
Yakkhattaṃ yena gaccheyya-manussattaṃ ca abbaje
Te mayhaṃ āsavā khīṇā viddhastā vinaḷikataṃ"—ti||

ettha ⁹tebhūmikaṅca kammaṃ⁶ avasesā ca akusalā dhammā,
"Diṭṭha-dhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā"⁷-ti⁸ ettha parūpaghāta-vippaṭisāra-vadha-bandhādayo c'eva apāya-dukkha-bhūtā nānappakārā upaddavā ca. Te pan' ete āsavā Vinaye: "Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā"⁹-ti dvedhā āgatā. Saḷāyatane⁷—"Tayo 'me, āvuso, āsavā:—Kāmāsavo, bhavāsavo, avijjā-

* Cf. UdA. 176-177.

† A. v, 113.

‡ Dhamma-S., 1086. Also cf. D. i, 84; ii, 216; A. i, 165 ff.; M. i, 7, 23, 279; S. iv, 256, etc.

§ D. iii, 129.

|| A. ii, 29.

¶ Vin. iii, 21.

¹ S omits.

² S madhvā°, here and below.

³ S °vāsiya°.

⁴ S pavattanti.

⁵ S omits this up to the end of the next verse.

⁶⁻⁸ S °kakammaṃ.

⁷ S Sabbāsava-sutte.

savo"-ti* tidhā āgatā. Tathā aññesu suttantesu. Abhi-dhamme† ca te yeva diṭṭhāsavena saddhiṃ catudhā āgatā. Nibbedhika-pariyāyena—"Atthi, bhikkhave, āsavā niraya-gāminiyā, atthi āsavā tiracchāna-yoni-gāminiyā, atthi āsavā pettivisaya-gāminiyā, atthi āsavā manussa-loka-gāminiyā, atthi āsavā devaloka-gāminiyā"-ti‡ pañcadhā āgatā. Kamma-meva c'ettha āsavā¹-ti adhippetam. Chakka-Nipāte—"Atthi, bhikkhave, āsavā samvarā pahātābhā"-ti§ ādinā nayena chadhā āgatā. Sabbāsavasamvara-pariyāye|| te yeva das-sana-pahātābhehi dhammehi saddhiṃ sattadhā āgatā. Idha pana Abhidhamma-pariyāyena cattāro āsavā adhippetā-ti veditābhā.

Khayāyū-ti ettha pana 'yo āsavānaṃ khayō vayo bhedo paribhedo aniccatā antaradhānaṃ'-ti āsavānaṃ sarasabhedo khayā²-ti vutto. "Jānato ahaṃ, bhikkhave, passato āsa-vānaṃ khayam vadāmi"-ti¶ ettha āsavānaṃ khinākāro n'atthibhāvo accanta-asamuppādo āsavakkhayo-ti vutto.

"Sekhassa³ sikkhamānassa uju-maggānusārino
Khayasmim paṭhamam nānam tato aññā anantarā"-
ti**

ettha ariya-maggo āsavakkhayo-ti vutto.

"Āsavānaṃ khayā samāno hotī"-ti† ettha phalam.

"Paravajjānupassissa niccam ujjhāna-saññino
Āsavā tassa vaḍḍhanti, ārā so āsava-kkhaṃ"-ti‡

ettha nibbānam. Idha pana phalam sandhāya āsavānaṃ khayā-ti vuttam. Arahattaphal'atthāyā-ti attho.

Samvejanīyesu thūnesu-ti samvega janakesu jūti-ādisu samvegavatthusu, jāti-jarā-vyādhimaraṇam apāyagamanīyam atīte vaṭṭamūlakam dukkham, anāgate vaṭṭamūlakam

* S. iv, 256.

† See above.

‡ A. iii, 414.

§ A. iii, 387.

|| M. i, 6.

¶ M. i, 7.

** It. 53, 104; A. i, 231.

†† M. i, 284.

‡‡ Dh. 253.

dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakam¹ dukkhan-ti imāni hi saṃvegavatthūni saṃvejanīyaṭṭhānāni nāma. Api ca “ āditto loka-sannivāso, uyyotto, avassuto,² kummagga paṭipanno, upanīyati loko, addhuvo, attāno loko abhinissaro,³ asassato⁴ ayam⁵ loko sabbhaṃ pahāya gamanīyaṃ, uppato⁶ loko atitto taṇhādāso ”-ti,* evamādinī c’ettha *saṃvejanīyaṭṭhānāni*-ti veditabbāni.

Saṃvejanenā-ti jāti-ādisaṃvega-vatthūni paṭicca uppanna-bhaya-saṅkhātēna saṃvejanena. Atthato pana saḥ’ottappaṃ nāpaṃ saṃvego nāma.

*Saṃvegassa*⁷-ti gabbhokkantikādi-vasena anekehi⁸ jāti-ādi-dukkhehi saṃvegajātassa. Saṃvejivā-ti ca paṭhanti.⁹

Yoniso padhānenā-ti upāyapadhānenā, sammāvāyāmenā-ti attho. So hi yathā akusalā dhammā pahīyanti, kusalā-dhammā bhāvanā-pāripūriṃ gacchanti, evaṃ padhānato uttamabhāvanā-sādhana to ca *padhānan*-ti vuccati. Tattha saṃvegena bhavādisu kiñci tānaṃ leṇaṃ paṭisaraṇaṃ apasanto tattha anālyanto¹⁰ alaggamānaso tappaṭipakkkhena ca vinivattita-visaṇṇito aṇṇadatthūṃ nibbānaniṇṇo hoti nibbānapoṇo nibbānapabbhāro. So kalyāṇamitta-sannissayena yoniso-manasikāra-bahulo visuddhāsaya-ppayogo samatha-vipassanāsu yuttapayutto sabbasmim pi saṅkhāragate nibbindati virajjati vipassanaṃ ussukkāpeti. Tattha yadidaṃ yoniso-manasikāra-bahulo visuddhāsaya-ppayogo samatha-vipassanāsu yuttappayutto, ten’assa *diṭṭh’eva dhamme sukha-somanassa-bahulatā* veditabbā. Yaṃ panāyaṃ samathe paṭiṭṭhito vipassanāya yuttappayutto sabbasmim pi saṅkhāragate nibbindati virajjati vipassanaṃ ussukkāpeti, ten’assa *yonī*¹¹ *āraddhā āsavānaṃ khayāyā*-ti veditabbam.

Gāthāsu.—*Saṃvijjethēvā*-ti saṃvijjeyya eva, saṃvegaṃ ka-reyya eva. Saṃvejivā-ti ca paṭhanti.¹² Vuttanayena saṃviggo hutvā-ti attho.

* M. ii, 68-9.

¹ C “yesatṭhi”.

² S anabhissaro.

³ S asako.

⁴ C samviggassa.

⁵ Vide Text, p. 30, fn. 5.

¹¹ Text yoniso.

² S payāto.

³ S omīta.

⁴ S āno.

⁵ S anekavidhehi.

¹⁰ S anoliya°.

¹² Vide Text, p. 30, fn. 8.

Paññito-ti sappañño, tihetuka-paṭisandhī-ti vuttaṃ hoti.

Paññāya samavekkhiyā-ti saṃvegavattadhūni saṃvijjana-vasena paññāya sammā avekkhiya. Athavā, paññāya sammā avekkhitvā-ti. Sesam sabbattha uttānatthameva.

Iti Paramatthadīpaniyā Iti-vuttak'aṭṭha-kathāya Duka-nipāte Paṭhamavagga-vaṇṇanā niṭṭhitā.

II, 1. Dutiya-Vaggassa paṭhame.—*Tathāgataṃ bhikkhave*-ti ettha *tathāgata*-saddo tāva: sattavohāra-sammāsambuddhā-disu dissati. Tathā h'esa—"Hoti tathāgato parammaraṇā"-ti* ādisu sattavohāre.

Tathāgataṃ devamanussa-pūjitaṃ

Buddhaṃ namassāma, suvatthi hotū-ti† ādisu sammā-sambuddhe.

Tathāgataṃ devamanussapūjitaṃ

Dhammaṃ namassāma, suvatthi hotū-ti‡ ādisu dhamme.

Tathāgataṃ devamanussapūjitaṃ

Samghaṃ namassāma, suvatthi hotū-ti§ ādisu saṃghe.

Idha pana sammā-sambuddhe.

||Tasmā *Tathāgata*-ti ettha aṭṭhahi kārāṇehi Bhagavā Tathāgato-ti vuccati. Katamehi aṭṭhahi? Tathā āgato-ti Tathāgato. Tathā gato-ti Tathāgato. Tatha-lakkhaṇaṃ āgato-ti Tathāgato. Tathā-dhamme yāth'āvato Abhisambuddho-ti Tath'āgato. Tathā-dassitāya Tath'āgato. Tathā-vāditāya Tathāgato. Tathā-kāritāya Tathāgato. Abhibhavan'aṭṭhena Tathāgato-ti.

Kathaṃ Bhagavā tathā āgato-ti Tathāgato? Yathā yena abhinihārena dāna-pāramiṃ pūretvā, sīla-nekkhamma-paññā - viriya-khanti-sacca - adhiṭṭhāna - mettā - upekkhāpāramiṃ pūretvā, imā dasapāramiyo, dasa upapāramiyo, dasaparamattha-pāramiyo-ti samatimsa pāramiyo pūretvā, aṅgapariccāga, attapariccāga, dhanapariccāga, dārapariccāga, rajjapariccāga-ti imāni pañca mahā-pariccāgāni pariccajitvā,

* D. i, 27.

† Sn. v, 237.

‡ Sn. v, 237.

† Sn. v, 236.

§ Sn. v, 238.

|| Cf. Sumaṅgala-V., pp. 59-68; also MA. 45-52; KhpA. 196; PvA. 64; UdA. 128-155; Manorathapūraṇī, i, 103-112.

yathā Vipassī-ādayo sammā-sambuddhā āgatā, tathā amhā-
kaṃ Bhagavā pi āgato-ti Tathāgato. Yathāha:—

Yath'eva lokamhi Vipassī-ādayo
Sabbāññu-bhāvaṃ munayo idh'āgatā
Tathā ayaṃ Sakyamuni pi āgato
Tathāgato vuccati tena cakkhumā-ti.*

Evam tathā āgato-ti Tathāgato.

Katham tathā gato-ti Tathā-gato? Yathā sampatijātā
Vipassī-ādayo samehi pādehi paṭhaviyaṃ paṭiṭṭhāya uttarā-
bhimukhā sattapadavītiḥārena gatā, tathā amhākaṃ Bha-
gavā pi gato-ti Tathā-gato. Yathāha:—

Muhutta-jāto va gavampati yathā
Samehi pādehi phusi vasundharaṃ
So vakkami sattapadāni Gotamo
Setaṇṇa chattaṃ anudhārayuṃ marū.

Gantvāna so sattapadāni Gotamo
Disā vilokesi samā samantato
Aṭṭhaṅgupetaṃ giramabbhuddrayi
Sīho yathā pabbata-muddhaniṭṭhito-ti.

Evam tathā gato-ti Tathā-gato.

Katham tathā-lakkhaṇaṃ āgato-ti Tathāgato? Sabbesaṃ
rūpārūpa-dhammānaṃ salakkhaṇaṃ sāmāññalakkhaṇaṃ ta-
thaṃ avitathaṃ nāna-gatiyā āgato avirajjhivā patto anup-
patto-ti Tathāgato. Yathāha:—

Sabbesaṃ pana dhammānaṃ
Saka-sāmāñña-lakkhaṇaṃ,
Tathamevāgato yasmā
Tasmā nāṭho Tathāgato-ti.

Evam tathā-lakkhaṇaṃ āgato-ti Tathāgato.

Katham tathā-dhamme yathāvato ābhisambuddho-ti Ta-
thāgato? Tatha-dhammā nāma cattāri ariya-saccāni. Ya-
thāha — “Cattār' imāni, bhikkhave, tathāni avitathāni
anaññathāni. Katamāni cattāri? Idaṃ dukkhaṃ ariya-

saccan-ti, bhikkhave, tathametaṃ, avitathametaṃ, anañña-thametaṃ"-ti* vitthāro. Tañhi ca Bhagavā abhisambuddho, tasmāpi tathānaṃ abhisambudhattā Tathāgato. Abhisambodhan'aṭṭho hi ettha gata-saddo. Evaṃ tathā-dhamme yāthāvato abhisambuddho-ti Tathāgato.

Katham tathā-dassitāya Tathāgato? Yaṃ sadevake loka—pe—sadeva-manussāya aparimāṇasu lokadhātusu aparimāṇaṃ sattānaṃ cakkhuvāre āpāthaṃ āgacchantam rūpārammaṇaṃ nāma atthi, taṃ Bhagavā sabbākārato jānāti passati, evaṃ jānatā passatā ca tena taṃ itṭhādivasena vā diṭṭha-suta-muta-viññātesu labbha-mānādi-vasena¹ vā, "Katamaṃ taṃ rūpaṃ rūpāyatanam? Yaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇa-nibhāsa-nidassanaṃ sap-paṭighaṃ, nīlaṃ pītakaṃ"-ti† ādinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya vā nayehi vibhajjamānaṃ tath'eva hoti, vitathaṃ n'atthi. Esa nayo sotadvārādisu pi āpāthamāgacchantesu saddādisu. Vuttañc'etaṃ Bhagavatā:—"Yaṃ, bhikkhave, sadevakassa lokassa—pe—sadeva-manussāya diṭṭhaṃ sutam mutaṃ viññātam pattam pariyesi-taṃ, anuvicaritaṃ manasā, tamahaṃ jānāmi, . . . tamahaṃ abhiññāsim, taṃ Tathāgatassa veditaṃ, taṃ Tathāgātassa² upaṭṭhāsi"-ti.‡ Evaṃ tathā-dassitāya Tathāgato. Tattha tathā-dassi-atthe *Tathāgato*-ti padassa sambhavo veditabbo.

Katham tatha-vāditāya Tathāgato? Yaṃ rattim Bhagavā anuttaraṃ sammā-sambodhiṃ abhisambuddho, yañhi ca rattim anupādisesāya nibbānadhātuyā parinibbāyi, etth'antare pañca-cattālīsa-vassa-parimāṇe kāle yañhi ca Bhagavatā bhāsitaṃ sutta-geyyādi, sabbantaṃ parisuddhaṃ paripunnaṃ rāga-mada-nimmadanaṃ ekasadiṣaṃ avitathaṃ. Tenāha:—"Yañhi ca, Cunda, rattim Tathāgato anuttaraṃ sammā-sambodhiṃ abhisambujjhati, yañhi ca rattim anupādisesāya nibbānadhātuyā parinibbānadhātuyā parinibbāyati, yañhi ca etasmiṃ antare bhāsati, lapati, niddisati, sabbam taṃ tathameva hoti, na aññathā. Tasmā *Tathāgato*-ti vuccati"-ti.§ Gada-attho hi

* S. v, 430. † Dhs. 130. ‡ A. ii, 25. § A. ii, 24; D. iii, 135.

¹ S labbhamānapadev°.

² A. ii, 25 reads Tathāgato na up°.

ettha *gata-saddo*. Evaṃ tathā-vāditāya Tathāgato. Āga-danam āgato, vacanan-ti attho. Tatho aviparīto āgato¹ assā-ti *da-kārassa ta-kāraṃ katvā* Tathāgato-ti, evamettha pada-siddhi veditabbā.

Katham tathā-kāritāya Tathāgato? Bhagavato hi vācāya kāyo anulom'eti, kāyassa pi vācā; tasmā yathā-vādī tathā-kārī, yathā-kārī tathā-vādī ca hoti. Evaṃ-bhūtassa c'assa yathā-vācā, kāyo pi tathā gato pavatto; yathā ca kāyo, vācā pi tathā gato-ti Tathāgato. Ten'evāha:—"Yathā-vādī, bhikkhave, Tathāgato tathā-kārī; yathā-kārī tathā-vādī; iti yathā-vādī tathā-kārī, yathā-kārī tathā-vādī; tasmā Tathāgato-ti vuccatī"-ti.* Evaṃ tathā-kāritāya Tathāgato.

Katham abhībhavan'aṭṭhena Tathāgato? Yasmā Bhagavā upari bhavaggaṃ heṭṭhā avicīpariyantaṃ karitvā, tiriyaṃ aparimāṇasu lokadhātusu sabba-satte abhībhavati, sīlenapi, samādhinā pi, paññāyā pi, vimuttiyā pi, vimutti-nāṇa-dassanena pi, na tassa tulā vā pamāṇaṃ vā, atulo appameyyo anuttaro devānaṃ ati-devo, Sakkānaṃ ati-Sakko, Brahmānaṃ ati-Brahmā, sabbasatt'uttamo, tasmā Tathāgato. Tenāha:—"Sadevake, bhikkhave, loke—pe—sadeva—manussāya Tathāgato abhībhū, anabhībhūto, añña-d-atthu-daso, vasavatti, tasmā Tathāgato-ti vuccatī"-ti.* Tatrayaṃ pada-siddhi: Agado viya āgato, so desanāvilāso c'eva puññ'ussayo ca. Tena h'esa mahānubhāvo bhisakko viya dibbāgadena sappe,² sabbaparappavādino³ sadevakaṇ ca lokaṃ abhībhavati. Iti sabba-lokābhībhavane⁴ atho aviparīto yathā-vutto agado etassā-ti *da-kārassa ta-kāraṃ katvā* Tathāgato-ti veditabbo. Evaṃ abhībhavan'aṭṭhena Tathāgato.

Api ca tathāya gato avagato-ti Tathāgato. Tattha sakala-lokaṃ tīraṇa-pariññāya tathāya gato avagato-ti Tathāgato. Loka-samudayaṃ pahāṇa-pariññāya tathāya gato atīto-ti Tathāgato. Loka-nirodhaṃ sacchikiriyaṃ tathāya gato adhi-gato-ti Tathāgato. Loka-nirodha-gāmini-paṭipadaṃ bhā-

* A. ii, 24.

¹ UdA. reads āgato.

² DA., UdA. read viya after this.

³ S sabbe para°.

⁴ UdA. reads °bhavanato.

vanāya tathāya gato paṭipanno-ti Tathāgato. Vuttam h'e-
tam Bhagavatā:—"Loko, bhikkhave, Tathāgatena abhisam-
buddho, lokasmā Tathāgato visamyutto. Lokasamudayo,
bhikkhave, Tathāgatena abhisambuddho, lokasamudayo Ta-
thāgatassa pahīno. Lokanirodho, bhikkhave, Tathāgatena
abhisambuddho, lokanirodho Tathāgatassa sacchikato. Lo-
kanirodha-gāminī-paṭipadā, bhikkhave, Tathāgatena abhi-
sambuddhā, lokanirodha-gāminī-paṭipadā Tathāgatassa bhā-
vitā. Yam, bhikkhave, sadevakassa—pe—sabbam tam Ta-
thāgatena abhisambuddham. Tasmā Tathāgato-ti vuccatī"-
ti.*

†Aparehi pi aṭṭhahi kāraṇehi Bhagavā Tathāgato. Ta-
thāya āgato-ti Tathāgato. Tathāya gato-ti Tathāgato.
Tathāni āgato-ti Tathāgato. Tathā-gato-ti Tathāgato.
Tathā-vidho-ti Tathāgato. Tathā pavattiko¹-ti Tathāgato.
Tathehi āgato-ti Tathāgato. Tathā-gatā-bhāvena Tathā-
gato-ti.

Katham tathāya āgato-ti Tathāgato? Yā sā Bhagavatā
Sumedha-bhūtena Dipaṅkara-dasabalassa pāda-mūle:—

Manussattam liṅgasampatti-hetu Satthāra-dassanam
Pabbajjā guṇa-sampatti-adhikāro ca chandatā
Aṭṭha-dhamma-samodhānā abhinīhāro samijjhatī-ti.†

Evam vuttam:—aṭṭhaguṇa-samannāgataṃ abhinīhāraṃ
āpādentena² ahaṃ sadevakaṃ lokaṃ tiṇṇo tāressāmi, mutto
moccassāmi, danto damessāmi, assattho assāsessāmi, parinib-
buto parinibbāpessāmi, Suddho sodhessāmi, Buddho bodhes-
sāmi-ti vohāre paṭiññā pavattitā. Vuttam h'etam:—

"Kiṃ me ekena tiṇṇena purisena thāma-dassinā
Sabbāññutaṃ pāpūnitvā santāressam sadevakaṃ.

Iminā me adhikārena ³katena purisuttame³
Sabbāññutaṃ pāpūnitvā tāremi janataṃ bahum.

* A. ii, 23.

† Here begins Dhammapāla's own explanation.

‡ J. i, 14.

¹ Uda. "vattito.

² S sampāde°.

³⁻³ So in O and S MSS., though the Siamese printed text adopts "puri-
sena thāmadassinā" as in Uda., while noting the MSS. version in the fn.

Saṃsārasotaṃ chinditvā viddhamsetvā tayo bhava,
Dhamma-nāvaṃ samāruhya santāressaṃ sadevakaṃ.”*

“ Kim me aññāta-vesena dhammaṃ-sacchikaten’idha,
Sabbaññutaṃ pāpuṇitvā Buddho hessaṃ sadevake-
ti.”†

Taṃ pan’etaṃ mahā-paṭiññaṃ sakalassā pi Buddha-kāraka-
dhamma-samudāyassa pavicaya-paccavekkhaṇa-samādānā-
nāṃ kārāṇa-bhūtaṃ avisaṃvādentō lokanātho yasmā mahā-
kappānaṃ sata-sahasādhikāni, cattāri asaṃkheyyāni sak-
kaccaṃ nirantaraṃ niravasesato dānapārami-ādayo, sama-
timsapāramiyo pūretvā, aṅgapariccāgādayo pañca mahā-
pariccāge pariccajitvā, saccādhīṭṭhānādīni cattāri adhiṭṭhā-
nāni paribrūhetvā, puñña-ñāṇa-sambhāre sambharitvā, pub-
bayoga-pubbacariya-dhamm’akkhāna-ñāt’attha-cariyādayo
ukkaṃsāpetvā, buddhi-cariyaṃ parama-koṭiṃ pāpetvā, anut-
taraṃ sammā-sambodhiṃ abhisambujjhi, tasmā sā mahā-
paṭiññā tathā avitathā anaññathā na tassa vālaggamattaṃ pi
vitathaṃ atthi. Tathā hi Dīpaṅkara-*Dasabalo* Koṇḍañño
Sumaṅgalo—pe—Kassapo Bhagavā-ti ‘ime catuvisati sam-
mā-sambuddhā paṭipāṭiyā uppannā Buddho bhavissatī’-ti naṃ
vyākariṃsu. Evaṃ catuvisatiyā Buddhānaṃ santike laddha-
vyākaraṇo ye te katābhinihārehi Bodhisattehi laddhabbā
ānisamsā vuttā,¹ te labhitvā’va āgato-ti tāya yathā-vuttāya
mahā-paṭiññāya tathāya abhisambuddha-bhāvaṃ āgato adhi-
gato-ti Tathāgato. Evaṃ tathāya āgato-ti Tathāgato.

Kathaṃ tathāya gato-ti Tathāgato? Yāyaṃ mahā-karuṇā
lokanāthassa, yāya mahā-dukkha-sampāta²-paṭipannaṃ sat-
ta-nikāyaṃ disvā ‘tassa n’atth’añño koci paṭisaraṇaṃ,
ahameva ito saṃsāra-dukkhato mutto mocessāmi’-ti samus-
sāhita-mānaso³ mahābhinihāraṃ akāsi. Katvā ca yathā-
pāṇidhānaṃ sakala-lokaḥita-sampādanāya ussukkamāpanno,
attano kāya-jīvita-nirapekkho, paresaṃ sota-gamaṇa⁴-matte-

* J. i, 66-68.

† J. i, 65.

¹ S omīta.

² S hadayo.

³ S sambādha.

⁴ S sotapthagam°.

na pi citt'ūtrāsa-¹samuppādikam atidukkaram dukkha-cariyam¹ samācaranto, yathā mahā-bodhi-sattānam² paṭipatti hānabhāgiyā saṅkilesa-bhāgiyā tṭhiti-bhāgiyā vā na hoti, atha kho uttarim visesa-bhāgiyā 'va hoti, tathā paṭipajjamāno anupubbena niravasese bodhi-sambhāre samānetvā abhisambodhim pāpuṇi. Tato paraṇ ca tāya yeva mahākaruṇāya saṅcodita-mānaso paviveka-ratim paramaṇ ca santam vimutti-sukham³ pahāya, bāla-jana-bahule loka tehi samuppāditam sammānāvamāna-vippakāram agaṇetvā, vineyya-jana-vinayanena niravasesam Buddha-kiccam niṭṭhapesi. Tatra yo Bhagavato sattesu mahākaruṇāya samokkamānākāro so parato āvibhavissati. Yathā Buddha-bhūtassa lokanāthassa sattesu mahākaruṇā, evam Buddha-bhūtassa pi mahābhinihāra-kālādisū ti sabbattha sabbadā ca eka-sadisatāya tathā avitathā anaññathā. Tasmā tisu pi avatṭhāsu sabba-sattesu samānarasāya tathāya mahākaruṇāya sakalaloka-hitāya gato paṭipanno-ti, Tathāgato. Evam tathāya gato-ti Tathāgato.

Katham tathāni āgato-ti Tathāgato? Tathāni nāma cattāri ariya-magga-ñāṇāni. Tāni hi—"Idam dukkham, ayam dukkhasamudayo, ayam dukkha-nirodho, ayam dukkhanirodhagāminī paṭipadā"-ti* evam sabbañeyya-dhamma-saṅgāhakaṇam pavatti-nivatti-tadubhaya-hetu-bhūtānam catunnam ariya-saccānam, "Dukkhasa piḷan'aṭṭho, saṅkhat'aṭṭho, santāp'aṭṭho, vipariṇāmaṭṭho; samudayassa āyūhan'aṭṭho, nidānaṭṭho, saṃyogaṭṭho, paḷibodhaṭṭho; nirodhassa nisaraṇaṭṭho, pavivekaṭṭho, asaṅkhat'aṭṭho, amat'aṭṭho; maggassa nīyyānaṭṭho, hetvaṭṭho, dassanaṭṭho adhipatīyaṭṭho"-ti† ādinaṃ tabbibhāgānaṃca yathā-bhūta-sabhāvāvabodha-vibandhakassa saṃkilesa-pakkhassa samucchindanena paṭiladdhāya, tattha asammohābhisamaya-saṅkhātāya aviparītākāra-ppavattiyā dhammānam sabhāva-sarasa-lakhaṇassa avisamvādanato tathāni avitathāni anaññathāni; tāni Bha-

* D. iii, 273.

† Pts. i, 118; VM. 494.

¹ S °dika °karā dukkha-cariyā.

² B mahābodhiyā, and also in S fn.

³ S vimokkha°.

gavā anaññaneyyo sayameva āgato adhigato. Tasmā tathāni āgato-ti Tathāgato.

Yathā ca magga-ñāṇāni, evaṃ Bhagavato tīsu kālesu appaṭihata-ñāṇāni, catupaṭisambhidā-ñāṇāni, catuvesārajjā-ñāṇāni, pañca-gati-pariccheda-ñāṇāni, cha-asādhāraṇa-ñāṇāni, satta-bojjhaṅga-vibhāvana-ñāṇāni, aṭṭha-magg'aṅga-vibhāvana-ñāṇāni, navānupubba-vihāra-samāpatti-ñāṇāni, dasabala-ñāṇāni ca vibhāvetabbāni. Tatra yaṃ hi kiñci aparimāṇasu loka-dhātusu aparimāṇānaṃ sattānaṃ hinādibheda-bhinnānaṃ hinādi-bheda-bhinnāsu atītāsu khandhāyatana-dhātusu sabhāva-kiccādi avatthā-visesādi khandha-paṭibaddha-nāmagottādi ca jānitabbam. Anindriya-paṭibaddhesu ca atisukhuma-tirohita-vidūradesesu rūpa-dhammesu yo taṃ taṃ¹ paccay'uppannānaṃ vaṇṇa-saṇṭhāna-gandha-rasa-phasādi-viseso, tattha sabbatth'eva hattha-tale-thapito āmalako viya paccakkhato asaṅgam-appaṭihataṃ Bhagavato ñāṇaṃ pavattati, tathā anāgatāsu paccuppannāsu cā-ti, imāni tīsu kālesu appaṭihata-ñāṇāni nāma. Yathāha:—"Atīt'amse Buddhassa Bhagavato appaṭihata-ñāṇaṃ, anāgat'amse Buddhassa Bhagavato appaṭihata-ñāṇaṃ, paccuppann'amse Buddhassa Bhagavato appaṭihata-ñāṇaṃ"-ti.* Tāni paṇ'etāni tattha tattha dhammānaṃ sabhāva-sarasa-lakkhaṇassa avisaṃvādanato tathāni avitathāni anaññatthāni. Tāni Bhagavā sayambhū-ñāṇena adhigacchi. Evaṃ tathāni āgato-ti Tathāgato.

Tathā—"Attha-paṭisambhidā, dhamma-paṭisambhidā, nirutti-paṭisambhidā, paṭibhāṇa-paṭisambhidā"-ti[†] catasso paṭisambhidā. Tattha attha-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaṃ attha-ppabhedagataṃ ñāṇaṃ attha-paṭisambhidā. Dhamma-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaṃ dhamme ppabhedagataṃ ñāṇaṃ dhamma-paṭisambhidā. Nirutti-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaṃ nirutt'ābhilāpe ppabhedagataṃ ñāṇaṃ nirutti-paṭisambhidā. Paṭibhāṇa-ppabhedassa sallakkhaṇa-vibhāvana-

* D. iii, 275; Nett. 17-8.

† Vib. 293, 331; cf. VM. 440.

¹ After this S notes in *sa. paccaya-visesahi saddhim.*

vavatthāna-karaṇa-samattham paṭibhāṇe pabheda-gataṃ nā-
 ṇam paṭibhāṇa-paṭisambhidā. Vuttaṃ h'etaṃ*:—"Atthe
 nāṇam atthapaṭisambhidā, Dhamme nāṇam dhamma-paṭi-
 sambhidā, attha¹-dhamma-nirutt'ābhilāpe nāṇam nirutti-pa-
 ṭisambhidā, nāṇesu nāṇam paṭibhāṇa-paṭisambhidā"-ti.†
 Ettha ca hetu-anusārena arañiyato² adhigantabbato ca
 saṃkhepato hetu-phalaṃ attho nāma. Pabhedato pana,
 yaṃ kiñci paccay'uppannam nibbāṇam, bhāsit'attho vipāko,
 kiriyā-ti ime pañca dhammā attho. Taṃ attham³ pacca-
 vekkhantassa tasmim atthe pabhedagataṃ nāṇam atthapaṭi-
 sambhidā. Dhammo-ti saṃkhepato paccayo, so hi yasmā
 taṃ taṃ attham vidahati, pavatteti c'eva pāpeti ca, tasmā
 Dhammo-ti vuccati.‡ Pabhedato pana: yo koci phala-
 nibbattako, hetu, ariya-maggo, bhāsitaṃ kusalaṃ, akusalan-
 ti ime pañca dhammā Dhammo.⁴ Taṃ dhammaṃ pacca-
 vekkhantassa tasmim dhamme pabheda-gataṃ nāṇam dham-
 ma-paṭisambhidā. Vuttampi h'etaṃ:—"Dukkhe nāṇam at-
 tha-paṭisambhidā. Dukkha-samudaye nāṇam dhamma-pa-
 ṭisambhidā, dukkha-nirodhe nāṇam attha-paṭisambhidā,
 dukkhanirodha-gāminiyā-paṭipadāya nāṇam dhamma-paṭi-
 sambhidā. Athavā,⁵ hetumhi nāṇam dhamma-paṭisambhidā,
 hetu-phale nāṇam attha-paṭisambhidā. Ye dhammā jātā
 bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu
 dhammesu nāṇam attha-paṭisambhidā. Yamhā dhammā te
 dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātu-
 bhūtā, tesu dhammesu nāṇam dhamma-paṭisambhidā. Jarā-
 maraṇe nāṇam attha-paṭisambhidā, jarā-maraṇa-samudaye
 nāṇam dhamma-paṭisambhidā. Jarā-maraṇa-nirodhe nāṇam
 attha-paṭisambhidā, jarā-maraṇa-nirodhagāminiyā-paṭipadāya
 nāṇam dhamma-paṭisambhidā. Jatiyā, bhava, upādāne, taṇ-
 hāya, vedanāya, phasse, saḷāyatane, nāma-rūpe, viññāṇe,
 saṅkhāresu nāṇam attha-paṭisambhidā, saṅkhāra-samudaye
 nāṇam dhamma-paṭisambhidā, saṅkhāra-nirodhe nāṇam at-

* For the following cf. VM. 440-442. † Vib. 293, 331; cf. VM. 440.

‡ Cf. Sumaṅg.-V. i, 20; Points of Controversy, App. note 4.

¹ Vibh. tatra; VM. tattha.

² UdA. ariyato; VM. ariyati.

³ VM. ettha.

⁴ VM. has ti veditabbo after this.

⁵ MSS. omit.

tha-paṭisambhidā, saṅkhāra-nirodha-gāminiyā-paṭipadāya nānaṃ dhamma-paṭisambhidā. Idha, bhikkhu, dhammaṃ jānāti, suttaṃ geyyaṃ—pe—vedallaṃ: ayaṃ vuccati dhamma-paṭisambhidā. So tassa tass'eva bhāsitassa atthaṃ jānāti; ayaṃ imassa bhāsitassa attho-ti; ayaṃ vuccati attha-paṭisambhidā.

Katame dhammā kusalā? “Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ nāṇa-sampayuttaṃ rūpārammaṇaṃ vā—pe—dhammārammaṇaṃ vā, yaṃ yaṃ vā paṇārabba, tasmिṃ samaye phasso hoti—pe—avikkhepo hoti, ime dhammā kusalā, imesu dhammesu nānaṃ dhamma-paṭisambhidā, tesam vipāke nānaṃ attha-paṭisambhidā”-ti* ādi vitthāro. Tasmिṃ pana atthe ca dhamme ca sabhāva-nirutti avyabhicāra-vohāro abhilāpo, tasmिṃ sabhāva-niruttābhilāpe Māgadhikāya sabbasattānaṃ mūlabhāsāya ayaṃ sabhāva-nirutti, ayaṃ na sabhāva-nirutti-ti pabheda-gataṃ nānaṃ nirutti-paṭisambhidā. Yatthā vuttesu tesu nānesu gocara-kiccādi-vasena vitthārato pavattaṃ sabbam pi nāṇa-ārammaṇaṃ katvā paccavekkhantassa tasmिṃ nāṇe pabheda-gataṃ nānaṃ paṭibhāṇa-paṭisambhidā. Iti imāni cattāri paṭisambhidā-nāṇāni sayameva Bhagavatā adhigatāni attha-dhammādi-ke tasmिṃ tasmिṃ attano visaye avisamvādana-vasena aviparītākāra-ppavattiyā tathāni avitathāni ānaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathāgato.

Tathā yaṃ kiñci ñeyyaṃ nāma, sabbam taṃ Bhagavatā sabbākārena nātaṃ, ditthaṃ, adhigataṃ, abhisambuddhaṃ. Tathā hi'ssa abhiññeyyā dhammā abhiññeyyato buddhā,¹ pariññeyyā dhammā pariññeyyato buddhā, pahātabbā dhammā pahātabbato buddhā, sacchikātabbā dhammā sacchikātabbato buddhā, bhāvetabbā dhammā bhāvetabbato buddhā.† Yato naṃ koci samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā ime nāma te dhammā anabhisambuddhā-ti saha-dhammena anuyujjitum samattho nāma² n'atthi.

* Pp. 293-5; cf. Dh. § 1.

† VM. 201 (cf. Sn. 558; Thag. 828).

Yam kiñci pahātabbam nāma, sabbam tam Bhagavato¹ anavasesato bodhi-mūle yeva pahīnam anuppatti-dhammam, na tassa pahānāya uttarim karaṇīyam atthi. Tathā hi'ssa lobha-dosa-moha-viparīta-manasikāra - ahirikānottappa-thīna-middha-kodh'ūpanāha-makkha-palāsa-issā-macchāriya - māyā-sātheyya - thambha - sārāmbha mānātimāna-mada - ppamādo; tividdhākusala-mūla - duccarita-viparīta² - visama-saññā - mala-vitakka-papañca-esanā-taṇhā; catubbidha-vipariyēsa - āsava-gaṇṭha-ogha-yogāgati-taṇh'ūpādāna; pañcābhīnandana-nīva-rāpa-cetokhila - cetaso-vinibandha; cha-vivāda-mūla, -sattānusa-ya, -aṭṭhamicchatta, -nava-āghātavattthu-taṇhā-mūlaka, -dasa-akusala-kamma-panthā, -ekavīsati - anesana, -dvāsaṭṭhi - diṭṭhi-gata, -aṭṭhasata-taṇhā-vicaritādi-ppabhedam, diyaḍḍha-kilesa-sahassaṃ saha vāsanāya pahīnam samucchinnaṃ samūhatam. Yato nam koci samaṇo vā—pe—Brahmā vā, ime nāma te kilesā appahīnā-ti saha dhammena anuyūñjitum samattho n'atthi. "Ye pi 'me Bhagavatā kamma-vipāka-kiles'ūpavāda-āp'āvītikkama-ppabhedā antarāyikā dhammā vuttā, alameva te ekantena antarāyāya. Yato nam koci samaṇo vā—pe—Brahmā vā nālam te paṭisevato antarāyāyā"-ti³ saha dhammena anuyūñjitum samattho n'atthi. Yo ca Bhagavato niravasesa-vaṭṭa-dukkha-nissaraṇāya sīla-samādhī-paññā-saṅgaho, sattakotṭhāsiko, sattatimssa-ppabhedo ariya-magga-pubbaṅgamo anuttaro niyyāna-dhammo desito, so ekanten'eva niyyāti paṭipannassa vaṭṭa-dukkhato, yato nam koci samaṇo vā—pe—Brahmā vā niyyāna-dhammo-ti tayā desito na niyyāti-ti saha dhammena anuyūñjitum samattho n'atthi. Vuttaṃ h'etaṃ:—"Sammā-sambuddhassa te paṭijānato ime dhāmmā anabhisambuddhā"-tiṭ vitthāro. Eva-metāni attano nāna-ppahāna-desaṇā-vīsesānaṃ avitatha-bhāvāva-bodhanato aviparītākāra-ppavattāni Bhagavato ca-tu-veśāraṇa-nāpāni tathāni avitathāni anaññathāni. Evam pi Bhagavā tathāni āgato-ti Tathāgato.

Tathā niraya-gati, tiracchāna-gati, peta-gati, mannasa-gati, deva-gati-ti pañca-gatiyo.† Tāsu sañjivādayo aṭṭha-mahā-

* Cf. M. i, 72, 130.

† M. i, 71.

‡ Cf. M. i, 73.

nirayā, kukkulādayo soḷasa ussada-nirayā,¹ lokantarika-nirayo² cā-ti. Sabbe pi 'meekanta-dukkhatāya nirassādan'atthena³ nirayā ca sakakammunā gantabbato gati cā-ti nirayagati. *Tibbandhakāra-sītanarakā pi etesv'ev'antogadhā. Kimi-kīṭa-paṭaṅga-sirīṃsapa⁴-pakkihi-soṇa-sigālādayo tiriyaṃ añchita-bhāvena tiracchānā nāma; te ye va-gatī-ti tiracchāna-gati. Khuppiṇāsita-paradatt'upajīvi-nijjhāma-taṇhikādayo dukkha-bahulatāya pakatthā-sukhato itā vigatā-ti petā: te ye va-gatī-ti petagati. Kāḷakañjikādiṭ asurā pi etesv'eva antogadhā. Paritta-dīpa-vāsīhi saddhiṃ Jambu-dīpādi catu-mahā-dīpa-vāsino manaso-ussannatāya manussā: te eva-gatī-ti manus-sa-gati. Catummahārājikato paṭṭhāya yāva n'eva-saññā-n'āsaññācāyatan'upagā-ti ime chabbāsati deva nikāyā dibbanti attano iddhānubhāvena kiṇanti jotanti cā-ti devā, te eva-gatī-ti deva-gati. Tā pan'etā gatiyo yasmā yasmā taṃ taṃ kamma-vaṭṭa-nibbatto uppatti-bhava-viseso, tasmā atthato vipaka-kkhandhā kaṭattā ca rūpaṃ. Tattha ayaṃ nāma gati iminā nāma kammunā jāyati, tassa kammassa paccaya-visesehi evaṃ vibhāgabhinnaṭṭā viṣuṃ ete satta-nikāyā evaṃ vibhāgabhinna-ti yathā-sakaṃ hetuphala-vibhāga-paricchindana-vasena thānaso hetuso Bhagavato ñāṇaṃ pavattati. Tenāha Bhagavā:—"Pañca kho imā, Sāriputta, gatiyo. Katamā pañca? Nirayo, tiracchānāyoni, petti-visayo, manussā, devā. Nirayañcāhaṃ, Sāriputta, pajānāmi nirayagāmiṇca maggaṃ, niraya-gāminiṇca paṭipadaṃ, yathā-paṭipanno kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upagato hoti, taṇ ca pajānāmi"-tiṭ ādiṃ. Tāni pan'etāni Bhagavato ñāṇāni tasmīṃ tasmīṃ visaye aviparītākāra-ppavattiyā avisaṃvadanato tathāni avitathāni anaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathāgato.

Tathā yaṃ sattānaṃ saddhādi-yoga-vikala-bhāva-bodhena⁵ appa-rajakkhatādi⁶-visesa-vibhāvanāṃ paññāsāya ākārehi pavattaṃ Bhagavato indriya-paro-pariyatta-ñāṇaṃ. Vuttaṃ

* P.J. ii, 476.

† Cf. P.vA. 272.

‡ M. i, 73.

¹ S ussuddan° in fn.² S lokantan°.³ S nirassādatthena.⁴ S°sirīṃsappa°.⁵ S°bhāva-bodhanena.⁶ S appa-rajakkha-mahārajakkhat°.

h'etaṃ:—"Saddho puggalo apparajakkho, assaddho puggalo mahā-rajakkho"-ti* vitthāro: tyañca ayaṃ puggalo apparajakkho sassata-ditṭhiko, ayaṃ ucheda-ditṭhiko, ayaṃ anulomikāya khantiyā tṭhito, ayaṃ yathābhūtañāṇe tṭhito, ayaṃ kāmāsayo na nekkhammādi-āsayo, ayaṃ nekkhammāsayo na kāmādi-āsayo-ti ādinā; imassa kāmarāgo ativiya thāma-gato na paṭighādiko, imassa paṭigho ativiya thāma-gato na kāmarāgādiko-ti ādinā; imassa puññābhisaṃkhāro adhiko, na apuññābhisaṃkhāro, na āneñjābhisaṃkhāro; imassa apuññābhisaṃkhāro adhiko, na puññābhisaṃkhāro, na āneñjābhisaṃkhāro; imassa āneñjābhisaṃkhāro adhiko, na puññābhisaṃkhāro, na apuññābhisaṃkhāro, imassa kāya-sucaritaṃ adhikaṃ; imassa vaci-sucaritaṃ; imassa mano-sucaritaṃ; ayaṃ hīnādhimuttiko, ayaṃ pañitādhimuttiko, ayaṃ kammāvaraṇena samannāgato,† na kilesāvaraṇena, na vipākāvaraṇena samannāgato-ti ādinā ca sattānaṃ āsayā-dīnaṃ¹ yathā-bhūta-vibhāvanākāra-ppavattaṃ Bhagavato āsayānusaya-ñānaṃ. Yaṃ sandhāya vuttaṃ:—"Idha Tathāgato sattānaṃ āsayāṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttaṃ jānāti—pe—bhabbābhabbe satte jānāti"-ti‡ ādi.

Yañ ca uparima-heṭṭhima-majjhima²-kāyehi dakkhiṇa-vāma-akkhi-kappaṇasota-nāsikāsota-aṃsakūṭa-hatthapādehi³-aṅgula-aṅgul'antarehi-lom'ūpakūpehi⁴ ca, aggikkhandh'udakadhārā-pavattitaṃ, anañña-sādhāraṇaṃ, vividha-vikubban'iddhi-nimmāpaṇikaṃ⁵ Bhagavato yamaka-pāṭihāriya-ñānaṃ. Yaṃ sandhāya vuttaṃ—"Idha Tathāgato yamaka-pāṭihāriyaṃ karoti asādhāraṇaṃ sāvakehi. Uparima-kāyato aggi-kkhandho pavattati, heṭṭhima-kāyato udaka-dhārā-pavattati; heṭṭhima-kāyato aggi-kkhandho pavattati, uparima-kāyato udaka-dhārā pavattati"-ti|| ādi.

Yañ ca rāgādīhi jāti-jarā-ādīhi ca anekehi dukkha-dhamme-

* Pts. 121.

† Cf. Vibh. 341.

‡ Cf. Vibh. 342; Pts. i, 134.

§ Vibh. 340; Pts. i, 134.

|| Pts. i, 125.

¹ S āsayādi taṃ.² S puratthima-pacchima.³ S "passahatthapā".⁴ S lomakū.⁵ S "paṇādikam.

hi upaddutaṃ sattakāyaṃ¹ tato nīharitu-kāmatā-vasena nānāyehi pavattessa Bhagavato mahā-karuṇ'okkamanassa paccaya-bhūtaṃ mahā-karuṇā-samāpatti-ñāṇaṃ; yathāha:—
 “Katamaṃ Tathāgatassa mahā-karuṇā-samāpatti-ñāṇaṃ? Bahukehi ākārehi passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahā-karuṇā okkamati”-ti* ādinā, “Āditto lokasannivāso-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahā-karuṇā okkamati”-ti† ādinā ca ekūna-navutiyā† ākārehi vibhajanam katam.

Yaṃ pana yāvatā dhamma-dhātu yattakaṃ nātabbhaṃ saṅkhatāsaṅkhatādi, tassa sabbassa paropadesena vinā sabbā-kārato paṭivijānana-samatthaṃ ākaṅkhā-matta-paṭi-baddha-vutti anaṅṇa-sādhāraṇaṃ Bhagavato ñāṇaṃ, sabbathā anava-sesa-saṅkhatāsaṅkhata-sammuti-saccāvabodhato sabbaññūta-ñāṇaṃ, tatthāvaraṇābhāvato ca nissaṅga-ppavattiṃ upādāya anāvaraṇa-ñāṇa-ti pi vuccati. Ayamettha saṅkhepo. Vitthāro pana parato avibhavissati.‡ Evametāni Bhagavato cha-asādhāraṇa-ñāṇāni aviparītākāra-ppavattiyā yathāsa-kam visayassa avisamvādanato tathāni avitathāni anaṅṇa-thāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathāgato.

Tathā—“Satt’ime, bhikkhave, bojjhaṅgā:—sati-sambojjhaṅgo, dhamma-vicaya-sambojjhaṅgo, viriya-sambojjhaṅgo, pīti-sambojjhaṅgo, passaddhi-sambojjhaṅgo, samādhi-sambojjhaṅgo, upekkhā-sambojjhaṅgo”-ti|| evaṃ sarūpato. “Yāyaṃ lok’uttara-maggakkhane uppajjamānā lin’uddhacca-paṭiṭṭhānāyūhana-kāma-sukhatta-kilamathānuyoga-uccheda-sasatābhiniवेशādinam anekesaṃ upaddavānaṃ paṭipakkhabhūtā sati-ādi bheda-dhamma-sāmaggi, yāya ariya-sāvako bujjhati, kilesa-niddāya utthahati, cattāri vā saccāni paṭi-vijjhati, nibbānameva vā sacchikaroti”-ti¶ sā dhamma-sāmaggi-bodhi-ti vuccati. Tassā bodhiyā aṅgā-ti bojjhaṅgā. Ariyasāvako vā yathā-vuttāya dhamma-sāmaggiyā bujjhati-ti katvā, bodhi-ti vuccati, tassa bodhiassa aṅgā-ti bojjhaṅgā-ti,

* Pts. i, 126; M. ii, 68.

† Pts. i, 127; M. ii, 69.

‡ For full enumerations vide UdA. 142-144.

§ Vide UdA. 144-5.

|| D. iii, 106; Pts. iii, 115; Vibh. 227.

¶ MA. 83 ff.

evam sāmañña-lakkhaṇato upatṭhāna-lakkhaṇo, sati-sambojjhaṇḍo; pavicaya-lakkhaṇo dhamma-vicaya-sambojjhaṇḍo; paggaḥa-lakkhaṇo viriya-sambojjhaṇḍo; pharaṇa-lakkhaṇo pīti-sambojjhaṇḍo; upasama-lakkhaṇo passaddhi-sambojjhaṇḍo; avikkhepa-lakkhaṇo samādhī-sambojjhaṇḍo; paṭisaññhāna-lakkhaṇo upekkhā-sambojjhaṇḍo-ti evam visesa-lakkhaṇato.—“Tattha katamo sati-sambojjhaṇḍo? Idha bhikkhu satimā hoti paramena sati-nepakkena samannāgato cira-katam pi cirabhāsitaṃ saritā hoti anussaritā”-ti* ādinā sattanaṃ bojjhaṇḍānaṃ aññamaññī upakāra-vasena ekakkhaṇe pavatti-dassanato. “Tattha katamo sati-sambojjhaṇḍo? Atthi ajjhattaṃ dhammesu sati, atthi bahiddhā dhammesu sati”-ti† ādinā tesam viśaya-vibhāvanā-pavatti-dassanato. “Tattha katamo sati-sambojjhaṇḍo? Idha bhikkhu sati-sambojjhaṇḍaṃ bhāveti viveka-nissitaṃ virāga-nissitaṃ nirodha-nissitaṃ vośagga-pariṇāmin”-ti,‡ ādinā bhāvanā-vidhi-dassanto. “Tattha katamo satta-bojjhaṇḍā? Idha bhikkhu yasmiṃ samaye lok’uttaraṃ jhānaṃ bhāveti—pe—tasmiṃ samaye satta-bojjhaṇḍā honti: sati-sambojjhaṇḍo—pe—upekkhā-sambojjhaṇḍo. Tattha katamo sati-sambojjhaṇḍo? Yā sati anus-sati”-ti§ ādinā chaṇṇavutiyā-naya-saḥassa-vibhāgehi, evaṃ nānākārato pavattāni Bhagavato bojjhaṇḍa-vibhāvana-ñāṇāni, tassa tassa atthassa aśiṣaṃvādanato tathāni avitathāni anaññathāni. Evaṃ pi Bhagavā tathāni āgato-ti Tathāgato.

¶Tathā “Tattha katamaṃ dukkha-nirodhagāmiṇi paṭipadā-ariyaśaccam? Ayameva ariyo atṭhaṇḍiko maggo, seyyathidaṃ: Sammādiṭṭhi—pe—sammā-samādhī”-ti.¶ Evaṃ sarūpato sabbakileśeḥi ārakattā ariya-bhāva-karattā ariya-phala-paṭilābha-karattā ca ariyo; ariyānaṃ atṭhavidhattā nibbānādhigamāya ekanta-kāraṇattā ca atṭhaṇḍiko; kileśe mārento gacchati, atthikeḥi maggiyati, sayam vā nibbānaṃ maggayati-ti maggo-ti. Evaṃ sāmañña-lakkhaṇato, sammā-dassana-lakkhaṇā, sammā-diṭṭhi, sammā-abhiniropana-lakkhaṇo sammā-sañjappo; sammā-pariggahaṇa-lakkhaṇā sam-

* DA. 197; Vibh. 227.

† DA. 110; Vibh. 228.

‡ S. iv, 367; Vib. 229.

§ Vibh. 229.

¶ For the following vide DA. 214 ff. and MA. 105 ff.

¶ A. i, 117; Vib. 104.

mā-vācā; sammā-samutṭhāpana-lakkhaṇo sammā-kammanto; sammā-vodāna-lakkhaṇo sammā-ñjivo; sammā-paggaha-lakkhaṇo sammā-vāyāmo; sammā-upatṭhāna-lakkhaṇā sammā-sati; sammā-avikkhepa-lakkhaṇo sammā-samādhī-ti; evaṃ visesa-lakkhaṇato sammā-diṭṭhi tāva aññehi pi attano paccaññika-kilesehi saddhiṃ micchā-diṭṭhiṃ pajahati, nibbānaṃ ārammaṇaṃ karoti, tappaṭicchāḍaka-moha-vidhamanena asammohato sampayutta-dhamme ca passati.

Tathā sammā-saṅkappādayo pi micchā-saṅkappādīni pajahanti, nirodhaṇi ca ārammaṇaṃ karonti, saha-jāta-dhammānaṃ sammā-abhiniropaṇa-pariggahaṇa-samutṭhāpana-vodāna-paggaha-upatṭhāna-samādahanāni ca karonti-ti, evaṃ kicca-vibhāgato sammādiṭṭhi pubba-bhāge nānā-khaṇā visuṃ dukkhādi-ārammaṇā hutvā, maggakāle ekakkhaṇā nibbānameva ārammaṇaṃ katvā, kiccato dukkhe ñāpan-ti ādīni cattāri nāmāni labhati. Sammā-saṅkappādayo pi pubba-bhāge nānā-khaṇa-nānārammaṇā, maggakāle ekakkhaṇā ekārammaṇā. Tesu sammā-saṅkappo kiccato nekkhamma-saṅkappo-ti ādīni tīṇi nāmāni labhati. Sammā-vācādayo tayo pubbabhāge musāvādā veramaṇi-ti ādi vibhāgā viratiyo pi cetanāyo pi hutvā, maggakkhaṇe pana viratiyo 'va. Sammā-vāyāma-satiyo kiccato sammappadhāna-satipaṭṭhānavasena cattāri nāmāni labhanti. Sammā-samādhī pana maggakkhaṇe pi paṭhamajjhānādi-vasena nānā evā-ti evaṃ pubbabhāga-parabhāgesu pavatti-vibhāgato, "Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti viveka-nissitan"-ti,* ādīnā bhāvanā-visesato yathā-vuttānaṃ† satipaṭṭhāna-sammappadhāna - vibhāvana-ñānādi-anantāparimeyya-bhedānaṃ anañña-sādhāraṇānaṃ paññā-visesānaṃ-vasena Bhagavā tathāni ñāpāni āgato adhigato-ti Tathāgato. Evaṃ tathāni āgato-ti Tathāgato.

Kathaṃ tathā gato-ti Tathāgato? Yā tā Bhagavato abhi-jāti abhisambodhi dhamma-vinaya-paññāpanā anupādisesa-nibbāna-dhātuyo, tā tathā. Kiṃ vuttaṃ hoti? Yadatthaṃ tā lokanāthena abhipatthitā pavattitā ca, tadatthassa ekanta-siddhiyā avisaṃvādanato avipaṭitatta-vuttiyā tathā

avitathā anaññathā. Tathā hi, ayaṃ Bhagavā Bodhisatta-
bhūto samatimssa-pārami-paripūraṇādikaṃ vuttappakāraṃ
sabba-Buddhatta-hetum sampādetvā, Tusitapure t̥hito Bud-
dha-kolāhalaṃ sutvā, dasa-sahassa-cakkavāla-devatāhi ekato
sannipatitāhi upasaṅkamitvā,—

“ Kālo’yaṃ te, mahā-vīra, uppajja mātu-kucchiyaṃ,
Sadevakaṃ tārayanto, bujjhassu amataṃ padaṇ ”-ti.*

Āyācito uppanna-pubba-nimitto pañca-mahā-vilokanāni vi-
loketvā, ‘idāni ahaṃ manussa-yoniyāṃ uppajjitvā, abhisam-
bujjhissāmi’-ti Āsāha-puṇṇamāyaṃ Sakyarāja-kule Mahā-
māyāya deviyā kucchiyaṃ paṭisandhiṃ gahetvā, dasamāse
devamanussehi mahatā-parihārena parihariyamāno, Visā-
kha-puṇṇamāyaṃ paccūsa-samaye abhijātīṃ pāpuṇi. Abhi-
jāti-kkhaṇe paṇ’assa paṭisandhi-kkhaṇe¹ viya dvattimssa
pubba-nimittāni pāturaheṣuṃ, ayaṃ dasasahassa loka-dhātu
saṅkampi sampakampi sampavedhi. Dasasu cakkavāla-sa-
hassesu aparimāṇo² obhāso phari. Aparimāṇaṃ sirim daṭṭhu-
kāma viya andhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ
suṇiṃsu, mūgā samālapiṃsu, khujjā ujugattā aheṣuṃ, paṇ-
gulā padasā gamanaṃ paṭilabhiṃsu, bandhana-gatā sabba-
sattā andu-bandhanādīhi muccīṃsu, sabba-narakesu aggi-
nibbāyi, pettivisaye khuppipāsā vūpasami, sabbasattā pi-
yaṃvadā³ aheṣuṃ. Madhurenākārena assā hasiṃsu, vāraṇā
gajjiṃsu, sabbaturiyāni sakasaka-ninnādaṃ muccīṃsu agatṭi-
tāni eva, manussānaṃ hatth’ūpagādīni ābharaṇāni madhure-
nākārena saddaṃ muccīṃsu. Sabbadisā vippasannā aheṣuṃ,
sattānaṃ sukhaṃ uppādayamāno mudu sitalo vāto vāyi,
akāla-megho vassi, paṭhavito udakaṃ ubbhijjitvā vissandi,
pakkhino ākāśagamaṇaṃ vijahiṃsu, nadiyo assandaṃ mānā
atṭhaṃsu, mahāsamudde madhuraṃ udakaṃ ahosi, upakki-
lessa-vinimmutte suriye dippamāne eva ākāśagatā sabbā
jotiyo jotiṃsu, t̥hapetvā arūpāvacara-deve avasesā sabbe
devā sabbe ca nārayikā⁴ dissamāna-rupā aheṣuṃ, taru-kudda-

* DhA. I, 34 (with kālo kho te, etc., at the beginning in S).

¹ S °dhi-ggahapa-k°.

² S piya-vīra.

³ S appamāṇo, also below.

⁴ S nara°.

kavāṭa¹-selādayo anāvaraṇabhūtā ahesuṃ, sattānaṃ cutūpapātā nāhesuṃ, sabbāṃ anittāgandhaṃ abhibhāvitvā dibbagandho pavāyi. Sabbe phal'ūpagā rukkhā phaladharā sampajjimsu, mahāsamuddo sabbatthakameva pañca-vaṇṇe hi padumehi sañchannatalo ahosi, thalaja-jalajādim sabba-pupphāni pupphimsu, rukkhānaṃ khandhesu khandha-padumāni, sākhasu sākha-padumāni, latāsu latā-padumāni pupphimsu, mahi-tale silā-talāni bhinditvā upar'ūpari satta satta hutvā daṇḍa-padumāni nāma nikkhamimsu, ākāse olambaka-padumāni nāma nibbattimsu, samantato pupphavassaṃ vassi, ākāse dībba-turiyāni vajjimsu, sakala-dasasahasaloka-dhātu vaṭṭetvā vissatṭha-mālā-guḷaṃ viya uppiḷetvā pavatta-mālā-kalāpo viya alaṅkata-paṭiyatta-mālāsaṇaṃ viya ca ekamālā-mālīnī vipphuranta-vāḷa-vījaṇī puppha-dhūpa-gandha-parivāsītā parama-bhagga-ppattā ahosi. Tāni ca pubba-nimittāni upari adhigatānaṃ anekesaṃ viśesādhigamānaṃ nimitta-bhūtāni eva ahesuṃ. Evaṃ anekacchariyapātubhāvā ayaṃ abhijāti, yadatthaṃ tena abhipaṭṭhitā, tassā abhisambodhiyā ekantasiddhiyā tathā'va ahosi avitathā anaññathā.

Tathā ye Buddha-veneyyā bodhaneyya-bandhavā te sabbe pi anavasesato sayameva Bhagavatā vinitā yeva, na sāvakehi. Sāvaka-veneyyā dhammaveneyyā ca te hi sāvakādīhi vinitā vinayaṃ gacchanti gāmissanti cā-ti yadatthaṃ Bhagavatā abhisambodhi abhipaṭṭhitā, tadatthassa ekanta-siddhiyā abhisambodhi tathā avitathā anaññathā. Api ca yassa yassa neyya-dhammassa yo yo sabhāvo bujjiṭṭabbo, so so hattha-tale ṭhapita-āmalakaṃ viya āvajjana-mattapaṭibandhena attano ājānena aviparītaṃ anavasesato Bhagavatā abhisambuddho-ti, evampi abhisambodhi tathā avitathā anaññathā.*

Tathā tesāṃ tesāṃ dhammānaṃ tathā tathā desetabba-ppakāraṃ tesāṃ tesāṃ ca sattānaṃ āsayāsaya²-cariyādhi-muttiṃ samma-d-eva oloketvā, dhammataṃ avijahanten'eva paññatti-mayaṃ vohāra-mattaṃ anātithāvanten'eva ca dhammataṃ vibhāventena yathāparādhaṃ yathājjhāsayam

* Cf. DA. 43-4.

¹ S °vātādis°.

² S āsayāsaya.

yathā-dhammañca anusāsanena Bhagavatā veneyyā vintā,
ariya-bhūmim sampāpitā-ti dhamma-vinaya-paññāpanā
pi'ssa tadattha-siddhiyā yathā-bhūta-vuttiyā ca tathā avita-
thā anaññathā. Tathā yā sā Bhagavatā anuppattā sopā-
di¹-ādikā-paṭhavi¹ phassa-vedanādi rūpārūpa-sabhāva-vini-
muttā lujjana-palujjana-bhāvābhāvato loka-sabhāvātītā ta-
masāvisamaṣaṭṭhattā kenaci anobhāsaniyā obhāsābhāvato²
eva gati-ādi-bhāvarahitā appatiṭṭhā anārammaṇā amata-
mahā-nibbāna-dhātu khandha-saṅkhātānaṃ upādādināṃ
kilesa-mattassā pi abhāvato anupādisesā-ti pi vuccati. Yaṃ
sandhāya vuttaṃ:—"Atthi, bhikkhave, tadāyatanāṃ, yattha
n'eva paṭhavi na āpo na tejo na vāyo na ākāśānañcāyatanāṃ,
na viññānañ cāyatanāṃ, na ākiñcaññāyatanāṃ, na n'eva-
saññā-nāsaññāyatanāṃ, nāyaṃ loko, na paraloko, na ca
ubho candima-suriyā. Tamahaṃ, bhikkhave, n'eva āgatiṃ
vadāmi, na gatiṃ na ṭhitiṃ na cutiṃ na uppattiṃ. Ap-
patiṭṭhaṃ, appavattaṃ, anārammaṇamev'etaṃ. Es'ev'anto
dukkhassā"-ti.* So sabbesaṃ pi upādāna-kkhandhānaṃ at-
thaṅgamo, sabbesaṃ saṅkhārānaṃ samatho, sabbūpadhīnaṃ
paṇinissaggo, sabba-dukkhānaṃ vūpasamo, sabbālayānaṃ
samugghāto, sabba-vaṭṭānaṃ upacchedo, accanta-santi-lak-
khaṇā-ti yathā-vutta-sabhāvassa kadāci pi avisamvāda-
nato tathā avitathā anaññathā. Evametā abhijāti-ādikā
tathā gato upagato adhigato paṭipanno patto-ti Tathā-gato.
Evaṃ Bhagavā tathā gato-ti Tathā-gato.

Kathaṃ tathā-vidho-ti Tathāgato? Yathā-vidhā purimakā
sammāsambuddhā te ayam pi Bhagavā tathā-vidho. Kiṃ
vuttaṃ hoti? Yathā-vidhā te Bhagavanto magga-sīlena,
phala-sīlena, sabbena pi lokiya-lok'uttara-sīlena, magga-samā-
dhinā, phala-samādhinā, sabbena pi lokiya-lok'uttara-samā-
dhinā, magga-paññāya, phala-paññāya, sabbāya pi lokiya-
lok'uttara-paññāya, devasikaṃ valañjītabbehi, catu-vīsa-
ti-koṭi-sata-sahasā-samāpatti-vihārehi, tadañga-vimuttiyā, vik-
khambhana-vimuttiyā, samuccheda-vimuttiyā, paṭippas-

* Ud. 80.

¹⁻¹ S anuppādi-ādikā; UdA. paṭhaviyādi.

² UdA. loka-sabhāvābhāvato.

saddhi-vimuttiyā, nissaraṇa-vimuttiyā-ti saṅkhepato. Vitthārato pana anantāparimāṇa-bhedehi, aointeyyānubhāvehi, sakala-sabbasāññū-guṇehi ayam pi amhākaṃ Bhagavā tathāvidho. Sabbesaṃ hi sammā-sambuddhānaṃ āyuvemattaṃ, sarīra-ppamāṇa-vemattaṃ, kula-vemattaṃ, dukkara-cariyā-vemattaṃ, rasmi-vemattan-ti, imehi pañcahi vemattehi siyā vemattaṃ, na pana sīla-visuddhiyādisu visuddhisu.¹ Samatha-vipassanā-paṭipattiyaṃ attano paṭibaddha-guṇesu ca kiñci nānā-karaṇaṃ atthi. Atha kho majjhe bhinna-suvapaṇaṃ viya aññamaññaṃ nibbisesā te Buddhā Bhagavanto. Taamā yathā-vidhā purimakā sammā-sambuddhā ayam-pi Bhagavā tathā-vidho. Evaṃ tathā-vidho-ti Tathāgato. Vidhattho c'ettha gata-saddo. Tathā hi lokiyā vidha-yutta-gata-sadde pakāratthae vadanti.

Kathaṃ tathā pavattiko-ti Tathāgato? Anañña-sādhāraṇena idhānubhāvena samannāgatattā attha-paṭisambhidā-dīnaṃ ukkaṃsa-pāraṃi-ppattiyaṃ anāvaraṇa-ñāṇa-paṭilābhena ca Bhagavato kāya-ppavattiyādināṃ katthaci paṭighātābhāvato yathā-ruci tathā gataṃ gati²-gamaṇaṃ kāya-vaci-citta-ppavatti-etassā-ti Tathāgato. Evaṃ tathā pavattiko³-ti Tathāgato.

Kathaṃ tatthehi agato⁴-ti Tathāgato? Bodhisambhāra-sādhane tappatipakkha-ppavatti-saṅkhātāṃ n'atthi etassa gatan-ti agato. So pan'assa agata-bhāvo macchera-dāṇa-pāraṃi-ādisu aviparītaṃ ādīnavānisaṃsa-paccavekkhanādinaya-ppavattehi ñāṇehi-ti, tatthehi ñāṇehi agato-ti Tathāgato. Athavā, kilesābhisaṅkhāra-ppavatti-saṅkhātāṃ khandha-ppavatti-saṅkhātameva vā pañcasu pi gatisu gataṃ gamaṇaṃ etassa n'atthi-ti agato. Sa-upādisesa-anupādisesa-nibbāṇa-ppavattiyā svāyam assa agata-bhāvo tatthehi ariya-magga-ñāṇehi-ti; evampi Bhagavā tatthehi agato-ti Tathāgato.

Kathaṃ tathā gata-bhāvena Tathāgato? Tathā gata-bhāvenā-ti ca Tathāgatassa sabbhāvena atthitāyā-ti attho. Ko pan'essa Tathāgata, yassa atthitāyā Bhagavā Tathāgato-ti vaccati-ti? Saddhammo. Saddhammo hi ariya-maggo tāva

¹ UdA. has vemattaṃ after this.

² UdA. āgati°.

³ UdA. °tito here and above.

⁴ UdA. āgato here and below.

yathā yuganaddha-samatha-vipassanā-balena anavasasa-kilesa-pakkhaṃ samūhaṃ'antena samuccheda-ppahāṇa-vasena gantabbaṃ tathā-gato; phala-dhammo, yathā attano maggānurūpaṃ paṭippassaddhi-ppahāṇa-vasena gantabbaṃ, tathā gato pavatto. Nibbāṇa-dhammo pana, yathā gato paññāya paṭividdho sakala-vaṭṭa-dukkha-vūpasamāya sampajjati, Buddhādīhi tathā gato sacchikato-ti Tathāgato. Pariyatti-dhammo pi, yathā purima-Buddhehi sutta-geyyādivasena pavatti-ādi-ppakāsana-vasena ca veneyyānaṃ āsāyādi-anurūpaṃ pavattito, tathā amhākaṃ pi Bhagavatā tathā gato gadito pavattito-ti Tathāgato. Yathā Bhagavato desito tathā Bhagavato sāvakehi gato avagato-ti Tathāgato. Evaṃ sabbo pi saddhammo tathāgato. Tenāha Sakko devānamindo:—

Tathāgataṃ deva-manussa-pūjitaṃ
Dhammaṃ namassāma, suvatthi hotū-ti.*

Svāssa atthi-ti Bhagavā Tathāgato. Yathā ca Dhammo evaṃ ariya-saṅgho pi, yathā atta-hitāya para-hitāya ca paṭipannehi suvisuddhaṃ pubba-bhāga-samatha-vipassanā paṭipadaṃ purakkhatvā tena tena maggena gantabbaṃ, taṃ taṃ tathāgato-ti Tathāgato.

Yathā vā Bhagavatā sacca-paṭicca-samuppādi-nayo desito, tathā ca Buddhattā tathā gadanato ca Tathāgato. Tenāha Sakko devarājā:—

Tathāgataṃ deva-manussa-pūjitaṃ
Saṃghaṃ namassāma, suvatthi hotū-ti.†

Svāssa sāvaka-bhūto atthi-ti Bhagavā Tathāgato. Evaṃ tathāgata-bhāvena Tathāgato.

Idaṃ pi Tathāgatassa tathāgata-bhāva-dīpane mukhamat-takameva. Sabbākāreṇa pana Tathāgato 'va Tathāgatassa Tathāgata-bhāvaṃ vaṇṇeyya. Idaṃ hi tathāgata-padaṃ mahatthaṃ¹ mahā-gatikāṃ mahā-visayaṃ, tassa appamāda-padaṃ tepitakampi Buddhavacanāṃ yuttito attha-bhāvena

* Sn. v, 237.

† Sn. v, 238.

āharanto atitthena dhamma-kathiko pakkhanto¹-ti na vattab-
bo-ti. Tath'etaṃ vuccati:—

Yath'eva loke purimā mahesino
Sabbaññu-bhāvaṃ munayo idh'āgatā,
Tathā ayaṃ Sakyamuni pi āgato
Tathāgato vuccati tena cakkhumā.*

Pahāya kāmādi-male asesato
Samādhi-ñāṇehi yathāgatā Jinā,
Purātanā Sakyamuni jutindharo²
Tathāgato tana Tathāgato mato.

Tathañ ca dhātvāyatanādi lakkhaṇaṃ
Sabhāva-sāmañña-vibhāgabhedato,³
Sayambhu-ñāṇena jino samāgato,⁴
Tathāgato vuccati Sakya-puṇḍavo.

Tathāni saccāni samanta-cakkhunā
Tathā idappaccayatā ca sabbaso,
Anañña-neyya-nayato vibhāvitā
Tathā gato tena jino Tathāgato.

Aneka-bhedāsu pi loka-dhātūsu
Jinassa rūpāyatanādi-gocare
Vioitta-bhede tathameva dassanaṃ,
Tathāgato tena samanta-locano.

Yato ca dhammaṃ tathameva bhāsati
Karoti 'vācāya 'nuloma-mattano⁵
Guṇehi lokam abhibhūyy'iriyati
Tathāgato tena pi loka-nāyako.

Tathā pariññāya tathāya sabbaso
Avedi⁶ lokam pabbhavaṃ atikkami,
Gato ca paccakkha-kriyāya nibbutiṃ
Yad⁷ ariya-maggañ ca gato Tathā-gato.

* Quoted in DA. 60; MA. 46.

¹ S pakkhanno; vide UdA. p. 154, fn. 3.

² UdA. °vibhāgato ayaṃ.

³⁻⁵ UdA. vā tassānurūpam attano.

⁶ UdA. pavēdi.

² UdA. °dharā.

⁴ S tathā gato.

⁷ S omits.

Tathā paṭiññāya tathāya sabbaso
Hitāya lokassa yato yamāgato,¹
Tathāya nātho karunāya sabbadā
Gato ca tena pi jino Tathā-gato.

Tathāni ñāṇāni yato samāgato
Yathā sabhāvaṃ visayāva bodhato,
Tathābhijāti-ppabhuti² Tathāgato
Tadattha³-sampādanato Tathāgato.

Yathā-vidhā te⁴ purimā⁵ mahesino,
Tathā vidho 'yam pi tathā-yathā-ruci,
Pavattavācā-tanu⁶-citta-bhāvato
Tathāgato vuccati aggapuggalo.

Sambodhi⁷-sambhāra-vipakkhato pure
Gataṃ, na saṃsāra-gataṃ pi tassa,⁸
Na c'atthi nāthassa bhavanta dassino:
Tathehi tasmā agato⁹ Tathāgato.

Tathāgato Dhammavaro¹⁰ mahesinā¹¹
Yathā pahātabba-malaṃ pahiyati,
¹²Tathā gato ariya-gaṇo vināyako¹²
Tathāgato tena samañgi-bhāvato-ti.*

*Arahanāṃ sammā-sambuddhaṃ-ti ettha grahā-ti padassa
attho heṭṭhā vutto yeva.† Sammā sāmañ ca sabba-dhammā-
naṃ buddhattā sammā-sambuddho.¹³ Yaṃ kiñci ñeyyaṃ
nāma, tassa sabbassa pi sabbākārato aviparītato sayameva
abhisambuddhattā-ti vuttaṃ hoti. Iminassa paropadesa-
rahitassa sabbākāreṇa sabba-dhammāvabodhana-samatthassa*

* For these verses vide UdA. 154-5.

† Cf. VinA. 112-5; VM. 198; DA. 146; PJ. ii, 441; UdA. 84; MA. 52.

¹ UdA. samā°.

² S yathābhi°.

³ UdA. tathātttha.

⁴ S omīte; C su.

⁵ S °makā.

⁶ UdA. dana.

⁷ S na bodhi°.

⁸ S tathāya; UdA. c'āyaṃ.

⁹ UdA. āgato.

¹⁰ S °dharo.

¹¹ UdA. °sino.

¹²⁻¹³ UdA. °gate ariya-gate pi Satthuno.

¹³ S °dham.

ākañkhā-paṭibandha - vuttino anāvaraṇa - ñāṇa - sañkhātassa sabbaññuta-ñāṇassa adhigamo dassito. Nanu ca sabbaññuta-ñāṇato aññam anāvaraṇam, aññathā cha asādhāraṇa-ñāṇāni Buddha-ñāṇāni¹-ti vacanam virujjheyā-ti? Na virujjhati visayappavatti-bheda-vasena aññehi asādhāraṇa-bhāvadassan'attham ekass'eva ñāṇassa dvidhā vuttattā. Ekameva hi tam ñāṇam anavasesa-sañkhatāsañkhata-sammatti¹-dhamma-visayatāya sabbaññuta-ñāṇam tattha ca āvaraṇābhāvato nissaṅgacāramupādāya anāvaraṇa-ñāṇan-ti vuttam. Yathāha Paṭisambhidāyam:—"Sabbam sañkhatāsañkhataṃ anavasesam jānāti-ti sabbaññuta-ñāṇam, tatthāvaraṇam n'atthi-ti anāvaraṇa-ñāṇan"-ti ādi.* Tasmiṃ n'atthi tesam atthato bhedo, ekanten'ev'etaṃ evamicchitabbam. Aññathā sabbaññutānāvaraṇa-ñāṇanam sādharāṇato asabba-dhammārammaṇatā āpajjeyya. Na hi Bhagavato ñāṇassa anumattampi āvaraṇam atthi, anāvaraṇa-ñāṇassa ca asabba-dhammārammaṇa²-bhāve yattha tam² nappavatti, tatthāvaraṇa-sabbhāvato anāvaraṇa-bhāvo yeva na siyā. Athavā pana, hotuāññameva anāvaraṇam sabbaññuta-ñāṇato. Idha pana sabbattha appaṭihata-vuttitāya anāvaraṇa-ñāṇan-ti Sabbaññuta-ñāṇameva adhippetam. Tass'evādhigamena Bhagavā sabbaññū, sabbavidū, Sammā-sambuddho-ti vuccati. Na sakim yeva sabba-dhammāvabodhato. Tathā ca vuttam Paṭisambhidāyam:—"Vimokkhanthikametaṃ Buddhānam Bodhiyāmūle saha sabbaññuta-ñāṇassa paṭilābhā sacchikā paññatti, yadidaṃ Buddho"-ti.† Sabba-dhammāvabodhana-samattha-ñāpādhigamena³ hi Bhagavato santāneva anavasesa-dhamme paṭivijjhitum samatthatā ahośi⁴-ti. Etthāha,—'Kiṃ pan'idam ñāṇam pavattamāṇam sakim yeva sabbasmim visaye pavattati udāhu kamenā'-ti? Kiṃ c'ettha, yadi tāva sakim yeva sabbasmim visaye pavattati, atītānāgata-paccuppanna-ajjhattabhidhādi-bheda-bhinnānam sañkhata-dhammānam asañkhata-sammati-dhammānañ c'eva ekajjham upaṭṭhāne dūrato citta-paṭi-

* Pts. i, 131.

† Pts. i, 174; Nid. 143, 453.

¹ S °matī.²⁻³ S °bhāvaññathattam.³ S °ñāṇa-samedhigamena.⁴ S hoti-ti.

pekkhantassa viya ¹visaya-vibhāgenāvabodho¹ na siyā. Tathā ca sati sabbe dhammā anattā-ti vipassantānaṃ anat-tākāreṇa viya sabba-dhammā anirūpita-rūpeṇa Bhagavato ñāṇassa visayā honti-ti āpajjati yeva. Ye pi sabba-ñeyya-dhammānaṃ t̥hita-lakkhaṇa-visayaṃ vikappa-rahitaṃ sabba-kālaṃ Buddhānaṃ ñāṇaṃ pavattati, tena te sabba-vidūti vuccanti. Evañ ca katvā,—

Paraṃ samāhito nāgo tiṭṭhanto pi samāhito-ti*

idaṃ pi vacanaṃ suvuttaṃ hoti-ti vadanti. Tesam pi vuttadosā-nātivattati.² T̥hita-lakkhaṇārammaṇatāya ca atītānā-gata-sammatti-dhammānaṃ tad-abhāvato ekadesa-visaya-meva Bhagavato ñāṇaṃ siyā, tasmā sakiṃ yeva ñāṇaṃ pavattati-ti na yujjati. Atha kamena sabbasmiṃ visaye ñāṇaṃ pavattati-ti evaṃ pi na yujjati, na hi jāti-bhūmi-sabhāvādi-vasena disā-desa-kālādi-vasena ca aneka-bheda-bhinne ñeyye kamena gayhamāne tassa anavasesa-paṭivedho sambhavati apariyanta-bhāvato ñeyyassa. Ye pana atthassa avisaṃvādanato ñeyyassa ekadesaṃ paccakkhaṃ katvā sese pi evaṃ-ti adhimuccitvā vavaṭṭhāpanena sabbaññu Bhagavā, tañ ca ñāṇaṃ na anumānikaṃ saṃsa-yābhāvato, saṃsayānubaddhaṃ³ hi loke. anumāna-ñāṇaṃ-ti vadanti. Tesam pi na yuttaṃ, sabbassa hi apaccakkha-bhāve atthassa avisaṃvādanena ñeyyassa ekadesaṃ paccakkhaṃ katvā sese pi evaṃ-ti adhimuccitvā vavaṭṭhāpanas-sa asambhavato. Yaṃ hi taṃ sesaṃ taṃ apaccakkhaṇ-ti. Atha taṃ pi paccakkhaṃ tassa sesa-bhāvo pana na siyā-ti sabbametam akāraṇaṃ. Kasmā? Avisaya-vicāra-bhāvato. Vuttaṃ h'etaṃ Bhagavatā:—"Buddhavisayo, bhikkhave, acinteyyo, na cintetabbo, yo cinteyya ummādaṃ vighā-tassa bhāgi assā"-ti.† Idaṃ pan'ettha sanniṭṭhānaṃ. Yaṃ kiñci Bhagavatā ñātum icchitaṃ sakalamekadeso vā, tattha appaṭihata-vuttiyā⁴ paccakkhato ñāṇaṃ pavattati.

* (?)

† A ii, 80.

¹⁻² S paṭibhāgenā; B vibhāgenā°.

² S vuttadosā na honti-ti vuttanti pi, in fn.

³ S °bandhaṃ.

⁴ S °vuttitāya.

Niccasaṃādhānaṃ ca vikkhepābhāvato ñātum icchitassa sakalassa avisaya-bhāve tassa ākaṅkhā-paṭibaddha-vuttitā na siyā, ekanten'eva sā icchitabbā. "Sabbe dhammā Budhassa Bhagavato āvajjana-paṭibaddhā, ākaṅkhā-paṭibaddhā, manasikāra-paṭibaddhā, citt'uppāda-paṭibaddhā"-ti* vacanato atitānāgata-visayam pi Bhagavato ñāṇaṃ anumānāgamana-takkaggahana-virahitattā paccakkhameva. Nanu ca etaṃ pi pakkhe yadā sakalaṃ ñātum icchitaṃ, tadā sakim yeva sakala-visayatāya¹ anirūpita-rūpena Bhagavato ñāṇaṃ pavatteyyā-ti vuttadosānātivutti-yevā-ti? Na tassa visodhitattā. Visodhito hi so Buddhavisayo acinteyyo-ti. Aññathā vā pacūra-jana-ñāṇa-samavuttiya² Buddhānaṃ Bhagavantānaṃ ñāṇassa acinteyyatā na siyā. Tasmā sakala-dhammārammaṇaṃ pi taṃ eka-dhammārammaṇaṃ viya suvavaṭṭhāpīte yeva te dhamme katvā pavattati-ti, idamettha acinteyyaṃ. Yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ tāvatakaṃ ñeyyaṃ, ñeyya-pariyantaṃ³ ñāṇaṃ ñāṇapariyantaṃ ñeyya-ti, evaṃ ekajjhaṃ visum visum sakim kamena vā icchānurūpaṃ sammā sāmaṃ ca sabba-dhammānaṃ buddhattā sammā-sambuddho Bhagavā, taṃ sammā-sambuddhaṃ.

Dve vitakkā-ti dve sammā-vitakkā. Tattha vitakkenti etena sayam vā vitakketi, vitakkanamattameva vā ti *vitakko*. Svāyam ārammaṇābhiniropapa-lakkhaṇo, āhanana-pariyāhananaraso, ārammaṇe cittassa ānaya-paccupaṭṭhāno. Visaya-bhedena pana taṃ dvidhā katvā vuttaṃ *dve vitakkā*-ti.

Samudācarantī-ti samaṃ sammā ca uddhamuddhaṃ mariyādāya caranti. Mariyād'attho hi ayamākāro. Tena payogena—"Tathāgataṃ arahantaṃ sammā-sambuddhaṃ"-ti idaṃ sami-atthe⁴ upayoga-vacanaṃ. Idaṃ vuttaṃ hoti—Tathāgataṃ arahato sammā-sambuddhassa attano attano visaye samaṃ⁵ sāmaṃ ca⁶ aññamaññaṃ mariyādaṃ anatikkamantā uddhamuddhaṃ bahulaṃ abhinhaṃ caranti pavattanti-ti.

* (?)

¹ S °visayaṃ.

² S sāmi-atthe.

³ S °vuttitāya.

⁴ S sāmaṃ.

⁵ S °yantikaṃ, end below.

⁶ S sammā ca.

Ko pana nesam visayo, kā vā mariyādā, kathañ ca tam anatikkamitvā te uddhamuddham bahulam abhinham niccam pavattanti-ti? Vuccate: *Khema-vitakko*, *paviveka-vitakko*-ti ime dve vitakkā yeva. Tesu *khema-vitakko* tāva Bhagavato visesena karuṇā-sampayutto, mettā-muditā-sampayutto pi labbhat'eva. Tasmā so mahā-karuṇā-samāpattiyā mettādi-samāpattiyā ca pubbaṅgamo sampayutto ca veditabbo. *Paviveka-vitakko* pana phala-samāpattiyā pubbaṅgamo sampayutto ca, dibba-vihārādi-vasenā pi labbhate 'va. Iti nesam pi *vitakko* visayo, tasmā ekasmiṃ santāne bahulam pavattamānānam pi kālena kalamam¹ savisayasmiṃ caranto n'atthi mariyādā na sañkarena vutti. Tattha *khema-vitakko* Bhagavato karuṇokkamanādinā vibhāvetabbo. *Paviveka-vitakko* samāpattihi.² Tatthāyaṃ vibhāvanā:—Ayaṃ loko santāpajāto dukkhapareto-ti ādinā rāgaggi-ādihi lokasannivāsassa ādittādi-ākārālassanchi mahākaruṇā-samāpattiyā pubba-bhāge samāpattiyam pi paṭṭhamajjhānavasena vattabbo. Vuttaṃ h'etaṃ:—*“Bahulehi³ ākārehi passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati, 'āditto loka-sannivāso'-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati, 'uyyotto . . . payāto . . . kumagga-paṭipanno,' . . . 'upanīyati loko, addhuvo,' . . . 'attaṇo loko anissaro,'⁴ . . . 'assako loko sabbam pahāya gamanīyaṃ.' . . . 'Ūno loko atitto taṇhādāso,'† 'lokasannivāso . . . aleṇo . . . asaraṇo . . . asaraṇi-bhūto . . . udhaṇo loko avūpasanto . . . sasallo loka-sannivāso viddho puthu-sallehi . . . avijj'andhakārāvaraṇo kilesa-pañjara-parikkhitto, . . . avijj'āgato loka-sannivāso andha-bhūto pariyaṇaddho tant'ākulaka-jāto, gulāgunṭhika-jāto, muñja-pabbaja-bhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati'-ti passantānaṃ, 'avijjā-visādosasallito,'⁵ kilesa-kalali-bhūto rāga-dosa-moha-jatā-jatito . . . taṇhā-saṅghāta-paṭimukko . . . taṇhā-jālena otthaṇo . . . taṇhā-sotena vuyhati, . . . taṇhā-samyojanena samyutto . . . taṇhānusayena anusaṇo

* Vide UdA. 142 ff.

† Cf. M. ii, 66-9.

¹ S kalam.² B dibbavihārādīna.³ Pts. and M. 'kehi.⁴ S anabbhis.⁵ S 'dosasallito.

. . . taṇhā-santāpena santappati . . . taṇhā-parilāhena paridayhati . . . diṭṭhi-saṅghāta-paṭimukko . . . diṭṭhi-jālena otthato . . . diṭṭhi-sotena vuyhati . . . diṭṭhi-samyojanena samyutto . . . diṭṭhānusayena anusato . . . diṭṭhi-santāpena santappati . . . diṭṭhi-parilāhena paridayhati, . . . jātiyā anugato . . . jarāya anusato . . . vyādhinā abhibhūto . . . maraṇena abbhāhaṭo . . . dukkha-patito . . . taṇhāya oḍḍito¹ . . . jarāpākāra-parikkhitto . . . maccupāsenā parikkhitto . . . ²mahā-bandhanena baddho³ . . . rāgabandhanena dosa-moha-bandhanena māna-diṭṭhi-kilesa-duccarita-bandhanena baddho, . . . mahā-sambādha-paṭipanno . . . mahā-palibodhena palibuddho . . . mahāpapāte patito, . . . mahākantāra-paṭipanno . . . mahā-samsāra-paṭipanno . . . mahā-vidugga-samparivattati . . . mahā-palipepalipanno . . . abbhāhato . . . loka-sannivāso, āditto loka-sannivāso rāg'agginā dos'agginā moh'agginā jātiyā—pe—upāyāsehi . . . unnatiko⁴ lokasannivāso, haññati niccamattāṇo patta-daṇḍo takkaro . . . vattabandhana-baddho⁵ āghātana paccupaṭṭhito . . . anātho loka-sannivāso parama-karuṇātaṃ patto . . . dukkhābhittuṇṇo cira-ratta-pīlito . . . niccagathito⁶ nicca-pipāsito . . . andho acakkhuko . . . hatanetto aparipāyako . . . vipatha-pakkanto⁷ añjas-āparaddho . . . mahogha-pakkanto . . . dvīhi diṭṭhi-gatehi pariyuṭṭhito . . . tīhi duccaritehi vippaṭipanno . . . catūhi yogehi yojito . . . catūhi ganthehi ganthito,⁸ . . . catūhi upādānehi upādiyati . . . pañca-gati-samārūḷho . . . pañcahi kāma-guṇehi rajjati . . . pañcahi nivaranehi otthaṭo . . . chahi vivāda-mūlehi vivadati . . . chahi taṇhā-kāyehi rajjati . . . chahi diṭṭhigatehi pariyuṭṭhito . . . sattahi anusayehi anusato, . . . sattahi samyojanehi samyutto . . . sattahi mānehi uppato . . . aṭṭhahi lokadhammehi samparivattati . . . aṭṭhahi micchattehi niyyāto⁹ . . . aṭṭhahi purisadosahehi dussati, . . . navahi āghāta-vatthūhi āghātito . . . navahi mānehi uppato . . . navahi taṇhā-mūlakehi dhammehi rajjati . . . dasahi

¹ S oḍḍito.² S unnatiko.³ S °gadhito.⁴ S gathito.⁵ S °dhana-ba°; Pts. Māra-ba°.⁶ S °bhandho.⁷ S °pakkhanno, *and below*.⁸ Pts. niyato.

kilesavatthūhi kilissati, . . . dasahi āghāta-vatthūhi āghātito . . . dasahi akusala-kamma-pathehi samannāgato . . . dasahi saṃyojanehi saṃyutto . . . dasahi micchattehi niyyāto . . . dasa-vatthu-kāya-ant'aggāhikāya-ditthiyā¹ samannāgato . . . atthasata-taṇhā-papañcehi papañcito . . . dvā-satthiyā ditthi-gatehi pariyutthito lokasannivāso'-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati:—

Ahañ c'amhi tinno loko ca atinno; ahañ c'amhi mutto loko ca amutto; ahañ c'amhi danto loko ca adanto; ahañ c'amhi santo loko ca asanto; ahañ c'amhi assattho loko ca anassattho; ahañ-c'amhi parinibbuto loko ca aparinibbuto; pahomi khvāham² tinno tāretum, mutto mocetum, danto dametum, santo sametum, assattho assāsetum, parinibbuto pare ca parinibbāpetun-ti passantānaṃ Buddhānaṃ Bhagavantānaṃ sattesu mahākaruṇā okkamati"-ti³ iminā ca³ nayena Bhagavato sattesu mettā-okkamaṇaṃ vibhāvetabbam.

Karuṇā-visayassa hi dukkhassa paṭipakkhabhūtaṃ sukhaṃ sattesu upasaṃharanti mettā pi pavattati-ti idha abyāpāda-avihiṃsā-vitakko *khema-vitakko*. *Paviveka-vitakko* pana nekkhamma-vitakko yeva. Tassa dibba-vihāra-ariyavihāresu pubbabhāgassa paṭhamajjhānassa paccavekkhaṇāya ca vasena pavatti veditabbā. Tathā ye Bhagavato devasikaṃ valaṇṇanakavasena catuvisatikoti-satasahasā-saṅkhā samāpatti-vihārā, yesaṃ pure caraṇābhāvena pavattaṃ samādhicariya-ñāpacariyānugataṃ ñāpaṃ catu⁴-koṭisatasahasā-samāpatti-saṅcārī⁵-mahāvajira-ñāpaṇa-ti vuccati. Tesāṃ vasena Bhagavato *paviveka-vitakkassa bahulaṃ* pavatti veditabbā. Ayañ ca attho Mahā-saccaka-suttena pi veditabbo.† Vuttaṃ hi tattha Bhagavatā:—"So kho ahaṃ Aggivesaṇa . . . tasmim yeva purimasim samādhi-nimitte ajjhātameva cittaṃ . . . sannidemi, . . . yena sukhaṃ nicca-kappam viharāmi"-ti.‡ Idaṃ hi Bhagavā Samaṇo

* Pts. i, 126-31.

† M. i, 237-51.

‡ M. i, 249; Pj. ii, 163.

¹ S, Pts., UdA. read 'dasa-vatthu-kaya micchā-ditthiyā samannāgato' before this.² Pts. kvāham.³ S va.⁴ S 'taviṇṇi-ko'.⁵ S 'ti-paṇṇi ca.

Gotamo abhirūpo pāsādikō supphussitaṃ¹ dantāvarapaṃ jivhā tanukā* madhuraṃ vacanaṃ,² tena paṇisaṃ rañjento maññe vicarati, citte pana'ssa ekaggatā n'atthi, yo evaṃ saññatti-bahulo vadati-ti, Saccakena Niggaṇṭha-puttena kathite³ avassaṃ sabhaṇḍaṃ⁴ coraṃ gaṇhanto viya, na Aggivessana Tathāgato paṇisaṃ rañjento saññatti-bahulo vicarati, Cakkavāḷa-pariyantāya pi paṇisāya dhammaṃ desento anubalaṃ dento asallīno anūpalitto ekattaṃ⁵ ekavīhāri-suññatā phalasaṃpatti-phalaṃ anuyutto-ti dassetuṃ āhari. Bhagavā hi yasmiṃ khaṇe paṇisā sādhu-kāraṃ deti, dhammaṃ vā paccavekkhati, tasmīṃ khaṇe pubbabhāgena kālaṃ paricchinditvā phala-saṃpattiṃ⁶ saṃpajjati, sādhu-kāra-sadda-nigghose aparicchinne yeva dhamma-paccavekkhaṇāya ca pariyoṣāne saṃpattito vuṭṭhāya tthitaṭṭhānato paṭṭhāya dhammaṃ deseti. Buddhānaṃ hi bhavaṅga-parivāso lahuko, assāsavāre passāsavāre saṃpattiyo saṃpajjanti. Evaṃ yathā-vutta-saṃpattīnaṃ sapubba-bhāgānaṃ vasena Bhagavato *khemā-vitakkassa paviveka-vitakkassa* ca *bahula*-ppavatti veditabbā.⁷

Tattha yassa vyāpāda-vihimsā-vitakkādi-saṃkilesa-ppahāṇassa⁸† avyāpāda-vitakkassa avihimsā-vitakkassa ca ānubhāvena kutoci pi bhayābhāvato, taṃsamaṅgi khemappatto ca viharati, tato ca sabbassa pi sabbadā pi *khemameva* hoti abhayaṃeva. Tasmā duvidho pi ubhayesaṃ *khemam* karoti *khemavitakko*. Yassa pana kāma-vitakkādi-saṃkilesa-ppahāṇassa nekkhamma-vitakkassa ānubhāvena kāya-viveko vacī-viveko upadhi-viveko-ti tividho,‡ tadaṅga-viveko vikkhambhana-viveko samuccheda-viveko paṭipassaddhi-viveko nisaraṇa-viveko-ti pañca-vidho ca viveko pāripūriṃ gacchati. So yathārahaṃ ārammaṇato sampayogato ca paviveka-sahagato vitakko-ti paviveka-vitakko. Ete ca *dve vitakkā* evaṃ vibhatta-visayā pi samānā ādikammikānaṃ aññamaññūpa-

* Cf. M. i, 242.

† Cf. UdA. 219-20; AsJ. 114; VM. 142.

‡ Vide UdA. 231; DA. 169; DhA. ii, 103.

¹ S suphussitaṃ.

² S giram.

³ B vitakkate.

⁴ S sahodham.

⁵ S etameva.

⁶ S reads 'assāsavāre passāsavāre' after this.

⁷ O *tabbo.

⁸ S *hāṇāya, end below.

kārāya samvattanti. Yathā hi *khema-vitakkassa paviveka-vitakko* anuppannassa uppādāya uppamassa bhiyyo-bhāvāya vepullāya hoti, evaṃ *paviveka-vitakkassa* pi *khema-vitakko*. Na hi vūpakatṭhakāya-cittānamantarena mettā-vihārādayo sambhavanti. Vyāpādādi-ppahāpene ca vinā cittavivekā-dīnaṃ asambhavato yevā-ti aññamaññassa bahūpakārā ete dhammā datṭhabbā. Bhagavato pana sabbaso pahīnasamki-lesassa lokahit'atṭhāya evaṃ *khema-vitakko* ca *paviveka-vitakko* ca assāsavāramatte pi hitasukhāvahanti yevā-ti. *Khemo ca vitakko paviveko ca vitakko*-ti sambandhitabbaṃ. Evaṃ uddiṭṭhe dve vitakke niddisitum *avyāpajjhārāmo*-ti¹ ādimāha.

Tattha *avyāpajjhanam* kassaci adukkhanam *avyāpajjho*. So ārāmitabbato *ārāmo* etassā-ti *avyāpajjhārāmo*. Abyā-pajjhe rato sevana-vasena nirato-ti *avyāpajjharato*.

Es'evā-ti eso eva.

Iriyāyā-ti kiriyāya, kāya-vacī-payogenā-ti attho.

Na kiñci *vyābādhemi*-ti hinādisu kiñci pi sattaṃ taṇhātasādi-yogato tasam vā tadabhāvato pahīna-sabba-kilesa-vipphandi-tattā thāvaṃ vā na *bādhemi* na dukkhāpemi. Karuṇā-jjhāsayo Bhagavā mahākaruṇā-samāpatti-bahulo attano paramarucita-karuṇājjhāsayānurūpamevamāha. Tena avi-himsā-vitakkaṃ avyāpāda-vitakkañ ca dasseti. Idam vuttaṃ hoti,—Ahaṃ imāya iriyāya imāya paṭipattiyā evaṃ paṭi-pajjanto evaṃ samāpatti-vihārehi viharanto² evaṃ puññat-thikehi katāni sakkāra-garukāra-mānana-vandana-pūjanāni adhivāsento sattesu na kiñci *vyābādhemi*, api ca kho diṭṭha-dhammika-samparāyika-paramattha-ppabhedam² hita-sukha-meva nesam paribrūhemī-ti.

Yaṃ *akusalam taṃ pahīna*-ti yaṃ diyaḍḍha-kilesa-sahassa-bhedam aññāñca taṃ sampayuttaṃ ananta-ppabhedam *akusalam*, taṃ sabbaṃ Bodhimūle yeva mayhaṃ pahīnaṃ samūhatan-ti, iminā paviveke samiddha-bhūtena³ saddhiṃ nissaraṇa-vivekena samuceheda⁴-paṭipassaddhi-viveke das-seti. Keci pan'ettha tadañga-vikkhambhana-viveke pi uddha-

¹ Vide Text, p. 31, fn. 10.

² S samuddhabhūte.

³ S 'bhedam.

⁴ S has 'pahāna' after this.

ranti. Āgamanīya-paṭipadāya hi saddhiṃ Bhagavatā attano kilesa-kkhaṇḍa idha vutto-ti.

Iti Bhagavā aparimita-kappa-paricitam attano pavivek'-ajjhāsayam saddhiṃ nissaraṇ'ajjhāsayena idāni matthakam pāpetvā t̥hito tam ajjhāsayam phala-samāpattim samāpaj-jitvā attano kilesappahāna-paccavekkhaṇa-mukhena vibhā-veti. Yadattham paṇ'ettha Satthā ime *dve vitakke* uddhari. Idāni tamattham dassento *tasmā ti ha bhikkhave*-ti ādimāha. Bhagavā hi imassa vitakka-dvayassa attano bahula-samudācā-ra-dassana-mukhena tattha bhikkhū nivesetum imam desa-nam¹ ārabhi-ti.

Tattha *tasmā ti hā*-ti yasmā avyāpajjha-pavivekābhīratassa me khema-paviveka-vitakkā yeva bahulam pavattanti *tasmā*.

Ti hā-ti nipātamattam.

Avyāpajjhārāmā viharathā-ti sabba-sattesu mettā-vihārena karuṇā-vihārena ca abhīramamānā viharatha, tena vyāpā-dassa tadekaṭṭha-kilesānaṃ ca dūrikaraṇamāha.

Tesaṃ vo-ti ettha *vo*-ti nipātamattam.

Pavivekārāmā viharathā-ti kāyādi-vivekaṃ c'eva tadaṅgādi-vivekaṃ cā-ti sabba-viveke āramitabbatṭhānaṃ katvā viha-ratha.

Imāya mayan-ti ādi yathā nesaṃ khema-vitakkassa pavat-tanākāra-dassanaṃ,² 'evaṃ kiṃ kusalan'-ti ādi paviveka-vitakkassa pavattanākāra-dassanaṃ. Tattha yathā anavajja-dhamme pariṭṭetu-kāmena kiṃkusala-gavesinā hutvā kusala-dhamma-pariyesanā kātabbā'va, sāvajja-dhamme pajahitu-kāmenā pi akusala-pariyesanā na kātabbā-ti āha *Kiṃ akusalan*-ti ādiṃ. Abhiññāpubbikā hi pariññā-pahāna-sacchikiriyā-bhāvanā.

Tattha *kiṃ akusalan*-ti *akusalam* nāma *kiṃ* sabhāvato, kimassa lakkaṇaṃ kāni vā rasa-paccupaṭṭhāna-padaṭṭhānā-ni-ti akusalassa sabhāva-kiccādito paccavekkhaṇa-vidhiṃ dasseti. Ādi kammika-vasena c'esa vitakko āgato. *Kiṃ appahīnaṃ kiṃ pajahāmā*-ti idaṃ padaadvayaṃ Sekkhavasena.

Tasmā *kiṃ appahīnan*-ti kāma-rāga-samyogjanādisu akusa-lesu kiṃ akusalam ambhākam maggena asamucchinnaṃ.

¹ S dhammade°.

² S 'nidas', and below.

Kim pajahāmā-ti, kim akusalam samugghātema. Athavā, *kim pjahāmā-ti* vitakka-pariyuṭṭhānānusayesu kim vibhāgam, akusalam idāni mayam pajahāmā-ti attho. Keci pana *kimappahīnan-ti* paṭhanti. Tesam diṭṭhisamyojanādi-vasena aneka-bhodesu akusalesu kim katamam akusalam, kena katamena pakārena, katamena vā maggena amhākam *appahīnan-ti* vuttam hoti. Sesam vuttanayameva.

Gāthāsu:—*Buddhan-ti* catunnam ariyasaccānam aviparītam sayambhū-ñānena buddhattā paṭividdhattā *Buddham*, sacca-vinimuttassa ñeyyassa abhāvato. Tathā hi vuttam:—

“ Abhiññeyyam abhiññātam, bhāvetabbañ ca bhāvitam,
Pahātabbam pahīnam me: tasmā Buddho'smi brāhmaṇā ”-ti.*

Thapetvā mahā-bodhisattam aññehi sahitum vahitum asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahā-karuṇā-vidhānassa¹ ca sahanato vahanato, tathā aññehi sahitum abhibhavitum dukkarattā asayhānam pañcannam mārānam sahanato abhibhavanato. Āsayānusayacariyādhimutti-ādi-vibhāgāvabodhena² yathāraham veneyyānam diṭṭhadhammika-samparāyika-paramatthehi anusāsana-samkhātassa aññehi asayhassa Buddhakiccassa sahanato vahanato, tattha vā sādhu-kāri-bhāvato³ asayhavahinam⁴ asayhasāhinam.

Samudācāran-ti nan-ti ettha *nan-ti* nipāta-mattam, *nam* Tathāgatan-ti vā attho.

Sakaparasantānesu tamasañkhātam moh'andhakāram mudi khipi-ti *Tamo-nudo*.†

Pāram nibbānam gato-ti *pāragato*. Athavā, ‘ mutto mocessāmi ’-ti ādinā nayena pavattitassa mahābhinihārasse sakalassa vā saṃsāra-dukkhassa sabbaññu-guṇānam pāram pariyantam gato-ti *pāragato*, tam *tamo-nudam pāragatam*. Tato eva *pattipattam* Buddham, sīlādiṃ dasabala-ñāpādiṃ ca Sammāsambuddhehi pattabbam sabbam pattan-ti attho.

* Sn. 558; Thag. 828.

† Cf. Sn. 1133.

¹ S “nāhikārasa.

² S “bhāvāvabo”.

³ S “kāravibhā”.

⁴ S “vahitam in fn.

Vasiman-ti jhānādisu ākaṅkhā-paṭibaddho paramo āvaj-
janādi-vasibhāvo ariy'iddhi-saṅkhāto anaṅgīṇa-sādhāraṇo citta-
vasibhāvo ca assa atthi-ti *vasimā*. Tam vasiṇaṃ, *vasina*-ti
attho.

Yathā¹ sabbesaṃ kāmāsavādīnaṃ abhāvena *anāsavaṃ*.
Kāyavisamādikassa visamassa¹ vantattā vā visa-saṃkhātāṃ
sabbaṃ kilesa-malaṃ taritvā vā viṣaṃ sakala-vaṭṭa-dukkhaṃ
sayāṃ taritvā tāraṇato *vissantaro*,² taṃ *vissantaraṃ*.

Taṇhakkhaye arahattaphale nibbāne ca *vimuttaṃ*.

Ubhayamhi gamanato monasaṃkhātena ṇāpena kāya-
moneyyādīhi vā sātisaya-samannāgatattā *munin*.³ *Muni*-ti
hi āgāriya-muni, anāgāriya-muni, sekhamuni, asekha-muni,
pacceka-muni, munimuni-ti aneka-vidhā munayo. Tattha
gihī āgata-phalo viññāta-sāsano āgāriya-muni. Tathārūpo
pabbajito anāgāriya-muni. Satta sekha sekhamuni. Khī-
ṇāsavo asekhamuni. Pacceka-buddho pacceka-muni. Sam-
mā-sambuddho muni-muni-ti, ayameva idhādhippeto.

Āyatim punabbhavābhāvato *antimaṃ* pacchimaṃ *dehaṃ*
kāyaṃ *dhāretī*-ti *antimadehadhārī*-ti, taṃ *antimadehadhāriṃ*.

Kilesamārādīnaṃ samma-deva pariccattattā³ *māraṃ jaham*.³

Tato eva jarā-hetuka-samucchedato anupādisesa-nibbāna-
ppatti-vasena pākāṭa-jarādi-sabba-jarāya *pāraguṃ*. Jarā-
sisena o'ettha jātimaṇa-sokādīnaṃ pāra-gamaṇaṃ vuttanti
daṭṭhabbaṃ. Tam evaṃ-bhūtaṃ⁴ Tathāgataṃ *duve vitakkā*
samudācaranti-ti *brūmī*-ti sambandho.

Iti Bhagavā paṭhama-gāthāya vitakkadvayaṃ uddisitvā,
tato dutiya-gāthāya paviveka-vitakkaṃ dassetvā, idāni khe-
ma-vitakkaṃ dassetuṃ *Sele yathā*-ti tatiya-gāthamāha.†

Tattha *sele yathā pabbata-muddhani*†*ṭhito*-ti *sele* silāmaye
ekaghanapabbata-muddhani yathā ṭhito 'va. Na hi tattha
ṭhitassa uddhaṃ gīvukkipana-pasāraṇādi-kiccaṃ atthi.

Tathūpama-ti tappatibhāgaṃ selapabbatūpamaṃ. Ayaṃ
pan'ettha saṃkhep'attho:—Yathā—*Sele pabbata-muddhani*-

* Cf. UdA. 98; Nidd. i, 57-8.

† For this Gāthā vide S. i, 137; M. i, 168.

¹ C omits.

² C vesā°, and below.

³⁻³ S mārajaham, but the Text reads mānaṃjaham while noting in
fn. 1, māra°.

⁴ C evaṃ.

ñhito va cakkhumā puriso *samanāto janataṃ passeyya*, evameva *sumedho* sundarapañño sabbaññuta-ñāpena *samanta-cakkhu* Bhagavā *dharmamayam paññāmayam pāsādamārūyha* sayam *apeta-soko sokāvatippanam jāti-jarābhikkhūtaṃ* ca *janataṃ sattanikāyam avekkhati* upadhārayati upaparikkhati.* Ayam pan'-ettha adhippāyo:—Yathā hi pabbata-pāde samantā mahan-taṃ khettaṃ katvā tattha kedārapālisu kuṭiyo katvā rat-tiṃ aggim-jāleyya, caturaṅga-samannāgataṃ ca andhakāraṃ bhaveyya, ath'assa pabbatassa matthake ṭhatvā cakkhumato purisassa bhūmippadesaṃ olokayato n'eva khettaṃ na kedāra-pāliyo na kuṭiyo na tattha sayita-manussā paññāpeyyum kuṭisu pana aggi-jāla-mattameva paññāpeyya,¹ evaṃ dham-ma-mayam pāsādamārūyha sattakāyam² olokayato Tathāga-tassa ye te akata-kalyāṇā sattā te eka-vihāre dakkhiṇapasse nisinnā pi Buddha-ñāṇassa āpāthaṃ nāgacchanti, rattiṃ khittasarā viya honti. Ye pana kata-kalyāṇā veneyya-pug-galā, te ev'assa dūre pi ṭhitā āpāthaṃ āgacchanti, so aggi viya Himavanta-pabbato viya. Vuttampi c'etaṃ†:—

“Dūre santo pakāsenti Himavant'va pabbato,
Āsannettha³ na dissanti ratti-khitto⁴ yathā saro⁵”-ti.

Evametasmim sutte gāthāsu ca Bhagavā attānaṃ paraṃ viya katvā dassesi.⁶

Paṭhamasuttavaṇṇanā.

2. Dutīye—†*Pariyāyena*-ti ettha *pariyāya*-saddo;—“Ma-dhupiṇḍika-pariyāyo tv'eva⁷ naṃ dhārehi”-ti§ ādisu desanāyaṃ āgato. “Atthi khv'esa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya: akiriya-vādo samaṇo Gotamo”-ti|| ādisu kāraṇe. “Kassa nu kho, Ānanda, ajja pariyāyo bhikkhuṇiyo ovaditun”-ti¶ ādisu vāre. Idha pana vāre pi kāraṇe pi vaṭṭati. Tasmā *bhikkhave Tathā-*

* Vin. i, 5 f.; D. ii, 39, etc.

† Dh. var. 304.

‡ MA. 18; DA. 36.

§ M. i, 114.

|| A. iv, 174.

¶ M. iii, 270.

¹ S °yeyya.

² S °nikāyam.

³ S asantettha.

⁴ S rattim khittā.

⁵ S sarā.

⁶ S °eti.

⁷ M. Text, °t'eva; MA. and DA. °yo ti.

galassa dve dhamma-desanā yathārahaṃ kāraṇena bhavanti vāreṇa vā-ti ayamettha attho.

Bhagavā hi veneyy'ajjhāsayānurūpaṃ kadāci—"Ime dhammā kusalā, ime dhammā¹ akusalā, ime dhammā sāvajjā, ime dhammā anavajjā, ime sevittabbā, ime na sevittabbā"-ti^{*} ādinā kusalākusala-dhamme vibhajanto kusala-dhammehi akusala-dhamme asaṃkarato² paññāpento *pāpaṃ pāpakato passathā*-ti dhammaṃ deseti. Kadāci—"Pāpātīpāto, bhikkhave, āsevito bhāvito bahulikato niraya-saṃvattaniko, tiracchānayani-saṃvattaniko, pettivisaya saṃvattaniko. Yo sabba-lahuko³ pāpātīpāto so appāyuka-saṃvattaniko"-ti[†] ādinā ādinave pakāsentō pāpato nibbidādīhi niyojento *nibbindatha virajjathā*-ti dhammaṃ deseti.

Bhavanti-ti honti, pavattanti.

Pāpaṃ pāpakato passathā-ti sabbaṃ pāpa-dhammaṃ diṭṭh'eva dhamme āyatiṃ ca ahita-dukkhāvahato lāmakato *passatha*.

Tattha *nibbindathā*-ti tasmīṃ pāpadhamme accanta-hīna-bhāvato lāmakatṭhena *pāpaṃ*, akosalla-sambhūt'aṭṭhena akusalaṃ, pakati-pabhassarassa pasannassa pi⁴ cittassa pabhassarādi-bhāva-vināsanato saṃkilesikaṃ, punappunaṃ bhava-dukkha-nibbattanato ponobhavikaṃ, sah'eva daratthehi pariḷāhehi vattanato⁵ sadarathaṃ dukkhass'eva vipaccanato dukkha vipākaṃ, aparimāṇaṃ pi kālaṃ anāgate jāti-jarā-maraṇa-nibbattanato āyatiṃ jāti-jarā-maraṇīyaṃ, sabba-hita-sukhaviddhamasana-samatthan-ti ādinā nayena nānāvidhe ādinave tassa ca pahāne ānisaṃse sammappaññāya passantam⁶ *nibbindatha nibbedhaṃ āpajjatha*, *nibbindantā* ca vipassanaṃ vadḍhetvā ariyamaggādhigamena *pāpato virajjatha* c'eva *vimuccatha*, maggena vā samuccheda-virāga-vasena *virajjatha*, tato phalena paṭipassaddhi-vimutti-vasena *vimuccatha*.

Athavā, *pāpaṃ*-ti lāmakato pāpaṃ. Kiṃ vuttaṃ hoti? Yaṃ anicca-dukkhādi-bhāvena kucchitaṃ ariyehi jigucchaniyaṃ vaṭṭadukkaṃ pāpeti-ti *pāpaṃ*. Kiṃ pana taṃ?

* Cf. M. iii, 45-61; S. v, 106; A. i, 194 ff.

† A. iv, 247.

¹ S omits, and below.

² Cf. P.T.S. Dict. sankara¹.

³ S °huso.

⁴ S ca.

⁵ S saṃva°.

⁶ S °ntā.

Tebhūmika-dhamma-jātaṃ. Yathā-vuttena atthena *pāpa-kato disvā tattha*—“Aniccato dukkhato rogato gaṇdato sallato aghato ābādhato”-ti* ādinā vipassanaṃ vaḍḍhenta *nibbindatha*.

Ayaṃ dutiyā-ti yāthāvato ahitānatha-vibhāvanaṃ paṭhamam upādāya tato vivecanaṃ *ayaṃ dutiyā dhammadesanā*.

Gāthāsu:—*Buddhassā*-ti† sabbaññū-Buddhassa.

Sabbabhūtaṇukampino-ti sabbe pi satte mahākaruṇāya anukampana-sabhāvassa.

Pariyāya-vacanan-ti pariyāyena kathanam desanam.

Passā-ti parisam ālapati. Parijeṭṭhakam¹ vā² sandhāya vuttaṃ. Keci panāhu attānameva sandhāya Bhagavā *passā*-ti avocā-ti.

Tatthā-ti tasmim pāpake.

Virajjathā-ti rāgaṃ pajahathā-ti attho. Sesam vuttana-yameva.

Dutiyasuttavaṇṇanā.

3. Tatiye—*Pubbaṅgamā*-ti saha-jāta-vasena upanissaya-vasena cā-ti dvīhi ākārehi *pubbaṅgamā*, purassa vā padhānakāraṇam. Na hi avijjāya vinā akusal’uppatti atthi.

Samāpattiyā-ti samāpajjanāya sabhāva-paṭilābhāya pavattiyā-ti attho. Tattha akusala-ppavattiyā ādinava-paṭicchādanena ayoniso manasikārassa paccayabhāvena appahīnabhāvena ca akusala-dhammānaṃ upanissaya-bhāvo dissati.‡

[Gāthāsu:—] Evaṃ vyādhi-maraṇādi-dukkhassa adhiṭṭhānabhāvato sabbā pi gatiyo idha *duggatiyo*. Athavā, rāgādikilesehi dūssitā³ gatiyo kāya-vacī-cittānaṃ pavattiyo-ti *duggatiyo*, kāya-vacī-duccaritāni.

⁴*Asmim loke*-ti idha loke manussa-gatiyaṃ vā.

Paramhi cā-ti tato aññāsu gatisu.⁴

*Avijjāmūlikā*⁵ sabbā-ti tā sabbā pi duccaritassa vipattiyo vuttanayena avijjā-pubbaṅgamattā avijjāmūlikā eva.

* M. i, 500; A. ii, 128.

† For the first two lines of this Gāthā, vide S. i, 25.

‡ The explanation of the Sutta ends here.

¹ S parisam je°.

² S kataṃ.

³ S dūsitā.

⁴ C reads ‘Asmim loke paramhi vā-ti idha loke-ti vā manussa-gatiyaṃ, paramhi-ti tato°.’

⁵ Text reads ‘lakā.

Ichhā-lobha-samussayā-ti asampattavisaya-pariyesana-lakkhaṇāya icchāya, sampattavisaya-lubbhana-lakkhaṇena lobhena ca, samussitā upacitā-ti *icchā-lobha-samussayā*.

Yato-ti yasmā avijjāhetu avijjāya nivuto hutvā.

Pāpiccho-ti avijjāya paṭicchāditattā pāpicchatāya ādīnave apassanto asantaguna-sambhāvana-vasena kohaṇṇādini karonto *pāpiccho*. Lobhen'eva atricchatā pigahitā-ti daṭṭhabbā.

Anādaro-ti lokādhipatino ottappassa abhāvena sabrahmacārīsu ādara-rahito.

Tato-ti tasmā *avijjā-pāpicchatā*hirikānottappa-hetu.

Pasavaṭi-ti kāya-duccaritādi-bhedam pāpam upacinati.

Apāyaṃ tena gacchaṭi-ti tena tathā-pasutena pāpena nirayādi-bhedam *apāyaṃ gacchaṭi* uppajjati.

Tasmā-ti yasmā ete evaṃ sabba-duccarita-mūla-bhūtā sabba-duggati-parikkilesa-hetubhūtā¹ ca avijjādayo, tasmā *icchaṇ ca² lobhaṇ ca avijjaṇ ca* (ca-saddena) ahirikānottappaṇ ca virājayam samuccheda-vasena pajaham.

Katham *virājeti*-ti āha,—*Vijjam uppādayan*-ti? Vipassanī-paṭipāṭiyā magga-paṭipāṭiyā ca ussakkivā arahattamagga-vijjam attano santāne uppādentō.

Sabbā duggatiyo-ti sabbā pi duccarita-saṅkhātā duggatiyo, vaṭṭa-dukkhassa vā adhiṭṭhāna-bhāvato dukkhā sabbā pañca pi gatiyo.

Jahe pajaheyya samatikkameyya. Kilesa-vaṭṭappahānen'eva hi kamma-vaṭṭam vipākavaṭṭaṇ ca pahīnam hotī-ti.

Tatīyasuttavaṇṇanā.

4. Catutthe—*Suparihinā*-ti suṭṭhu parihīnā.

Ye ariyāya paññāya parihīnā-ti ye *satta*-pañcannam khandhānam uday'abhaya³-paṭivijjhanena catupaccaya⁴-paṭivijjhanena ca kileschi ārakā tthitattā *ariyāya* parisuddhāya vipassanā-paññāya ca magga-paññāya ca *parihīnā*, te lokiya-lok'uttarāhi sampattthi ativiya *parihīnā* mahājānikā. Ke pana te-ti? Ye kammāvaraṇena⁵ vā samannāgatā, te

¹ S °ti-pabhava-samkilesa-he°.

² For chandaṇa of the Text, vide Text, p. 34, fn. 9.

³ S °ya-vaya.

⁴ S °sacca.

⁵ S notes in fn. 'kilesāvaraṇena' after this, in justification of vā following.

hi micchattaniyata-bhāvato ekantena *parihīnā* aparipunnā mahājānikā. Tenāha, *duggati pātikañkhā*-ti. Vipākāvaraṇa-saṅgino pi *parihīnā*. Athavā, sukka-pakkhe, *aparihīnā* nāma tividhāvaraṇa-virahitā sammā-diṭṭhikā kammassakata-ñāṇena ca samannāgatā. Tesam vuttanayānusārena veditabbam.

Gāthāsu—*Paññāyā*-ti nissakavacanam. Vipassanā-ñāṇato ca¹ magga-ñāṇato ca.

Parihānenā-ti. Sāmi-vacanam vā etam. Yathāvutta-ñāṇassa parihaṇenā-ti, uppādetabbassa anuppādanameva c'ettha *parihāṇam*.

Nivīṭham nāmarūpasmin-ti nāmarūpe upādāna-kkhandha-paṇcake 'etam mamā'-ti ādinā taṇhā-diṭṭhivasena abhini-viṭṭham ajjhositam, tato eva.

Idam saccaṇ-ti *maññati*-ti idameva saccam moghamaññanti maññati.

Sadevake loka-ti vibhatti pariṇāmetabbā.

Evam paṭhamagāthāya saṃkilesa-pakkham dassetvā, idāni yassā anuppattiyā nāmarūpasmiṃ maññanābhiniveschi kilesa-vaṭṭam vattati, tassā uppattiyā vaṭṭassa upacchedo-ti paññāya ānubhāvaṃ pakāsentō *Paññā hi seṭṭhā lokasmiṃ*-ti gāthamāha.

Tattha *lokasmiṃ*-ti saṅkhāra-lokasmiṃ. Sammā-sambudho viya sattesu saṅkhāresu paññā-sadiso dhammo n'atthi. Paññ'uttarāhi kusalā dhammā, paññāya ca siddhāya sabbe anavajja-dhammā siddhā eva honti. Tathā hi vuttam:—“Sammā-diṭṭhi'ssa sammā-saṅkappo hoti²”-ti* ādi.

Yā pan'etha paññā adhippetā, sā seṭṭhā-ti thomitā. Yathā ca sā pavattati³ tam dassetum *yā'yaṃ nibbedhagāminī*-ti ādi vuttam. Tass'attho:—Yā ayaṃ paññā anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhādiṃ nibbijjhanti padālenti gacchatī-ti *nibbedhagāminī*. Yāya ca tasmim tasmim⁴ bhava-yoni-gati-viññāṇaṭṭhiti-sattāvāsesu satta-nikāyesu khandhānaṃ paṭhamābhiniḃbatti-saṅkhātāya jātiyā tam nimit-tassa ca kamma-bhavassa parikkhayaṃ pariyosānaṃ nibbā-

* M. iii, 76; and cf A. i, 177; Vibh. 109; DA. 314.

¹ C omits.

² M. paboti.

³ C °vatti.

⁴ S notes tesu tesu as alternative readings in fn.

ṇaṃ arahattañ ca sammā aviparītaṃ jānāti sacchikaroti, ayaṃ saha-vipassanā magga-paññā seṭṭhā lokasmin-ti.

Idāni yathāvutta-paññānubhāva-sampanne khīṇāsava abhitthavanto *tesaṃ devā manussā cā*-ti osānagāthamāha.

Tass'attho:—Tesaṃ catūsu ariya-saccesu pariññādīnaṃ soḷasannaṃ kiccānaṃ niṭṭhitattā catusacca-sambodhena sambuddhānaṃ, sati-vepullappattiyā satimataṃ, vuttana-yena samugghātita-sammohattā paññāvepullappattiyā hāsa-paññānaṃ, pubbabhāge vā sīlādi-pāripūrito¹ paṭṭhāya yāva nibbāna-sacchikiriyāya hāsa-veda-tuṭṭhi-pāmuja-bahulatāya hāsa-paññānaṃ, sabbaso parikkhīṇa - bhava - saṃyojanattā antima-sarīra-dhāriṇaṃ khīṇāsavānaṃ *devā manussā ca pīhanti* piyā honti,² tabbhāvaṃ adhigantaṃ icchanti, aho paññānubbhāvo aho vata mayampi edisā evaṃ³ nittiṇṇa-sabbadukkhā bhaveyyāmā-ti.

Catutthasuttavaṇṇanā.

5. Pañcama—*Sukkā*-ti na⁴ vaṇṇa-sukkatāya sukkā, sukka-bhāvāya pana parama-vodānāya samvattantī-ti nibbattisukkatāya⁵ *sukkā*. Sarasenāpi sabbe kusalā dhammā *sukkā* yeva kaṇhabhāva-paṭipakkhato, tesaṃ hi uppattiyā cittaṃ pabhassaraṃ hoti parisuddhaṃ.

Dhammā-ti kusalā dhammā.

Loka-ti satta-lokaṃ.

Pāḷenti-ti ādhāra-sandhāraṇena mariyādaṃ ṭhapentā rakkhanti.

Hiri ca *ottappa*ñ cā-ti ettha hiriyatī-ti *hiri*, hiriyanti⁶ etenā-ti vā *hiri*.⁷ Vuttampi c'etaṃ:—"Yaṃ hiriyati hiriyitabbena hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā ayaṃ vuccati *hiri*"-ti.* Ottappanti,⁸ ottappitabbena⁴ ottappanti etenā-ti vā *ottappa*ṃ. Vuttampi c'etaṃ:—"Yaṃ ottappati ottappitabbena ottappati pāpakānaṃ aku-

* Dhs. § 30; Pug. 24.

¹ S °paripuṇṇato.

² S pīyāyanti.

³ S eva.

⁴ S omīta.

⁵ S nipphatti°.

⁶ C hiri°.

⁷ C has "hiriyati, hiriyitabbena hiriyanti°" for this sentence.

⁸ S °ntī-ti ottappaṃ.

salānaṃ dhammānaṃ samāpattiyā, idaṃ vuccati *ottappan*”-
ti.*

Tattha ajjhatta-samuṭṭhānā *hiri*, bahiddhā samuṭṭhānaṃ *ottappam*. Attādhipateyyā *hiri*, lokādhipateyyaṃ *ottappam*. Lajjā-sabhāva-saṇṭhitā *hiri*, bhaya-sabhāva-saṇṭhitaṃ *ottappam*. Sappatissava-lakkhaṇā *hiri*, vajja-bhīruka-bhayadas-sāvi-lakkhaṇaṃ *ottappam*.

Tattha ajjhatta-samuṭṭhānā *hiri* catūhi kāraṇehi samuṭṭhāti:—jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūra-bhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? Pāpakaraṇaṃ nāma’etaṃ na jāti-sampannānaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ, tādīsassa jāti-sampannassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ tāva jātiṃ paccavekkhitvā pānātipātādi-pāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā pāpa-karaṇaṃ nāma’etaṃ daharehi kattabba-kammaṃ, tādīsassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ vayaṃ paccavekkhitvā pānātipātādi-pāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā pāpakaraṇaṃ nāma’etaṃ dubbala-jātikānaṃ kammaṃ, tādīsassa surabhāva-sampannassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ surabhāvaṃ paccavekkhitvā pānātipātādi-pāpa-kammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā pāpakaraṇaṃ nāma’etaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ, tādīsassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yuttan-ti, evaṃ bāhusaccaṃ paccavekkhitvā pānātipātādi-pāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhatta-samuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti, samuṭṭhāpetvā ca pana attano citte hiriṃ paccavekkhitvā pāpakammaṃ na karoti. Evaṃ *hiri* ajjhatta-samuṭṭhānā nāma hoti.

Kathaṃ *ottappam* bahiddhā samuṭṭhānaṃ nāma? Sace taṃ pāpa-kammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi—

Garahissanti taṃ viññū asuciṃ nāgariko yathā,
Vajjito¹ silavantehi kathaṃ bhikkhu karissasi-ti

* *Ibid.*, § 31; *ibid.*

paccavekkhanto hi bahiddhā samuṭṭhitena ottappena pāpa-kammaṃ na karoti. Evaṃ *ottappam* bahiddhā-samuṭṭhānaṃ nāma hoti.

Katham *hiri* attādhipateyyā nāma*? Idh'ekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā, tādissassa saddhā-pabbajitassa bahussutassa dhutavādassa na yuttam pāpa-kammaṃ kātun-ti pāpa-kammaṃ na karoti. Evaṃ *hiri* attādhipateyyā nāma hoti. Tenāha Bhagavā:—"So attānaṃ yeva adhipatiṃ katvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamat-tānaṃ pariharati"-ti.†

Katham *ottappam* lokādhipateyyaṃ nāma? Idh'ekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā, pāpakammaṃ na karoti. Yathāha:—"Mahā kho paṇāyaṃ lokasannivāso. Mahantasmiṃ kho pana lokasannivāse santi samaṇa-brāhmaṇā iddhimanto dibbacakkhukā paracittaviduno. Te dūrato pi passanti, āsanne pi na dissanti, cetasā pi cittaṃ pajānanti: te pi maṃ evaṃ jānissanti,—‘passatha bho imaṃ kulaputtaṃ saddho agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehi’-ti. ¹Santi devatā iddhimanto dibba-cakkhukā para-citta-viduniyo, tā dūrato pi passanti, āsanne pi na dissanti, cetasā pi cittaṃ pajānanti. Tā pi maṃ evaṃ jānissanti,—‘passatha bho imaṃ kulaputtaṃ saddho agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehi’-ti.¹ So lokaṃ yeva adhipatiṃ karitvā akusalaṃ pajahati"-ti.† Evaṃ lokādhipateyyaṃ *ottappam*.

Lajjā-sabhāva-saṇṭhitā²-ti ettha lajjā-ti lajjanākāro. Tena sabhāvena saṇṭhitā *hiri*. Bhayan-ti apāya-bhayaṃ, tena sabhāvena saṇṭhitaṃ *ottappam*. Tad-ubhayaṃ pāpa-parivajjane pākaṭaṃ hoti. Tattha, yathā dvīsu ayoguleṣu eko sītalo pi bhavyeṃ gūḍhamakkhito, eko upho āditto, tesu yathā sītalaṃ gūḍhamakkhitattā jigucchanto viññūjā-

* Cf. D. iii, 284; S. ii, 206; VM. 464; Netti, 39.

† A. i, 149.

† A. i, 148-9.

tiko na gaṇhāti itaraṃ dāhabhayena, evaṃ paṇḍito lajjāya jigucchanto pāpaṃ na karoti, ottappena apāya-bhūto pāpaṃ na karoti. Evaṃ lajjā-sabhāva-saṇṭhitā *hiri*, bhaya-sabhāva-saṇṭhitam *ottappam*.

Katham sappatissava¹-lakkhaṇā *hiri*, vajjabhīruka-bhaya-dassāvi-lakkhaṇam *ottappam*? Ekacco hi jātimahatta-paccavekkhaṇā, satthu-mahatta-paccavekkhaṇā, dāyajja-mahatta-paccavekkhaṇā, sabrahmacāri-mahatta-paccavekkhaṇā-ti catūhi kāraṇehi tattha gāravena sappatissava-lakkhaṇam *hirim* samuṭṭhāpetvā pāpaṃ na karoti. Ekacco attānuvāda-bhayam, parānuvāda-bhayam, daṇḍa-bhayam, duggati-bhayam-ti catūhi kāraṇehi vajjato bhāyanto vajja-bhīruka-bhaya-dassāvi-lakkhaṇam *ottappam* samuṭṭhāpetvā pāpa-kammaṃ na karoti. Ettha ca ajjhatta-samuṭṭhānādi-hirottappānam tattha tattha hi pākāṭa-bhāvena vuttānam na nesam kadāci aññamaññaṃ vippayogo, ²na hi lajjā na bhayaṃ nibbhayaṃ vā alajjīnam atthī-ti.³

Ime ce, bhikkhave, dve sukkā dhammā lokam na pāleyyuntī ti bhikkhave ime dve anavajjā dhammā yadi lokam na rakkheyyum, lokapālakā yadi na bhaveyyum.

Nayidha paññāyetha mātā-ti idha imasmim loke janikā mātā ayaṃ me mātā-ti garu-cittikāra-vasena na paññāyetha ayaṃ mātā-ti na labbheyya. Sesa-padesu pi es'eva nayo.

Mātuucchā-ti mātu-bhaginī.

Mātulānī-ti mātula-bhāriyā.

Garūṇaṇ-ti mahā-pitu-cūlapitu-jeṭṭhabhātu-ādinam garu-ṭṭhānīyaṇam.

Sambhedan-ti saṅkaram, mariyāda-bhedam vā.

Yathā ajelakā-ti ādīhi opammam³ dasseti. Ete hi sattā 'ayaṃ me mātā-ti vā mātucchā-ti vā' garu-cittikāra-vasena na jānanti. Yaṃ vatthum nissāya uppannā tattha pi tattha-pi⁴ vippaṭipajjanti. Tasmā upamaṃ āharanto ajelakādayo āhari. Ayaṃ h'ettha saṃkhep'attho: Yathā ajelakādayo tiracchānā hirottappa-rahitā mātādisaññaṃ akatvā bhinnamariyādā sabbattha sabbattha⁴ sambhedena vattanti, evam

¹ C *°tissa*, and below.

² S na hi lajjanam nibbhayaṃ pāpabhayam vā alajjanam atthī-ti.

³ C upamaṃ.

⁴ S *omīta*.

ayaṃ paraloko,¹ yadi lokapālakadhammā na bhaveyyuṃ sabbattha sambhedena vatteyya.

Yasmā pan'ime lokapālaka-dhammā *lokaṃ pārenti, tasmā* n'atthi sambhedo-ti.

Gāthāsu—*Yesaṃ ce² hiriottappan-ti, ce-ti* nipātamattaṃ, *yesaṃ* sattānaṃ *hiri* ca *ottappaṃ* ca, *sabbadā ce³* sabbakāla-meva *na vijjati* na upalabbhati.

Vokkantā sukka-mūlā te-ti, te sattā kusala-mūla-paricchedā-vahaasā⁴ pi kammassa karaṇato kusala-kamma-patitṭhāna-bhūtānaṃ hir'ottappānameva vā abhāvato kusalo vokka-mitvā apasakkitvā vigatā⁵ *vokkantā sukkamūlā* punappunaṃ jāyana-mīyana-sabhāvattā *jāti-maraṇa-gāmino* saṃsāraṃ⁶ nātivattanti-ti attho.

Yesaṃ ca hiri ottappan-ti, yesaṃ pana parisuddhamatīnaṃ sattānaṃ *hiriṃ ca ottappaṃ cā-ti* ime dhammā, *sadā* sabbakālaṃ rattindivaṃ nava-majjhima-thera-kālesu.

⁷*Dhammā upaṭṭhitā*⁷-ti sammā upagamma ṭhitā, pāpājiguchantā bhāyantā tadeṇṇādi-vasena pāpaṃ pajahantā.

Virūḥabrahmacariyā-ti sāsana-brahma-cariyena magga-brahmacariyena ca *virūḥaṃ* āpannā.

Agga-maggādhigamena sabbaso santa-kilesatāya santa-guṇatāya vā *santo*.

Puṇabbhavassa khepitattā *khīṇapunabbhavā* honti-ti.

Pañcamasuttavaṇṇanā.

6. Chatṭhe—*Atthi bhikkhave-ti* kā uppatti? *Eka-divasaṃ kira Bhagavatā aneka-pariyāyena saṃsāre ādīnaṃ pakāsetvā, sandassanādivasena⁸ nibbāṇa-paṭisaṃyuttāya dhamma-⁹desanāya katāya⁹ bhikkhūnaṃ etad ahoṣi: 'Ayaṃ saṃsāro Bhagavatā avijjādīhi kāraṇehi sahetuko vutto¹⁰: nibbāpassa pana tadupasaṃsaṃsaṃ na kiñci kāraṇaṃ vuttaṃ, tayidaṃ ahetukaṃ kathaṃ sacchikatṭha-paramatṭhena upalabbhati'-ti?

* Vide UdA. 394-97.

¹ S manusaloko.

² S ve, and below.

³ S va.

⁴ S 'pacchedā'.

⁵ C ṭhitattā.

⁶ C saṃsāraṃ.

⁷⁻⁷ S omits. See also Text, p. 36, fn. 17.

⁸ S tadāpasāmanādivasena in fn.

⁹⁻⁹ C 'desanā kathāya.

¹⁰ UdA. pakāsetto.

Atha Bhagavā tesaṃ bhikkhūnaṃ vimati-vidhaman'atthañi c'eva, idha samaṇa-brāhmaṇānaṃ 'nibbānaṃ nibbāna'-ti tathā vuttamattameva, 'n'atthi' hi paramatthato nibbānaṃ nāma anupalabbhamāna-sabhāvattā-ti lokāyatikādayo viya vippatipannānaṃ bahiddhā va puthu-diṭṭhi-gatikānaṃ micchā-vāda-bhindaṇ'atthañi¹ ca imaṃ amata-mahā-nibbānassa paramatthato atthi-bhāva-dīpaṇ'atthaṃ, tassa ca nissaraṇa-bhāvādi-ānubhāva-vantataṃ² pīṭivegena udānavasena imaṃ suttaṃ abhāsi. Tathāhi idaṃ suttaṃ Udāne pi saṅgi-
tam.*

Tattha—*Atthi*-ti vijjati, paramatthato upalabbhati.

Ajātaṃ abhūtaṃ akataṃ asaṅkhatan-ti, sabbāni pi padāni aññamañña-vevacanāni. Athavā, vedanādayo viya hetu-paccaya-samavāya-saṅkhātāya kāraṇa-sāmaggiyā na jātaṃ na nibbattaṇ-ti *ajātaṃ*. Kāraṇena vinā sayameva na bhūtaṃ na pātubhūtaṃ na uppannaṇ-ti *abhūtaṃ*. Evaṃ ajātattā abhūtattā ca yena kenaci kāraṇena na katan-ti *akataṃ*. Jāta-bhūta-sabhāvo ca nāma-rūpādīnaṃ saṅkhata-dhammānaṃ hoti na asaṅkhata-sabhāvassa nibbānassā-ti dassaṇ'atthaṃ *asaṅkhatan*-ti vuttaṃ.

Paṭilomato vā samecca sambhūyya paccayehi katan-ti *saṅkhatam*, tathā na saṅkhatam saṅkhata-lakkhaṇa-rahitaṇ-ti ca *asaṅkhatan*-ti. Evaṃ anekehi kāraṇehi nibbatti-sabhāve paṭisiddhe 'siyā nu kho eke-n'eva kāraṇena katan'-ti? āsaṅkāya na kenaci katan-ti dassaṇ'atthaṃ *akatan*-ti vuttaṃ. Evaṃ appaccayampi samānaṃ 'sayameva nu kho idaṃ bhūtaṃ pātubhūtaṃ?' ti samsayass'eva³ nivattaṇ'atthaṃ⁴ *abhūtan*-ti vuttaṃ. Ayaṃ etassa asaṅkhatakatābhūta-bhāvo sabbena sabbaṃ ajāti-dhammattā-ti dassetum *ajātan*-ti vuttaṇ-ti. Evaṃ tesaṃ catunnam pi padānaṃ sātthaka-bhāvo veditabbo.

Iti Bhagavā—*Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatan*-ti param'atthato nibbānassa atthi-bhāvaṃ vatvā, tattha hetum dassento no c'etaṃ bhikkhave-ti ādimāha. Tas-

* Ud. viii, 3.

¹ S 'bhañjana'.

² UdA. āsaṅkāya.

³ S 'vantatā-dīpaṇ'atthaṃ.

⁴ UdA. tannivat'.

sāyaṃ saṃkhepo:—Bhikkhave, yadi ajātādi-sabhāvā asaṅkhatā-dhātu na abhavissa, na siyā idha-loke jātādi-sabhāvassa rūpādi-khandha-pañcaka-saṅkhātassa saṅkhāragatassa nissaraṇaṃ anavasesa-vaṭṭ'ūpasamo na paññāyeyya, na upalabbheyya, na sambhaveyya. Nibbānaṃ hi ārammaṇaṃ ka-tvā pavattamānā sammā-diṭṭhi-ādayo ariya-magga-dhammā anavasesato kilese samucchindanti. Ten'ettha sabbassa pi vaṭṭa-dukkhassa appavatti apagamo nissaraṇaṃ paññāyati. Evaṃ vyatirekena nibbānassa atthi-bhāvaṃ dassetvā idāni anvayavasena pi dassetuṃ *yasmā ca kho* ādi vuttaṃ. Taṃ vutt'atthameva.

Ettha ca yasmā,—“ Appaccayā dhammā asaṅkhatā dhammā,”* “ Atthi, bhikkhave, tadāyatanam yatthā n'eva paṭha-vi,”† “ Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabba-saṅkhāra-samatho sabb'ūpadhi-paṇinissaggo,”‡ “ Asaṅkhatañ ca vo, bhikkhave, dhammaṃ desissāmi asaṅkhata-gāmīnañ ca paṭipadan”-ti§ ādīhi anekehi suttapadehi, *atthi, bhikkhave, ajātan*-ti iminā pi suttena nibbāna-dhātuyā paramatthato sambhavo sabba-lokaṃ anukampamānena Sammā-sambuddhena desito, tasmā na paṭikkhipitabbaṃ. Tattha apaccak-kha-kārīnam pi viññūnaṃ kaṅkhā vā vimati vā n'atthi eva. Ye pana abuddhi-puggalā, tesam vimati-vinodan'atthaṃ ayamettha adhippāy'uddhāraṇa-mukhena yutti-vivaraṇā. Yathā pariññeyyatāya ca uttarānaṃ kāmānaṃ rūpānañ ca paṭipakkha-bhūtaṃ tabbidhura¹-sabhāvaṃ nissaraṇaṃ *paññāyati*, evaṃ taṃ sabhāvānaṃ sabbesaṃ saṅkhata-dhammānaṃ paṭipakkha-bhūtena tabbidhura-sabhāvena nissaraṇena bhavitabbaṃ. Yañ ca taṃ nissaraṇaṃ, sā asaṅkhatā-dhātu. Kiñci bhiyyo² saṅkhata-dhammārammaṇaṃ vipas-sanā-ñāṇaṃ. Api anuloma-ñāṇaṃ kilese samuccheda-vasena pajahituṃ na sakkati. Tathā sammuti-saccārammaṇaṃ paṭhamajjhānādisu ñāṇaṃ vikkhambhaṇa-vasen'eva kilese pajahati, na samucchedavasena. Iti saṅkhata-dhammāram-

* Dhs. p. 2.

† Vin. i, 4 f.; S. i, 135.

‡ Cf. A. v, 355; Ud. 80.

§ S. iv, 359.

¹ S tabbidūraṇa° and below.² O bhiyyo.

maṇassa sammuti¹-saccārammaṇassa ca ñāṇassa kilesānaṃ samuccheda-ppahāṇe asamaṭṭha-bhāvato tesam samuccheda-ppahāṇa-karassa ariya-magga-ñāṇassa tadubhaya-viparīta-sabhāvena ārammaṇena bhavitabbaṃ sā asaṅkhatā dhātu.

Tathā *Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatan-ti* idaṃ nibbānassa paramatthato atthibhāva-jotaka-vacanāṃ aviparīt'atthaṃ Bhagavatā bhāsittā. Yaṃ hi Bhagavatā bhāsitaṃ, taṃ aviparīt'atthaṃ paramatthan-ti, yathā taṃ—"Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā"-ti.* Tathā *nibbāna-saddo* kattha-ci visaye yathābhūta-paramattha-visaye upacāravutti-sambhāvato.² Seyyathā pi sīha-saddo.³ Atth'eva paramatthato asaṅkhatā dhātu: itara-tabbiparīta-vinimmutta-sabhāvattā, seyyathā pi paṭhavīdhātu vedanā-ti. Evamā-dīhi nayehi yuttito pi asaṅkhatāya dhātuyā paramatthato atthi-bhāvo veditabbo.

Gāthāsu—*Jātan-ti* jāyan'aṭṭhena jātaṃ, jāti-lakkhaṇa-ppattan-ti attho.

Bhūtan-ti bhavan'aṭṭhena bhūtaṃ, ahutvā sambhūtan-ti attho.

Samuppannan-ti sahita-bhāvena uppannaṃ, sahitehi dhammehi ca uppannan-ti attho.

Katan-ti kāraṇa-bhūtehi paccayehi nibbattitaṃ.

Saṅkhatan-ti tehi yeva samecca sambhūyya katan-ti *saṅkhatam*, sabbam etaṃ paccaya-nibbattassa adhivacanaṃ. Niccasārādi-virahitato addhuvam.

Jarāya maraṇena ca ekanten'eva saṅghaṭitaṃ saṃsaṭṭhan-ti *jarāmaraṇa-saṅghātaṃ*.⁴ *Jarāmaraṇa-saṅghatan-ti* pi paṭhan-ti. Jarāya maraṇena ca upaddūtaṃ plītan-ti attho.

Akkhīrogādīnaṃ anekesaṃ rogānaṃ kiḍḍaṃ⁵ kulāvakan-ti *rogakiddam*.⁶

* Cf. Vin. i, 13; M. i, 286; A. i, 286; Nid. ii, 259.

¹ S sammati.

² S sabbhāvato.

³ UdA. samaya-sa°.

⁴ S notes °saṅkhatam in fn. as the word found in Pali-Text, while remarking that it is not in keeping with the sense of the sentence.

⁵ S niddham, also see Text, p. 37, fn. 6.

⁶ S °niddham, for °ñīlam of the Text. See Dh. v, 148.

Sarasato upakkamato ca pabhaṅgūpagamana¹-sīlatāya *pabhaṅgunam*.²

Catubbidho āhāro ca taṇhā-saṅkhātā netti ca pabhavo samutṭhānaṃ etassā-ti, *āhāranettippabhavam*. Sabbo pi vā paccayo āhāro. Idha pana taṇhāya netti-ggahaṇena gahitattā taṇhā-vajjā veditabbā. Tasmā āhāro ca netti ca pabhavo etassā-ti, *āhāranettippabhavam*. Āhāro eva vā nayan'aṭṭhena pavattan'aṭṭhena netti-ti evam pi *āhāranettippabhavam*.

Nālaṃ tadabhinanditum-ti taṃ³ upādāna-kkhandha-paṇca-kam evaṃ paccayādhinavuttikaṃ tato yeva aniccaṃ dukkhaṃ ca taṇhā-diṭṭhihi *abhinanditum* assādetum na yuttam.

Tassa nissaraṇan-ti *jātaṃ bhūtan*-ti ādinā vuttassa *tassa sakkāyassa nissaraṇam* niggamo.

Anūpasanta-sabhāvassa rāgādi-kilesassa sabbasaṅkhārasa ca abhāvena tadūpasama-bhāvena ca pasattha-bhāvena ca *santaṃ*.

Takka-ñāṇassa agocara-bhāvato *atakkāvacaram*.

Nicc'aṭṭhena *dhuvaṃ*, tato eva *ajālaṃ asamuppannam*.

Soka-hetūnaṃ abhāvato *asokaṃ*.

Vigata-rāgādi-rajattā *virajaṃ*.

Samsāra-dukkhātītehi paṭipajjitabbattā *padaṃ*.

Jāti-ādi dukkha-dhammānaṃ nirodha-hetutāya *nirodho*.

Dukkha-dhammānaṃ sabbasaṅkhārānaṃ upasama-hetutāya, *saṅkhārūpasamo*.

Tato eva accanta-sukhatāya *sukho*-ti. Sabbapadehi amata-mahā-nibbānameva thometi. Evaṃ Bhagavā paṭhama gāthāya vyatirekavasena, dutiya-gāthāya anvaya-vasena ca nibbānaṃ vibhāvesi.

Chaṭṭha⁴suttavaṇṇanā.

7. Sattame—*Dve'mā*-ti dve imā.

*Vāṇaṃ*⁵ vuccati taṇhā, nikkhantaṃ vāṇato, n'atthi vā ettha vāṇaṃ, imasmiṃ vā adhigate vāṇassa abhāvo-ti *nibbānam*. Tadeva nissatta-nijjiv'aṭṭhena sabbhāva-dhāraṇ'aṭṭhena ca dhātū-ti, *nibbāna-dhātu*. Yadi pi tassā paramatthato bhedo

¹ S 'paramas'.

⁴ C Chaṭṭhama.

² C 'guraṃ.

⁵ S vāna- always.

³ S naṃ.

n'atthi, pariyāyena pana paññāyatī-ti taṃ pariyāyabhedam sandhāya *dvē'mā bhikkhave nibbānadhātuyo*-ti vatvā yathā-dhippetam pabhedam dassetum *sa-upādisesā*-ti vuttam.

Tatha taṇhādhi phalabhāvena upādiyatī-ti *upādi* khandha-paṇcakaṃ. *Upādi* yeva *seso*, *upādiseso*, saha upādisesenā-ti *saupādisesā*, tadabhāvato *anupādisesā*.

**Arahan*-ti† āraha-kilesa dūra-kilesa-ti attho. Vuttam h'etaṃ Bhagavatā:—"Kathaṇ ca, bhikkhave, bhikkhu araham hoti? Ārakā'ssa honti pāpakā akusalā dhammā, saṅkilesikā ponobhavikā, sadarā dukkhavipākā, āyatim jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu araham hoti"-ti.‡

Khīṇāsavo-ti kāmāsavādayo cattāro pi āsavā arahato khīṇā, samucchinnā, pahīnā, paṭippasaddhā, abhabbuppattikā, ñāṇ'-agginā daḍḍhā-ti, *khīṇāsavo*.§

Vusitavā-ti garu-saṃvāse pi ariyamagge pi dasasu ariyavāsesu pi vasi, parivasi, parivuttho; vutthavāso cintacaraṇo-ti¹ *vusitavā*.

Kata-karaṇīyo-ti puthujjana-kalyāṇakaṃ upādāya satta sekha² catūhi maggehi karaṇīyaṃ karonti nāma. Khīṇāsavassa sabbakaraṇīyāni katāni pariyositāni, n'atthi uttarim karaṇīyaṃ dukkhakkhayādhigamāyā-ti *kata-karaṇīyo*. Vuttampi c'etaṃ:—

"Tassa samma-vimuttassa santa-cittassa bhikkhuno
Katassa paṭicayo n'atthi karaṇīyaṃ na vijjatī-ti."||

Ohitabhāro-ti tayo bhārā: Khandha-bhāro, kilesa-bhāro abhisañkhāra-bhāro-ti; tass'ime tayo pi bhārā ohitā, oropitā, nikkhittā, putitā cū-ti *ohitabhāro*.

Anuppalla-sadattho-ti anuppatto sadattham, sakatthan-ti vuttam hoti. Kakārassāyaṃ da-kāro kato. Anuppatto sadattho etenā-ti, *anuppalla-sadattho*. *Sadattho*-ti ca arahattam veditabbam. Taṃ hi attūpanibandhanena,³ attano avijja-

* For this part of the Sutta vide M. i, 235.

† Cf. VinA. 112-5; VM. 198; DA. 146; PJ. ii, 441; UdA. 84; MA. 42.

‡ M. i, 280.

§ Cf. UdA. 268; DA. 224; MA. 42.

|| A. iii, 378.

hanaṭṭhena, attano paramatthena ca attano atthattā sakattho hoti.

Parikkhīṇa-bhava-saṃyojano-ti, kāmarāga-saṃyojanam, paṭi-gha-saṃyojanam, māna-diṭṭhi-vicikicchā-sīlabbataparamāsa-bhavarāga-issā-macchariya-avijjā-saṃyojanan-ti imāni satte bhavesu bhavam vā bhavena saṃyojenti, upanibandhanti-ti, *bhavasamyojanāni* nāma. Tāni arahato *parikkhīṇāni*, pahīṇāni, ñān'agginā daḍḍhāni-ti *parikkhīṇa-bhava-saṃyojano*.

Sammadaññāvimutto-ti ettha *sammadaññā*-ti sammā añ-ñāya. Idam vuttam hoti;—khandhānam khandh'aṭṭham, āyatanānam āyatan'aṭṭham, dhātūnam suññ'aṭṭham, duk-khassa pīḷan'aṭṭham, samudayassa pabhav'aṭṭham, ni-rodhassa sant'aṭṭham, maggassa dassan'aṭṭham, 'sabbe saṅkhā-rāniccā'-ti evamādi-bhedam¹ vā sammā yathā-bhūtaṃ aññāya jānitvā, tirayitvā, tulayitvā, vibhāvetvā vibhūtaṃ katvā.

Vimutto-ti dve vimuttiyo:—cittassa ca vimutti, nibbāṇaṇ-ca. Arahā hi sabba-kilesehi vimuttattā cittavimuttiyā pi *vimutto*, nibbāne pi *vimutto*. Tena vuttam *sammadaññā vimutto*-ti.*

Tassa tiṭṭhant'eva pañc'indriyāni-ti tassa arahato carima-bhava-hetu-bhūtaṃ kammaṃ yāva na khīyati, tāva tiṭṭhanti yeva cakkhādīni² *pañc'indriyāni*.

*Avigatattā*³-ti anuppāda-nirodha-vasena aniruddhattā.

Manāpāmanāpan-ti itṭhāniṭṭha-rūpādi-gocaram.

Paccanubhoti-ti vindati paṭilabhati.

Sukha-dukkham paṭisaṃvedeti-ti⁴ vipāka-bhūtaṃ sukhañ ca dukkhañ ca *paṭisaṃvedeti*, tehi dvārehi paṭilabhati.

Ettāvatā upādisesaṃ dassetvā, idāni anupādisesaṃ nibbā-ṇa-dhātum dassetum, *tassa yo*-ti ādi vuttam.

Tattha *tassā*-ti tassa saupādisesassa sato arahato.

Yo rāgakkhayo-ti rāgassa khayō khīṇākāro abhāvo accanta-manuppādo. Eṣa nayo sasesu pi. Ettāvā⁵ rāgādi-kkhaṃyā *anupādisesā*⁶ *nibbāna-dhātū*-ti dassitam hoti.

* For the above see MA. 42-43.

¹ S °ppabhe°.

² S avighāta° in fn.; also see Text, p. 38, fn. 6.

³ Vide Text, p. 38, fn. 7.

⁴ S °vatā.

⁵ S cakkhvā°

⁶ C savupā°.

Idh'evā-ti imasmim yeva attabhāve.

Sabbavedayitāni-ti sukhādayo sabbā avyākata-vedanā, kusalākusala-vedanā pana pubbe yeva pahīnā-ti.

Anabhinanditāni-ti taṇhādīhi na abhinanditāni.

Sitibhavissanti-ti accantavūpasamena saṅkhāradarathapaṭipassaddhiyā sītali-bhavissanti, appaṭisandhika-nirodhena nirujjhissanti-ti attho. Na kevalaṃ vedayitāni yeva, sabbe pi pana khīṇāsava-santāne pañca-kkhandhā nirujjhissanti. Vedayita-sīsena desanā katā.

Gāthāsu—*Cakkhumatā*-ti Buddha-cakkhu, dhamma-cakkhu, dibba-cakkhu, paññā-cakkhu, samanta-cakkhu-ti pañcahi cakkhūhi *cakkhumatā*.

Anissitenā-ti taṇhā-diṭṭhi-nissaya-vasena kiñci dhammaṃ anissitena, rāga-bandhanādīhi vā abandhena.¹

Tāḍinā-ti chaḷaṅgupekkhā-vasena sabbattha-itṭhāniṭṭhādisu eka-sabhāvatā-saṅkhātena tādi-lakkhaṇena *tāḍinā*.

Diṭṭhadhammikā-ti imasmim attabhāve bhavā vattamānā.

Bhavanettisaṅkhayā-ti bhavanettiyā taṇhāya parikkhayā.

Samparāyikā-ti samparāye khandha-bhedato parabhāge vā bhavā.

Yamhī-ti yasmiṃ anupādisesa-nibbāne.

Bhavānī-ti liṅgavipallāsavasena² vuttaṃ. Uppattibhavā sabbaso anavasesā *nirujjhanti* nappavattanti.

Te-ti *te* evaṃ vimutta-cittā.

Dhamma-sārādhigamā-ti vimutti-sārattā imassa dhamma-vinayassa dhammesu sārabhūtaṃ arahattassa adhigamato.

Khaya-ti rāgāli-khaya-bhūte nibbāṇe *ratā* abhiratā. Athavā, niccabhāvato seṭṭha-bhāvato ca dhammesu sāraṇ-ti, *dhammasāraṃ* nibbānaṃ. Vuttaṃ h'etaṃ:—"Virāgo seṭṭho dhammānaṃ, virāgo tesāṃ aggamaṃkkhāyati"^{*}-ti ca. Tassa *dhammasāra*ssa *adhigama*-hetu *khaye* sabba-saṅkhāra-parikkhaye anupādisesa-nibbāṇe *ratā*.

Pahamsū-ti pajahimsu.

Te-hi nipātamattaṃ. Sesāṃ vuttanayameva.

Sattamasuttavaṇṇanā.

* Cf. A. iii, 35.

¹ S na ban°.

² S °vipallāsa.

8. Atthame. *Paṭisallānarāmā*-ti tehi tehi satta-saṅkhā-rehi *paṭi*-nivattitvā *sallānaṃ*, *Paṭisallānaṃ*, ekavihāro ekamanta¹-sevitā kāyavivekā-ti² attho. Taṃ *paṭisallānaṃ*³ ramanti rocanti-ti *paṭisallānarāmā*. *Paṭisallānarāmā*-ti pi pāṭho.⁴ Yathā-vuttaṃ *paṭisallānaṃ* āramitabbato āramo etesan-ti *Paṭisallānārāmo*.

Viharathā-ti evaṃ-bhūtā hutvā viharathā-ti attho. *Paṭisallāne* ratā niratā sammuditā-ti *paṭisallānaratā*. Ettāvata jāgariyānuyogo tassa nimitta-bhūtā vūpakatthakāyatā ca dassitā. Jāgariyānuyogo sīla-saṃvaro indriyesu guttadvāratā bhojane mattaññutā satisampajaññan-ti imehi dhammehi vinā na vattati-ti tepi idha atthato vuttā evā-ti veditabbā.

Ajjhattaṃ celosamathaṃ-anuyuttā-ti attano citta-samathe anuyuttā. *Ajjhattaṃ* attano-ti ca etaṃ ekatthaṃ, vyañ-janameva nānaṃ. Bhummatthe *celam*.

Samathan-ti *anu*-sadda-yogena upayoga-vacanaṃ.

Anirākatajjhānā-ti bahi anihatajjhānā, avināsitajjhānā vā. Niharaṇaṃ vināsā vā-ti idaṃ *nirākataṃ* nāma. “Thambhaṃ niraṃ katvā nivātavutti”-ti* ādisu viya.

Vipassanāya samannāgatā-ti satta-vidhāya anupassanāya yuttā. Sattavidhā anupassanā nāma:—Aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbidānupassanā, virāgānupassanā, nirodhānupassanā, paṇinissaggānupassanā ca. Tā Visuddhimaggeṭ vitthāritā 'va.

*Brūhetāro*⁵ *suññāgārānaṃ*-ti vaḍḍhetāro suññāgārānaṃ. Ettha ca *suññāgārānaṃ*-ti yaṃ kiñci vivittaṃ bhāvanānuyogassa anucchavikaṃ ṭhānaṃ. Samatha-vipassanāvasena kammaṭṭhānaṃ gahetvā rattindivaṃ suññāgāraṃ pavisitvā bhāvanānuyoga-vasena nisīdamānā bhikkhū *brūhetāro suññāgārānaṃ*-ti veditabbā.

Ettha ca yā *Paṭisallānarāmā* bhikkhave viharatha *paṭisallānaratā*-ti vūpakattha-kāyatā vihitā, sā parisuddha-sīlassa, na aślassa avisuddha-sīlassa vā. Tassa rūpārammaṇādito

* Sn. 326.

† VM. 289.

¹ S ekamagga.

² S °veko-ti.

³ S *paṭisallānaṃ*.

⁴ See Text.

⁵ For *brūhetā* of the Text, p. 39, fn. 10.

cittavinivattanass'eva abhāvato-ti atthato sīla-visuddhi dassitā-ti vutto vāyamattho.

Ajjhattaṃ cetosamatthamanuyuttā anirākatajjhānā-ti padadvayena samādhī-bhāvanā.

Vipassanāya samannāgatā-ti iminā paññā-bhāvanā vihitā-ti lokiya tisso sikkhā dassitā. Idāni tāsu patitṭhitassa avasambhāvī-phalaṃ dassetuṃ Paṭisallānarāmāna-ti ādi vuttaṃ.

Tattha Brūhetāna-ti vadḍhetānaṃ.

Dvinnam phalāna-ti tatiya catuttha-phalānaṃ.

Pāṭikañkha-ti, icchitabbaṃ avasambhāvī.

Aññā-ti arahattaṃ. Taṃ hi heṭṭhima-magga-ñāṇehi nāta-mariyādaṃ anatikkamitvā jānato paripunṇa-jāna-nattā uparijānana-kiccābhāvato ca aññā-ti vuccati.

Sati vā upādisese-ti sati vā kilesūpādisese pahātuṃ asakkuṇeyya sati ñāṇe hi aparipakke ye tena paripakkena pahātappa-kilesā te nappahiyanti. Taṃ sandhāyāha satī vā upādises-ti. Sati ca kilese khandhābhisañkhārā tiṭṭhanti yeva.

Iti imasmim sutte anāgāmi-phalaṃ arahatta-ti dve dhammā dassitā, yathā c'ettha evaṃ ito paresu dvīsu suttasu.

Gāthāsu—Ye santa-cittā-ti ye yogāvacarā tadaṅga-vasena-vikkhaṃbhaṇavasena¹ ca samita-kilesatāya santacittā.

Nepakkaṃ vuccati paññā, tāya samannāgatattā nipakā.

Iminā tesam kammaṭṭhāna-pariharaṇa-ñāṇaṃ dasseti.

Satimanto ca jhāyino-ti ṭhānanisajjādīsu kammaṭṭhānā-vijjahana-hetu-bhūtāya satiyā satimanto.

Ārammaṇ'ūpanijjhānalakkhaṇ'ūpanijjhānehi² jhāyino.

Sammā dhammaṃ vipassanti kāmesu anapekkhino-ti pubbe yeva "Atṭhi-kañkhalūpamā kāmā"-ti[†] ādinā vatthu-kāmesu kilesa-kāmesu ca ādīnava-paccavekkhaṇena anapekkhino anattikā. Te pahāya adhigataṃ upacāra-samādhim appaṇā-samādhim vā pādaṃ katvā nāma-rūpaṃ tassa paccaye ca pariggahetvā kalāpa-sammasanādi-kkameṇa³ sammā avi-paritāṃ pañcakkhandha-dhammaṃ aniccādito vipassanti.*

* See ante, Sutta 1, iii, 4, and the gloss thereon.

† M. i, 130, 364.

¹ S omīta.

² S 'lakkhaṇa sūpāna.

³ S 'kamena.

Appamādaratā-ti* vuttappakārāya samatha-vipassanā-bhāvanāya appamajjena *ratā* abhiratā. Tattha *appamāden*'eva rattindivam vītināmentā.

Santā-ti samānā. Sattā-ti pi pāṭho. Puggalā-ti attho.

Pamāde bhaya-dassino-ti, niray'ūpapatti—ādikam *pamāde bhaya*ṃ passantā.

Abhabbā parihāṇāyā-ti ti evarūpā samatha-vipassanā-dhammeḥ maggaphaleḥi vā *parihāṇāya abhabbā*. Samatha-vipassanāto hi sampattato na parihāyanti, itarāni ca appat-tāni pāpuṇanti.

Nibbāṇass'eva *santike*-ti nibbāṇassa ca anupādā-parinib-bāṇass'eva¹ *santike* eva. Na cirass'eva naṃ adhigamissantī-ti.

Atthamasuttavaṇṇanā.

9. Navame—*Sikkhānisamsā*-ti, ettha sikkhitabbā-ti *sikkhā*. Sā tividhā:—adhisīla-sikkhā, adhicitta-sikkhā, adhipaññā-sikkhā-ti. Tividhā pi c'esā sikkhā ānisamsā etesaṃ na lābha-sakkhāra-silokā-ti, *sikkhānisamsā*.

Vihārathā-ti sikkhānisamsā hutvā *viharatha*; tīsu sikkhāsu ānisamsa-dassāvino hutvā tāhi sikkhāhi laddhabbam-ānisam-sameva sampassantā *viharathā*-ti attho.

*Paññ'*uttarā-ti tāsū sikkhāsu yā adhipaññā-sikkhā-saṃ-khātā *paññā*, sā *uttarā* padhānā viṣiṭṭhā etesan-ti, *paññ'*ut-tarā. Ye hi sikkhānisamsā viharanti, te *paññ'*uttarā bha-vantī-ti.

Vimuttisārā-ti arahatta-phala-saṃkhātā² vimutti sārāṃ etesan-ti, *vimuttisārā*, yatha-vutta-*vimutti* yeva sārato gahetvā ṭhitā-ti attho. Ye hi *sikkhānisamsā paññ'*uttarā ca, na te bhava-visesaṃ paṭṭhenti, api ca kho vibhavaṃ ākaṅkhaṇtā *vimutti*ṃ yeva sārato paṭṭhenti.

Satādhipateyyā-ti jeṭṭha-karaṇ'atthena *sati adhipateyya*ṃ etesan-ti *satādhipateyyā*, adhipati eva adhipateyyan-ti katvā. Catūsū satipaṭṭhānesu patitṭhita-cittā kāyānupassanādi-mu-khena samatha-vipassanā-bhāvanānuyuttā³-ti attho.

Athavā, *sikkhānisamsā bhikkhave* evarūpe dullabha-khaṇa-

* For this Gāthā ride Dh. 32.

¹ S °nassa ca.

² S °khātā.

³ S °bhāvanamanu°.

paṭilābhe tividha-sikkhā-sikkhanamevānisaṃsaṃ katvā viharatha, evaṃ viharantā ca paññ'ullarā paññāya uttarā lok'uttara-paññāya samannāgatā hutvā viharatha, evaṃ-bhūtā ca vimutti-sārā nibbānasārā anaññasārā viharatha, tathā-bhāvassa cāyaṃ upāyo yaṃ satādhīpateyyā viharatha, satipaṭṭhāna-bhāvanāya yuttappayuttā hotha, sabbattha vā satārakkhena cetasā viharathā¹-ti evamettha attho veditabbo.

Iti Bhagavā tīsu sikkhāsu bhikkhū nīyojento, yathā tā sikkhitabbā yena ca pāripūriṃ gacchanti, taṃ saṃkhepeṇ'eva dassetvā idāni yathānusiṭṭhaṃ paṭipajjamānānaṃ phala-visesa-dassanena tassā paṭipattiyaṃ amogha-bhāvaṃ dassento sikkhānisaṃsāna²-ti ādimāha. Taṃ vuttameva.

Gāthāsu—*Paripunṇa-sikkhan*¹-ti agga-phala-ppattiyaṃ parisuddha-sikkhaṃ asekkhan²-ti attho.

Apahāṇa-dhamman-ti ettha pahāṇa-dhammā vuccanti kuppā vimuttiyo.

Pahāṇa-dhammo-ti hāṇa-dhammo, kuppa-dhammo.

Na pahāṇadhammo³-ti *apahāṇa-dhammo*. Akuppa-dhammo *Appahāṇa-dhammo*-ti pi Pāḷi.² So eva attho.

Khayo eva anto³-ti *khayanto*; jātiyaṃ khayanto *jātikhayanto*,³ nibbānaṃ khayō vā maraṇaṃ jātikhayanto³ nibbānaṃ eva. Tassa diṭṭhattā *jātikhayantadassī*.

Tasmā-ti yasmā sikkhā pāripūriyaṃ ayaṃ jarā-pāraṇigamana-pariyosāno ānisaṃso, tasmā.

Sadā-ti sabba-kālaṃ.

Jhānaratā-ti lakkhaṇ'ūpaniṭṭhāne ārammaṇ'ūpaniṭṭhāne³-ti duvidhe pi *jhāne ratā*, tato eva *samāhūtā*.

Māraṃ saseṇaṃ abhibhuyyā-ti kilesa-senāya ananta-senāya ca saseṇaṃ anavasesaṃ⁴ catubbidhampi Māraṃ abhibhavitvā. Devaputta-Mārassā pi hi guṇamāraṇe sahāya-bhāv'ūpaga-manato kilesā senā⁵-ti vuccanti, tathā rāgādayo⁵ anantā⁶ maccumārassa. Yathāha:—

“ Kāmā te paṭhamā senā dutiyaṃ arati vuccati,
Tatiyaṃ khuppipāsā te catutthā taṇhā pavuccati.

¹ S and Text °sekhaṃ.

²⁻³ S omits.

⁵ S rogā°.

² See Text, p. 40, fn. 6.

⁴ S anavasiṭṭhaṃ.

⁶ S anattā.

Pañcamī thīnamiddham te chaṭṭhā bhīrū pavuccati,
Sattamī vicikicchā te makkho thambho ca aṭṭhamo.

Lābho siloko sakkāro micchāladdho ca yo yaso,
Yo o'attānaṃ samukkaṃso pare ca avajānati.

Esā Namuci te senā kaṇhassābhīppahārini,
Na naṃ asuro jināti jetvā ca labhate sukhaṃ-ti."^{*}

Yathā cāha:—

“Ajj'eva kiccamātappaṃ: ko jaññā maraṇaṃ suve ?
Na hi no saṅgarantena mahā-senena maccunā-ti.”†

*Bhavatha jāti-maraṇassa pāragā-tiḥ jatiyā maraṇassa ca
pāragāmino nibbāna-gāmino bhavathā-ti. .*

Navamasuttavaṇṇanā.

10. Dasame—*Jāgaro-tiḥ jāgarako vigataniddo jāgariyaṃ
anuyutto rattindivaṃ kammaṭṭhāna-manasikāre yuttappa-
yutto-ti attho. Vuttaṃ h'etaṃ:—“Kathaṃ ca, bhikkhave,
bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto
hoti ? Idha¹ bhikkhu divasaṃ caṅkamena nisajjāya āvara-
ṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamam
yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ
parisodheti, rattiyā majjhimam yāmaṃ dakkhiṇena passena
²sato sampajāno² sīhaseyyaṃ kappeti pāde³ pādam accā-
dhāya sato sampajāno uṭṭhāna-saññaṃ manasikaritvā, rattiyā
pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvara-
ṇīyehi dhammehi cittaṃ parisodheti; evaṃ⁴ bhikkhu pubba-
rattāpararattaṃ jāgariyānuyogamanuyutto hoti”-ti.||*

*Ca-saddo sampiṇḍan'attho, tena vakkhamāne satti-bhāve
sampiṇḍeti.*

Assā-ti siyā bhaveyyā-ti attho.

Jāgaro ca bhikkhu vihareyyā-ti ca paṭhanti.⁵

* Sn. 436-439.

† M. iii, DhP. A. 430; UdA. 89.

‡ Cf. Sn. v, 32.

§ Cf. M. iii, 135.

|| A. i, 114; also cf. M. i, 248-9; Vin. i, 1-2.

¹ A reads bhikkhave after this.

²⁻³ S omits.

³ S pādema.

⁴ A has bhikkhave after this.

⁵ See Text, p. 41, fn. 4.

Sabbattha sabbadā ca kammaṭṭhānāvijjahanavasena sati-avippavāseṇa *sato*.

Sampajāno-ti sattatṭhāniyassa catubbidhassa pi sampajāññassavasena *sampajāno*.

Samāhito-ti upacāra-samādhinā appanā-samādhinā ca *samāhito* ekagga-citto.

Mudito-ti paṭipattiyā ānisaṃsa-dassena¹ uttar'uttari-vise-sādhigamena viriyārambhassa ca amogha-bhāva-dassanena pamudito pāmuḍjabahulo.

Vippasanno-ti tato eva paṭipatti-bhūtāsu sikkhāsu paṭipatti-desake ca Satthari saddhā-bahulatāya suṭṭhupasanno. Sabbattha-*assā*-ti sambandho, *vihareyyā*-ti vā.

Tattha kālavipassī ca *kusalesu dhammesū*-ti tasmim kāle vipassako. Tatthā vā kammaṭṭhānānuyoge *kāla-vipassī* kālānurūpaṃ vipassako. Kim vuttaṃ hoti? Vipassanaṃ paṭṭhapetvā kalāpasammasanādivasena sammasanto āvā-sādiḷe satta asappāye vajjetvā sappāye sevanto antaraṃ vosānaṃ anāpajjitvā pahitatto cittassa samāhitakāraṃ sallakkhento sakkaccaṃ nirantaraṃ aniccānupassanādim pavattento, yasmim kāle vipassanā-cittaṃ līnaṃ hoti, tasmim dhamma-vicaya-viriya-pīti-sāṅkhātesu,* yasmim pana kāle cittaṃ uddhataṃ hoti,† tasmim passaddhi-samā-dhi-upekkhā-sāṅkhātesu kusalesu anavajjesu bojjañ-ḡa-dhammesū ti, evaṃ tattha² tasmim kāle tasmim vā kammaṭṭhānānuyoge kālānurūpaṃ *vipassī* vipassako assā-ti. Satisambojjhaṇḡo pana sabbattha icchitabbo. Vuttaṃ h'etaṃ:—"Satiṇ ca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmi" ti.‡ Ettāvatā puggalādhittṭhānāya desanāya jāgarīyaṃ dassetvā, yehi dhammehi jāgarīyānuyogo sampaj-jati te pakāsesi. Evaṃ Bhagavā āradḡha-vipassakassa bhikkhuno saṃkhepen'eva saddhiṃ upakāraka-dhammehi sammasanajjhānaṃ³ dassetvā, idāni tathā paṭipajjantassa paṭipattiyā avaññhabhāvaṃ⁴ dassento *jāgarassa bhikkhave bhikkhuno*-ti ādimāha.

* Cf. S. v, 113.

† Cf. S. v, 114.

‡ S. v, 115.

¹ S °dassanena.

² S tasmim.

³ S sammasanavāraṃ.

⁴ S avaññābh°.

Tattha jāgariyānuyoge satisampajañña-samādānāni sabbatthakāni sammodapasādāvahāni. Tattha *kālavipassanā* nāma vipassanāya gabbhagahaṇaṃ paripākagataṃ, upakkilesa vimutte hi vitthi-paṭipanne vipassanā-ñāṇe tikkhe sūre vahanti yogino ulāraṃ pāmojjaṃ pasādo ca hoti. Tehi ca visesā-dhigamassa santike yeva. Vuttaṃ h'etaṃ:—

Yato yato sammasati
Labhati pīti-pāmojjaṃ

khandhānaṃ uday'abbayaṃ,
amataṃ taṃ vijānataṃ.*

Pāmujjabahulo¹ bhikkhu
Adhigacche padaṃ saṇṭaṃ

pasanno Buddha-sāsane
saṅkhār'ūpasamaṃ sukhaṃ-ti.†

Gāthāsu—*Jāgarantū suṇāth'etan-ti*, etaṃ mama vacanaṃ ekanten'eva pamāda-niddāya avijjā-niddāya² pabodhan'atthaṃ *jāgarantū* sati³ sati-sampajaññādi-dhamma-samāyogena jāgariyaṃ anuyuttā *suṇūtha*.

Ye suttā te pabujjhathā-ti, ye yathāvutta-niddāya suttā supinaṃ upagatā, te tumhe jāgariyānuyoga-vasena indriya-bala-bojjhaṇṇe saṅkaḍḍhitvā vipassanaṃ ussukkāpentā ap-pamāda-paṭipattiyā, tato *pabujjhatha*. Athavā, *jāgarantū-ti* jāgara-nimittaṃ. *Suṇāth'etan-ti* ettha *etan-ti* vuttaṃ, kiṃ taṃ vacanaṃ-ti āha *ye suttā te pabujjhathā-ti* ādiṃ. Tattha *ye suttā-ti* ye kilesa-niddāya suttā, te tumhe ariyamagga-paṭi-bodhena *pabujjhatha*.

Suttā jāgaritaṃ⁴ seyyo-ti idaṃ pabodhassa kāraṇa-vacanaṃ. Yasmā yathā-vutta-supato vuttappakāraṃ *jāgaritaṃ* jāgaraṇaṃ attha-kāmaṃ kulaputtassa *seyyo* pāsāmsataro hita-sukhāvaho, tasmā *pabujjhatha*.

N'atthi jāgarato bhayaṃ-ti idaṃ tattha ānisaṃsa-dassanaṃ. Yo hi saddhādīhi jāgaraṇa-dhammehi samannāgamena *jāgaro* jaggati, pamādaniddaṃ na upagacchati, tassa attānuvāda-bhayaṃ, parānuvāda-bhayaṃ, daṇḍa-bhayaṃ, duggati-bhayaṃ jāti-ādi-nimittaṃ sabbampi vaṭṭa-bhayaṃ n'atthi.

Kālena-ti āvāsa-sappāyādīnaṃ laddha-kālena.

So-ti nipātamattaṃ.

* Dh. v, 374.

† Dh. 381.

¹ C and Dh. pāmojja°.

² S omits.

³ C omits.

⁴ S °riyaṃ, and below.

Sammā dhammaṃ parivīmaṃsamāno-ti vipassanāya ārammaṇa-bhūtaṃ tebhūmika-dhammaṃ sammā ñāpena yathā nibbindana-virajjanādayo sambhavanti, evaṃ parito vīmaṃsanto sabbākārena vipassanto-ti attho.

Ekodibhūto-ti eko setṭho hutvā udetī-ti *ekodī*, samādhi. So *ekodibhūto* jāto uppanno etassā-ti, *ekodibhūto*. Aggi-ahitādi-saddānaṃ viya ettha *bhūta*-saddassa paḍavacanāṃ datṭhabbaṃ. *Ekodiṃ* vā *bhūto* patto-ti, *ekodibhūto*. Ettha ca *ekodī*-ti magga-samādhi¹ adhippeto.

Samāhito-ti ettha pana pādaka-jjhāna-samādhinā saddhiṃ vipassanā-samādhi. Athavā, *kālenā*-ti magga-paṭivedha-kālena.

Sammā dhammaṃ parivīmaṃsamāno-ti samma-d-eva catu-sacca-dhammaṃ pariññābhisaṃmayādivasena vīmaṃsanto, ekābhisaṃmayena abhisamento.

Ekodibhūto-ti ekos ettho asahāyo vā hutvā udetī-ti *ekodī*. Catu-kicca-sādhako sammappadhāno. So *ekodibhūto* jāto-ti. Sabbaṃ purima-sadisameva.

Vihane tamam so-ti evaṃ bhūto ariya-sāvako arahattamaggena avijjā-tamam anavasesato vihaneyya samucchindeyya.

Iti Bhagavā paṭipattiyā amoghabhāvaṃ dassetvā, idāni tattha daḷhaṃ niyojento *tasmā bhavē*-ti osāna-gāthamāha.

Tattha,—*Tasmā*-ti yasmā jāgarato sati-avippavāsādinā sumathavipassanā-bhāvanā pāripūriṃ gacchati, anukkamena ariyamaggo pātubhavati, tato c'assa sabbaṃ vaṭṭa-bhayaṃ n'atthi, tasmā.

Have-ti ekaṃsena daḷhaṃ vā.

Bhajethā-ti bhajeyya; evaṃ jāgariyaṃ bhajanto ca ātāpī-bhāvādi-guṇa-yutto bhikkhu saṃyojanāni bhinditvā agga-phalañāna-saṅkhātāṃ anuttaraṃ uttara-rahitaṃ sambodhiṃ phuse pāpuṇeyya. Sesam vuttanayameva.

Dasamasuttavannaṃ.

11. Ekādasame—*Āpāyikā*-ti apāyē nibbattissanti-ti āpāyikā.*
Tatthā pi—niraye nibbattissanti-ti, *nerayikā*.

* Cf. A. i, 111 ff.

¹ S agga°.

*Idaṃ-appahāyā*¹-ti idaṃ idāni vakkhamānaṃ duvidhaṃ pāpa-samācāraṃ appajahitvā; tathā-paṭipatti tathā-pagga-haṇa-vasena pavattaṃ vācaṃ cittaṃ diṭṭhiṃ ca appatinissaj-jitvā-ti attho.

Abrahmacārī-ti brahmaṃ seṭṭhaṃ carati-ti *brahmacārī*. Brahmā vā seṭṭho ācāro etassa atthī-ti *brahmacārī*; na brahmacārī-ti *abrahmacārī*, brahmacārī-paṭirūpako dussīlo-ti attho.

*Brahmacārīpaṭiñño*²-ti 'brahmacārī ahan'-ti evaṃ paṭiñño.

Paripunṇan-ti akhaṇḍādi-bhāvena avikalaṃ.

Parisuddhan-ti upakkilesābhāvena parisuddhaṃ.

Amūlukenā-ti diṭṭhādi-mūla-virahitena, 'diṭṭhaṃ suttaṃ parisāṅkitaṃ'-ti imehi codanā-mūlehi³ vajjitena *abrahmacariyena* aseṭṭha-cariyena.

Anuddhamseti-ti 'parisuddho ayan'-ti jānanto 'va pārājika-vatthunā *dhamseti padhamseti* codeti akkoseti⁴ vā.

*Gāthāsu⁵—*Abhūtavādī*-ti parassa dosaṃ adisvā ca⁶ abhūtena tucchena musāvādaṃ katvā paraṃ abbhācikkhanto.

Katvā-ti yo vū pana pāpa-kammaṃ *katvā nāhaṃ* etaṃ *karomī-ti āha*.

Ubho pi te pecca samā bhavanti-ti, te ubho pi janā ito paralokaṃ gantvā nirayaṃ upagamanato gatiyā *sumānā bhavanti-ti*. Tattha gati yeva nesaṃ paricchinnā, 'na pañāyu.' Bahuṃ hi pāpaṃ katvā ciraṃ niraye pacati, parittaṃ katvā appamattakameva kūlaṃ; yasmū pana tesam ubhinnaṃ kammaṃ lāmakameva. Tena vuttaṃ *nihīna-kammā manujā paratthā-ti*.

Paratthā-ti pana padassa parato *peccā-ti* padena sambandho. Parassa⁸ abbhū'tabbhakkhānavasena bhūta-dosa-paṭicchādanavasena ca pavattassa musā-vādassa vipākaṃ dassetvā, idāni tasmim ṭhāne nisinnānaṃ bahunnaṃ pāpa-bhikkhūnaṃ

* Cf. Dh. 308-8.

¹ C idaṃ pahāyā.

² C °paṭisañño.

³ S °mūlakehi.

⁴ S °sati.

⁵ S omits.

⁶ S va.

⁷⁻⁷ S āyu pana nesaṃ na paricchinnaṃ.

⁸ Against this word S reads: 'parattha pecca ito gantvā te nihīna-kammā paraloke samā bhavanti-ti. Evaṃ Bhagavā abbhū°.'

duccarita-kammassa vipākadassanena samvejan'attham dve gāthā abhāsi.

Tattha *kāsāva-kaṇṭhā*-ti kasāvarasapītattā kāsāvena vatthena paliveṭṭhita-kaṇṭhā.

Pāpadhammā-ti lāmakadhammā.

Asaññatā-ti kayādīhi saññamarahitā.

Pāpā-ti tathārūpā pāpapuggalā.

Pāpehi kammehi upapajjitvā "Tassa kāyo pi āditto sampajjalito sañjoti-bhūto sañghāti pi ādittā"-ti*-ādinā Lakkhaṇa-samyutte vuttanayena mahā-dukkham anubhavanti yeva.

Tatiyagāthāya ayaṃ¹ saṅkhep'attho:—*Yañce bhuñjeyya dussilo* nissila-puggalo kāyādīhi *asaññato raṭṭhavāsīhi* saddhāya dinnam yaṃ *raṭṭhapinḍam*† samaṇomhī-ti paṭijānanto gahetvā *bhuñjeyya*, tato āditto *aggivaṇṇo ayogulo*'va *bhutto seyyo* sundarataro. Kiṃ kāraṇa? Tappaccayā hi'ssa eko'va attabhāvo jhāyeyya. *Dussilo* pana hutvā saddhā-deyyam *bhuñjiti*vā anekāni pi jāti satāni *niraye upapajjeyyā*-ti.

Ekādasamasuttavaṇṇanā.

12. Dvādasame—*Dvīhi diṭṭhigatehī*-ti ettha diṭṭhiyo 'va diṭṭhigatāni, "Gūthagataṃ" muttagatan"‡-ti-ādisu viya. Gahitākāra-suññatāya³ diṭṭhinaṃ gatamattāni-ti diṭṭhiṭṭhānāni diṭṭhigatāni; tehi *diṭṭhigatehī*.

Pariyutṭhitā-ti abhibhūtā palibuddhā vā. Palibodh'attho vā pi hi pariyutṭhāna-saddo, "Corā magge pariyutṭhiṃsū"§-ti-ādisu viya.

Devā-ti uppatti-*devā*, te hi dibbanti ulār'uttamehi⁴ kāmāguṇehi jhānādīhi ca kilānti iddhānubhāvena vā yath'icchita-mattam⁵ gacchanti adhigacchanti-ti ca *devā*-ti vuccanti.

Manassa ussannattā *manussā*, ukkaṭṭhaniddesa-vasena c'etaṃ vuttam, yathā Satthā *devamanussāna*-ti.

Oliyan‡⁶ eke-ti "Sassato attā ca loko cā"-ti|| bhavesu oliyanābhinivesa-bhūtena sassata-bhāvena *ekacce devā ma-*

* Cf. S. ii, 260-61.

‡ (?)

§ (?)

† Cf. Dh. 308.

|| M. ii, 233.

¹ S omīḥ.

² S gūdhag°.

³ S °suññatā yath. .

⁴ C ulārata°.

⁵ S °mattham.

⁶ C olly°.

nussū ca avaliyanti, alliyanti, saṃkocaṃ āpajjanti, na tato nissaranti.

Atidhāvaṇṭi-ti paramatthato bhinnasabhāvānaṃ pi sabhāva-dhammānaṃ yvā'yaṃ hetu-phala-bhāvena sambandho, taṃ aggahetvā nānatta-nayassa pi gahaṇena tattha tatth'eva *dhāvanti*.

Tasmā *ucchiḍḍati* attā ca loko ca *na hoti parammarāṇā*-ti ucchede vā bhava-nirodha-paṭipattiyā paṭikkhepa-dhammatā *atidhāvaṇṭi*¹ atikkamanti.

Cakkhumanto ca passanti-ti ca-saddo vyatireke, pubbayoga-sampattiyā ñāṇa-paripākena paññāya cakkhumanto pana devamanussā, ten'eva paññā-cakkhunā sassataṃ ucchedaṇ ca antadvayaṃ anūpagamma majjhima-paṭipatti-dassanena paccakkaṃ karonti. Te hi nāmarūpa-mattam idaṃ paṭicca-samuppannaṃ tasmā na sassataṃ nāpi ucchiḍḍati-ti aviparī-tato *passanti*. Evaṃ *oliyaṇā*dike puggalādhiṭṭhānena uddi-situm *kathaṇ ca bhikkhave*-ti ādi vuttaṃ.

Tattha *bhavā*-ti kāma-bhavo, rūpa-bhavo, arūpa-bhavo. Apare pi tayo bhavā²: saññī-bhavo, asaññī-bhavo, neva-saññīnāsaññī-bhavo. Aparepi tayo bhavā: ekavokāra-bhavo, catu-vokāra-bhavo, pañca-vokāra-bhavo-ti. Ete hi bhavehi āramanti abhimandanti-ti, *bhavārāmā*.

Bhavesu ratā abhiratā-ti *bhavaratā*.

Bhavesu suṭṭhu muditā-ti *bhavasammuditā*.

Bhava-nirodhāyā-ti tesāṃ bhavānaṃ accanta-nirodhāya anuppādan'atthāya.

Dhamme desiyamāne-ti Tāthāgatappavedite niyyānike dhamme vuccamāne.

Na pakkhandati-ti sassatābhiniṅṭhattā saṃkhitta-dham-mattā na pavisati na ogāhati.

Na pasīdati-ti pasādaṃ nāpajjati, na taṃ saddahati.

Na santiṭṭhati-ti tassaṃ desanāyaṃ na tiṭṭhati, na patiṭṭha-ti, *ndā*khimucoati. Evaṃ sassatābhinivesanena bhavesu *oliyanti*.

Aṭṭiyamānā-ti bhavē³ jarā-roga-maraṇādini vadha-bandha-

¹ S abhidh°.

² C bhayo.

³ S bhagavatā, with a note in fn. that the word is an addition.

na-cchedanâdîni ca disvâ samvijjanena tehi samañgi-bhâvena bhavena pīliyamānā dukkhāpiyamānā.

Harāyamānā-ti lajjamānā.

Jigucchamānā-ti paṭikkūlato harantā.

Vibhavan-ti ucchedaṃ.

Abhinandanī-ti taṇhā-diṭṭhi-nandanāhi¹ ajjhosāya nandanti.

*Yato kho*² *kira bho*-ti ādi tesam abhinandanākāradassanaṃ. Tattha *yato*-ti yadā. *Bho*-ti ālapanaṃ.

*Ayaṃ attā*³-ti kārakādi-bhâvena attanā parikappitaṃ sandhāya vadati.

Ucchijjati-ti upacchijjati.

Vinassati-ti na dissati, vināsaṃ abhāvaṃ gacchati.

Na hoti parammarapaṇā-ti maraṇena uddhaṃ na bhavati.

Etan santan-ti yad etaṃ attano ucchedādi, etaṃ sabba-bhavavupasaṃmato⁴ sabba-santāpavupasaṃmato ca *santaṃ*. Santattā yeva paṇītaṃ.

Tacchā-viparīta-bhāvato *yūthāvvaṃ*. Tattha *santaṃ paṇītan*-ti idaṃ dvayaṃ taṇhābhinandanāya vadanti. *Yūthāvvaṃ*⁵-ti diṭṭhābhinandanāya.

Evaṃ-ti evaṃ yathāvutta-ucchedābhinivesanena. *Bhūtan*-ti khandhapañcakam, taṃ hi paccaya-sambhūtattā parammatthato vijjamānattā ca *bhūtan*-ti vuccati. Tenāha:—“ Bhūtamidaṃ,⁶ bhikkhave, samanupassathā ”*-ti.

Bhūta aviparīta-sabhāvato salakkhaṇato sāmāññalakkhaṇato ca *passati*. Idaṃ hi khandhapañcakam nāmarūpamattaṃ, tattha ‘ime paṭhavī’ ādayo dhammā rūpaṃ, ‘ime phassa’ ādayo dhammā nāmaṃ, ‘imāni tesam lakkhaṇādīni,’ ‘ime nesaṃ avijjādayo paccaya’-ti evaṃ sapaccaya-nāma-rūpa-dassanavasena c’eva, sabbe p’ime dhammā ahutvā sambhonti hutvā paṭiventi, tasmā ‘aniccā, aniccattā dukkhā, dukkhattā anattā’-ti evaṃ aniccānupassanādivasena ca *passati*-ti attho. Ettāvatā taruṇa-vipassanā-pariyosānā vipassanābhūmi dassitā.

* M. i, 200.

¹ S °diṭṭhābhinand°.

² For attho of the Text, vide Text, p. 44, fn. 1.

³ Cf. Text, p. 44, fn. 3.

⁴ Not in the Text.

⁵ S sabbārammaṇavū°.

⁶ M. Text, °idan-ti.

*Nibbidāyā**-ti bhūta-saṃkhātassa te-bhūmika-dhamma-jātassa nibbindan'atthāya; etena balava-vipassanaṃ dasseti.

Virāgayā-ti virāg'atthaṃ virajjan'atthaṃ; iminā maggaṃ dasseti.

Nirodhāyā-ti nirujjhan'atthaṃ; iminā pi maggameva dasseti.

Nirodhāyā-ti vā paṭippassaddhi-nirodhena saddhiṃ anupādisesa-nibbānaṃ dasseti.

Evaṃ cakkhumanto passantī-ti evaṃ paññā-cakkhumanto sapubbabhāgena maggapaññā-cakkhunā catu-sacca-dhammaṃ passanti.

Gāthāsu—*Ye*¹ *bhūtaṃ bhūtato disvā*-ti, *ye* ariya-sāvaka² *bhūtaṃ* khandha-pañcakaṃ *bhūtato* aviparīta-sabhāvato vipassanā-paññā-sahitāya magga-paññāya *disvā*; etena pariññā-bhisamayaṃ dasseti.

Bhūtassa ca atikkaman-ti bhāvanābhisamayaṃ. Ariyamaggo hi *bhūtaṃ atikkamati*, tena³ *bhūtassa atikkamo*-ti vutto.

Yathā-bhūte-ti aviparīta-sacca-sabhāve nibbāṇe *vimuccanti*⁴ *adhimuccanti*⁴. Etena sacchi-kiriyābhisamayaṃ dasseti.

Bhava-taṇhā-parikkhayā-ti bhava-taṇhāya sabbaso khepanā samucchindanato; etena samudaya-pahānaṃ dasseti.

*Sa ce*⁵ *bhūtapariñño so*-ti ettha pana⁶ *sace*-ti nipātamattaṃ, *so bhūtapariñño* bhūtassa atikkamanūpāyena maggena bhava-taṇhā-parikkhayā pariññātakhandho tato eva *yathā-bhūte* nibbāṇe adhimutto. *Bhavadbhava*-ti khuddake c'eva mahante ca ucchedādi-dassane vā vīta-taṇho bhinna-kilesa bhikkhū-bhūtassa upādāna-kkhandha-saṃkhātassa atta-bhāvassa vibhavā āyatim anuppādā punabbhavaṃ nāgacchati apaññattika-bhāvameva gacchatī-ti. Anupādisesāya nibbāna-dhātuyā desanaṃ niṭṭhāpesi.

Iti imasmim vagge ekādasame vaṭṭaṃ kathitaṃ. Tatiya-catuttha-pañcamesu pariyosāna-sutte ca vaṭṭavivaṭṭaṃ kathitaṃ. Sesesu pi vivaṭṭamevā-ti veditabbaṃ.

Paramattha-vibhāvinīyā Khuddaka-Nikāy'atṭha-kathāya Iti-vuttakassa Duka-Nipāta-Vaṇṇanā niṭṭhitā.

* Cf. S. ii, 48.

¹ S yo (see Text, p. 44, fn. 6), also below. ² S °vako. ³ S etenāti.

⁴ S °muccati, and below.

⁵ C save, and below.

⁶ C omits.

Paramattha-Dīpanī
Iti-Vuttakatṭhakathā
(ITI-VUTTAKA COMMENTARY)
of
Dhammapālâcariya

VOL. II

NOTE

IN renewing, on behalf of this Society and myself, our sincere thanks to the editor, Mr. M. M. Bose, for the completion of his gift to the list of our first editions, I owe it to him to make the two following notes.

1. He sent me, too late for insertion in the first volume, this comment on what I there said in my editorial note: "You have noted the word Paramattha-bhāvaṇī. At the end of the first Nipāta it occurs as follows: 'Paramattha-vibhāvanīyā-Khuddaka-Nikāyaṭṭhakathāya,' etc., meaning that, in the Commentary of the Khuddaka-Nikāya, in the bringing out of the highest meaning, the first section of the Itivuttaka was ended. Here Paramatthavibhāvaṇī is just a synonym of Paramatthadīpaṇī, and hence no comment was made. The phrase occurs also at the end of the Duka-Nipāta (p. 180). I think this may be pointed out in your note with any explanation you deem necessary."

2. In the present volume the reader will notice that here and there compound terms are left disunited—e.g., *gaṇana paricchedo*, the long compound on line 6 (both on page 1), *catu vokāra bhāvo* a little later, etc., etc. I hasten to take on myself responsibility for this departure. Following the taste of the Founder, who, as I know, regretted the adhesion to the hyphen of his collaborator, J. Estlin Carpenter, in the Dīgha-Nikāya, I instructed the printer, when I sent Mr. Bose's MS. to press, to eliminate all hyphens save in a few specified contexts. I failed to add that the compounds were to be closed up. The editor cheerfully and uncomplainingly put all hyphens back in proof, whereat our considerate printers commented on the heavy cost this would entail. I gratefully compromised, consulting line and space, with the mixed result shown in these pages. I imagine it makes little, if any,

difference to the practised reader of Pali whether a compound be printed in one, or with hyphens, or in detachments, and few save such will be likely to consult the Commentaries.

I may add that the likely ones have before them that desideratum in Pali research: a critical history of the contents and methods of these Commentaries. Of Dhammapāla's yet unedited works we have the *Cariyāpiṭaka* Commentary waiting to go to press, and that on the *Theragāthā* in hand. With these editions added to those we have published, it will be possible to compare the outlook and tendencies, both within a somewhat narrow orthodoxy, of the two more famous exegetists of Pali Buddhism in Tamil and Ceylon centres. But perhaps a yet more interesting study would be a similar comparison of the emphases dominant for the author of the *Visuddhimagga* and for its Commentator, whether the latter was indeed (as the *Gandhavaṃsa* has it) our Dhammapāla, or another man of the same name (as the schoolboy put it). I have myself learnt something of our Commentator's outlook in compiling the Index to the present work, a task which had no appeal for the much tried patience of our kind friend the editor. My sincere goodwill goes with his present and future undertakings.

C. A. F. RHYS DAVIDS,
General Editor.

CONTENTS

	PAGE
TIKA-NIPĀTA-VAṆṆANĀ - - - - -	1
CATUKKA-NIPĀTA-VAṆṆANĀ - - - - -	141
INDEX OF WORDS - - - - -	195
INDEX OF PROPER NAMES - - - - -	202

Iti-Vuttaka-Vañṇanā Tika-Nipāta-Vañṇanā

TIKA-NIPĀTA-VANṬANĀ

3. I, 1. Tika-nipātassa paṭhame.*

Tiṇi-ti gaṇana-paricchedo.

Imāni-ti abhimukhi-karaṇaṃ.

Akusalamūlāni-ti paricchinna-dhammanidassanaṃ. Tattha akusalāni ca tāni mūlāni cā-ti akusalamūlāni. Athavā, akusalānaṃ hetupaccaya-pabhava-janaka-samuṭṭhāpaka-nibbatta-k'atthena mūlāni cā-ti akusalamūlāni. Akusala-dhammānaṃ karaṇāni-ti attho.

Kāraṇaṃ hi yathā hīno-ti, etasmā phalaṃ pavattati-ti hetu, paṭicca etasmā eti-ti paccayo, pabhavati etasmā-ti pabhavo, attano phalaṃ janeti-ti janakaṃ, samuṭṭhāpeti-ti samuṭṭhāpakaṃ, nibbattetī-ti nibbattakaṃ-ti ca vuccati. Evaṃ paṭiṭṭhatthena mūla-ti, tasmā akusalamūlāni-ti akusalānaṃ suppaṭiṭṭhitabhāva-sādhanaṃ karaṇāni-ti vuttaṃ hoti. Keci pana sāliādīnaṃ sālibijādīnaṃ viya maṇippa-bhādīnaṃ maṇi-vaṇṇādayo viya ca akusalānaṃ akusala-bhāva-sādhako lobho lobhādīnaṃ mūlattho-ti vadanti. Evaṃ sante akusala-citta-samuṭṭhāna-rūpesu tesam¹ hetu-paccaya bhāvo na siyā. Na hi tāni tesam akusala-bhāvaṃ sādheti, na ca paccayā na honti. Vuttaṃ h'etaṃ—"Hetu hetusampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃ rūpānaṃ hetu-paccayena paccayo"-ti.† Ahetukassa ca mohassa akusala-bhāvo na siyā akusala-bhāva-sādhakassa mūlantarassa abhāvato. Tathā pi siyā lobhādīnaṃ sabhāva-

* Cf. A. i, 201; D. iii, 214.

† Tikapaṭṭhāna, i, 1.

siddho akusalādi-bhāvo, taṃ-sampayuttānaṃ pana lobhādi-paṭibaddho-ti. Evam pi yathā lobhādīnaṃ, evaṃ alobhādīnaṃ pi sabhāvasiddho kusalabhāvo-ti alobhādayo kusalā yeva siyup, na ca avyākataṃ honti. Tasmā yathā sampayuttesu evaṃ mūlesu kusalādi-bhāvo pariyesitabbo. Yoniso-manasikārādiko viya hi kusala-bhāvassa ayoniso-manasikārādiko akusala-bhāvassa kāraṇaṃ-ti gahetabbaṃ. Evam akusala-bhāva-sādhana-vasena lobhādīnaṃ mūlaṭṭhaṃ agga-hetvā supatitṭhita-bhāva-sādhana-vasena gayhamāne na koci doso. Laddha-hetupaccayā hi dhammā virūḷhamulā viya pādapā thirakā honti supatitṭhitā hetu-rahitā pana tila-bījakādi-sevālā viya na suppatitṭhitā-ti. Hetu-ādi-atthena akusalānaṃ upakārakattā mūlāni-ti *akusalamūlāni*.

Yasmā pana mūlena mutto akusala-cittuppādo n'atthi, tasmā tihi mūlehi sabbo akusalarāsi pariyādiyitvā dassito-ti daṭṭhabbaṃ. Tāni akusala-mūlāni sarūpato dassetuṃ *lobho akusalamūlaṃ*-ti ādi vuttaṃ.

Tattha lobhādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttam eva.* Tattha pana tatiya-magga-vajjā lobhādayo āgatā, idha pana anavasesā-ti ayam eva viseso.

Gāthāyaṃ†—*Pāpacetasan*-ti akusala-dhamma-samāyogato lāma-ka-cittaṃ.

Himsanti-ti attano pavattikkhaṇe āyatim vipākakkhaṇe ca vibādhenti.

Attasambhūtā-ti attani jātā.

Tacasāraṇ-ti gaṇṭhitam,¹ veluṇ-ti attho.

Samphalan-ti² attano phalaṃ. Idam vuttaṃ hoti—*Khadirasāpādayo*³ viya antosāraṃ⁴ ahutvā bahisāratāya *tacasāraṇ*-ti laddhanāmaṃ veluādiṃ, yathā attasambhūtaṃ eva phalaṃ himsati vināseti, evam eva anto sīlādi-sārarahitaṃ⁵ lāma-ka-cittaṃ puggalaṃ attasambhūtā yeva lobhādayo vināsentī-ti.

Paṭhamasuttavaṇṇanā.

* *Vide ante Suttas* 1. I, 1; 1. I, 9.

† *For this Gāthā see* S. i, 70, 98.

¹ S kaṇṭakam.

² S saphalan-ti; *vide Text*, p. 45, fn. 9.

³ B Khadirasāpādayo.

⁴ S °sāro.

⁵ S sīlasāraṇ°.

2. Dutīye*—*Dhātuyo*-ti attano phalassa sabhāvassa ca dhāraṇ'aṭṭhena dhātuyo, yaṇi c'ettha phalanibbattakaṃ, taṃ attano phalassa sabhāvena¹ ca itaraṃ sabhāvass'eva dhāraṇ'aṭṭhena *dhātu*.

Rūpadhātū-ti rūpasabhāvo, dhātuyā āgataṭṭhānaṃ bhavena paricchinditabbaṃ, bhavassa āgataṭṭhānaṃ dhātuyā paricchinditabban-ti. Idha bhavena paricchedo kathito. Tasmā—"Katame dhammā rūpāvacarā? Heṭṭhato brahmalokaṃ pariyaṇtaṃ karitvā uparito akanitṭhe deve anto karitvā . . . etthāvacarā ettha pariyāpannā khandha-dhātu-āyatanā, ime dhammā rūpāvacarā"-ti,† evaṃ vuttā rūpāvacara-dhammā *rūpadhātu*.

Arūpadhātū-ti arūpabhavo. Idhā pi bhavena paricchedo kathito-ti. "Katame dhammā arūpāvacarā? Heṭṭhato ākāśānañcāyatan'upage deve anto karitvā uparito n'evasaññānāsaññāyatan'upage deve anto karitvā . . . etthāvacarā ettha pariyāpannā khandha-dhātu-āyatanā, ime dhammā arūpāvacarā"-ti‡ evaṃ vuttā arupāvacara-dhammā *arūpadhātu*.

Nirodhadhātu nibbānaṃ veditabbaṃ.

Aparo nayo. Rūpa-sahitā rūpa-paṭibandhā dhammappavatti *rūpadhātu* pañca-vokāra-bhavo eka-vokāra-bhavo ca. Tena sakalo kāma-bhavo, rūpa-bhavo ca saṅgahito.‡ Rūpa-rahitā dhammappavatti *arūpadhātu* catu-vokāra-bhavo. Tena arūpa-bhavo saṅgahito. Iti dvīhi padehi tayo bhavā sabbā saṃsārappavatti dassitā. Tatiyapadena pana asaṅkhatadhātu yeva saṅgahitā-ti. Maggaphalaṃ idha tika-vinimuttadhammā nāma jātā. Keci pana *rūpadhātū*-ti rūpasabhāvā dhammā, *arūpadhātū*-ti arūpasabhāvā dhammā-ti, padadvayena anavasesato pañcakkhandhā dassitā-ti, rūpatanbhāya visayabhūtā dhammā *rūpadhātu*, arūpatanbhāya visayabhūtā *arūpadhātū*-ti ca vadanti. Taṃ sabbaṃ idhānadhīpetam (*sic. Ed.*). Tasmā vuttanayen'eva attho veditabbo.

* Cf. D. iii, 215.

† Cf. D. iii, 216; A. i, 223, etc.

‡ Cf. Vibh. 421.

Gāthāsu: * *Rūpadhātum pariññāyā*-ti rūpapaṭivaddha-dhammappavattim ñātapariññādīhi tīhi pariññāhi parijānitvā.

Arūpesu asaṇḍhitā-ti arūpāvacaradhammesu bhavarāgava-sena bhavaditṭhivasena ca nappatitṭhitā anallīnā. Arūpesu asaṇḍitā-ti ca paṭhanti. So ev'attho. Ettāvatā tebhūmi-kadhammānaṃ pariññā vuttā.

Nirodhe ye vimuccantī-ti ye nibbāne ārammaṇabhūte agga-maggaphalavasena samuccheda-paṭipassaddhīhi anavasesato vimuccanti.

Te janā maccuhāyino-ti te khīṇāsava janā maraṇaṃ samatītā.

Evaṃ dhātuttayasamatikkamena amatādhigamaṃ das-setvā ayaṅca paṭipadā mayā gatamaggo ca tumhākaṃ desito-ti tattha nesaṃ ussāhaṃ janento dutiyaṃ gātham āha.

Tattha *kāyenā*-ti nāmakāyena maggaphalehi vā.

Phusayitvā-ti patvā.

Nirūpadhin-ti khandhādi sabbūpadhirahitaṃ.

Upadhipaṭinissagga-ti tesāṃ yeva upadhiṇaṃ paṭinissaj-janakāraṇaṃ. Nibbānassa hi maggañāṇena sacchikiriyāya sabbe upadhiyo paṭinissaṭṭhā hontī-ti taṃ tesāṃ paṭinissaj-janakāraṇaṃ.

Sacchikatvā-ti kālena kālaṃ phalasamāpattisamāpajjanena attapaccakkhaṃ katvā.

Anāsavo Sammāsambuddho tameva *asokaṃ virajaṃ* nibbāna-padaṃ deseti. Tasmā tadadhigamāya ussukkaṃ kātab-ban-ti.

Dutiyasuttavaṇṇanā.

3. Tatiye†:—*Vedanā*-ti ārammaṇarasāṃ vedayanti anu-bhavanti-ti vedanā.‡ Tā vibhāgato dassetuṃ *sukhā vedanā*-ti ādi vuttaṃ.

Tattha *sukha*-saddo atth'uddhāravasena¹ heṭṭhā vutto yeva.§

* These Gāthās occur again in 3. 3, 4.

† Cf. D. iii, 216; S. ii, 53; iii, 86, etc.; A. iii, 400.

‡ Vide ante Sutta 1. III, 2.

§ Cf. M. i, 293.

Dukkha-saddo pana “jāti pi dukkhā”-ti*-ādisu dukkha-vatthusmiṃ āgato. “Yasmā ca kho Mahāli rūpaṃ dukkhaṃ dukkhānupatitaṃ dukkhāvakkaṇṭaṃ”-ti†-ādisu dukkhārammaṇe. “Dukkho pāpassa uccayo”-ti‡-ādisu dukkhapaccaye. “Yāvañc’idaṃ bhikkhave na sukaraṃ akkhānena pāpupitum, yāva dukkhā nirayā”-ti§-ādisu dukkhapaccayaṭṭhāne. “Sukhassa ca pahānā dukkhasa ca pahānā”-ti||-ādisu dukkhavedanāyaṃ. Idhāpi dukkhavedanāyameva.

Vacaṇ’atthato pana sukhayati-ti *sukhā*, dukkhayati-ti *dukkhā*. Na dukkhā na sukhā-ti *adukkhamasukhā*. Ma-kāro padasandhivasena vutto.

Tāsu itṭhānubhavalakkhaṇā¹ *sukhā*. Anitṭhānubhavalakkhaṇā *dukkhā*. Ubhayaviparītānubhavalakkhaṇā *adukkhamasukhā*. Tasmā sukhadukkhavedanānaṃ uppatti pākaṭā, na adukkhamasukhāya. ¶Yadā hi sukhaṃ uppajjati, sakalasārīraṃ khobhentaṃ maddantaṃ pharamānaṃ satadhota-sappiṃ khādāpentaṃ viya, sātapaṭatelaṃ makkhentaṃ viya, ghaṭasahassena pariḷāhaṃ nibbāpayamānaṃ viya ca, ‘aho sukhaṃ aho sukhaṇ’-ti vācaṃ niccharayamānameva uppajjati. Yadā dukkhaṃ uppajjati, sakalasārīraṃ khobhentaṃ maddantaṃ² tattakapālaṃ pavesentaṃ viya, vilīnatambaloṃ āsiṇcantaṃ viya ca, ‘aho dukkhaṃ aho dukkhaṇ’-ti vipalāpentaṃ eva uppajjati. Iti sukhadukkhavedanānaṃ uppatti pākaṭā.

Adukkhamasukhā pana dubbijaṇā duddiṇaṇā andhakārā avibhūtā. Sā sukhadukkhānaṃ apagame sātāsātapaṭikkhepavasena majjhataṭākārabhūtā nayato gaṇhantass’eva pākaṭā hoti. Yathā kiṃ? Yathā pubbāparaṃ sapamsuke padese³ upari haritamaggavasena³ piṭṭhipāsāṇe migena gatamaggo. Evaṃ itṭhānitṭhārammaṇesu sukhadukkhānubhavanehi⁴ majjhataṭārammaṇānubhavanabhāvena viññāyati. Majjhataṭārammaṇaggaṇaṃ piṭṭhipāsāṇagamaṇaṃ viya itṭhānitṭhā-

* A. i, 176; M. i, 185; D. ii, 305.

† Dh. 17.

|| D. iii, 270.

† S. iii, 70.

§ M. iii, 167.

¶ Cf. MA. 277 ff.

¹ C °bhavanala°, and below.

²⁻³ C upacaritamaggav°.

³ C has pharamānaṃ after this.

⁴ C °vanenapi.

rammaṇaggahaṇābhāvato. Yañca tatrānubhavanam sā *aduk-khamasukhā*-ti evamettha sukhadukkhāduk-khamasukhabhā-vena tidhā vuttā pi katthaci sukhadukkhābhāvena dvidhā vuttā.* Yathāha--“Dve pi mayā Ānanda vedanā vuttā pariyāyena sukhāvedanā dukkhāvedanā”-ti.† Katthaci tis-so’pi visum visum sukha-dukkha-aduk-khamasukhabhāvena, ‘*sukhāvedanā* t̥hitisukhā vipariṇāmadukkhā, *dukkhāvedanā* t̥hitidukkhā vipariṇāmasukhā, *aduk-khamasukhāvedanā* ñāṇa-sukhā aññapadukkhā’-ti.‡ Katthaci sabbāpi dukkhābhā-vena. Vuttañ h’etaṃ—“yaṃ kiñci vedayitaṃ, sabbam taṃ dukkhasmin-ti vadāmi”-ti.§ Tattha siyā yadi tisso vedanā yathā idha vuttā aññesu ca idisesu¹ suttesu Abhidhamme ca evam avatvā atha kasmā evaṃ vuttaṃ ‘yaṃ kiñci vedayitaṃ sabbam taṃ dukkhasmin-ti vadāmi’-ti? ‘Dve pi mayā Ānanda vedanā vuttā’-ti sandhāya bhāsitametaṃ tasmā sā pariyāyadesanā. Vuttañ h’etaṃ Bhagavatā—“Saṅkhārānic-cataṃ Ānanda mayā sandhāya bhāsitaṃ saṅkhāravipariṇā-mataṃ yaṃ kiñci vedayitaṃ sabbam taṃ dukkhasmin”-ti, “dve pi mayā Ānanda vedanā vuttā pariyāyena”-ti|| ca. Kttha *sukhā aduk-khamasukhā*-ti imāsam dvinnam vedanānam nipariyāyena dukkhābhāvo n’atthi veney’ajjhāsayena pana tattha nicchandadassan’attham pariyāyena dukkhābhāvo vutto-ti. Sā tādisi pariyāyadesanā. Ayaṃ pana vedayatta-yadesanā sabhāvakathā-ti katvā nipariyāyadesanā-ti ayaṃ ettha ācariyānam samān’atthakathā.

Vitaṇḍavādī panāha:—dukkhatādvayavacanato pariyāya-desanā va vedanattayadesanā-ti. So mā hevanti’ssa vaca-nīyo, yasmā Bhagavatā sabbhāsam vedanānam dukkhābhāvo adhippāyavasena vutto,—“Saṅkhārāniccataṃ Ānanda mayā sandhāya bhāsitaṃ saṅkhāravipariṇāmataṃ yaṃ kiñci veda-yitaṃ sabbam taṃ dukkhasmin”-ti.¶ Yadi pan’ettha veda-nattayadesanā pariyāyadesanā, siyā idaṃ mayā sandhāya

* Cf. M. i, 396-7.

† Cf. M. i, 397 (without *pariyāyena*).

‡ M. i, 303; also cf. S. iv, 204.

§ S. iv, 216 (with *fn. 7*); ii, 53 (without *vadāmi-ti*).

|| Cf. S. iv, 216; and see above.

¶ See above.

bhāsitam, "tisso vedanā"-ti* vuttabbam siyā, na pan'etaṃ vuttam. Api ca ayameva vattabbo—'ko panāvuso vedanat-tayadesanāya adhippāyo '-ti? Sace vadeyya—mudukā dukkhā vedanā, sukhā adhimattā dukkhā, majjhimā adukkhamasukhā-ti veneyyajjhāsayena vuttā, tāsu hi na sattānaṃ sukhādi-vaḍḍhi-ti. So vattabbo—ko panāvuso dukkhavedanāya sabhāvo yena sabbā vedanā dukkhā-ti vucceyyum, yadi yāya uppannāya sattā viyogameva icchanti, so dukkhavedanāya sabhāvo, yāya ca pana uppannāya sattā aviyogam eva icchanti, yāya na ubhayam icchanti, sā katham dukkhavedanā siyā? Atha yā attano nissayasukhūpaghātakārī¹ sā dukkhā, yā anuggahakārī sā katham dukkhā siyā? Atha pana yadariyā dukkhato passanti, so dukkhavedanāya sabhāvo, sañkhāradukkhātāya vedanam ariyā dukkhato passanti sā ca abhiñhasabhāvā-ti. Katham tāsam vedanānam mudumajjhimādhimattadukkhabhāvo siyā? Yadi ca sañkhāradukkhātāya eva vedanānam dukkhabhāvo siyā—"Tisso imā bhikkhave dukkhātāyo²: dukkhadukkhātā, vipariṇāmadukkhātā, sañkhāradukkhātā"-ti† ayam dukkhātānam vibhāgadesanā nippayojanā siyā. Tathā ca sati suttameva paṭibāhitam siyā. Purimesu ca tīsu rūpāvaccarajjhānesu mudukā dukkhāvedanā-ti āpajjati sukhavedanāvacanato, catutthajjhāne arūpajjhānesu ca majjhimā adukkhamasukhavedanāvacanato, evaṃ³ sante purimā tisso rūpāvacarasamāpattiyo catutthajjhānasamāpattiya arūpasamāpattihi ca santatarā-ti āpajjati. Katham vā santatarapaṇītatarāsu samāpattīsu dukkhavedanāya adhiabhāvo yujjati, tasmā vedanattayadesanāya pariyāyadesanābhāvo na yutto-ti, purimesu ca⁴ tīsu yaṃ pana vuttam dukkhe sukhan-ti saññāvipallāso-ti, taṃ kathan-ti? Vipariṇāmadukkhātāya sañkhāra-dukkhātāya ca yathābhūtanāvabodhena yā ekantasukhasaññā⁵ yā ca dukkhanimutte sukhanimittasaññā, taṃ sandhāya vuttam evampi—"Sukhā bhikkhave vedanā dukkhato daṭṭhabbā"-ti.‡ Idaṃ pana kathan-ti?

* S. iv, 204.

† Cf. Nett. 12.

‡ It. 47.

¹ C nissayassa upaghāt°.² C °tā.³ S yevam.⁴ S omāsa.⁵ C ekantato sukha°.

Idaṃ pana vipariṇāmadassane¹ sanniyojanattamaṃ vuttaṃ tassa tattha virāg'uppattiyā upāyabhāvato sukhavedanāya bahudukkhānugatabhāvato ca. Tathā hi dukkhassa hetubhāvato anekehi dukkhadhammehi anubandhattā² ca paṇḍitā sukhama pi dukkhamicce'eva paṭipannā. Evama pi n'atth'eva sukhavedanā sukhahetūnaṃ niyamābhāvato. Ye hi sukhavedanāya hetu-sammata ghāsacchādanādayo, te eva adhimattaṃ akāle ca paṭisevīyamānā dukkhavedanāya hetubhāvaṃ āpajjanti. Na ca yen'eva hetunā sukhaṃ ten'eva dukkhaṃti yuttaṃ vuttaṃ.³ Tasmā na te sukhahetu, dukkhaṃtarāpagame pana aviññānaṃ sukhasaññā, yathā cira-taraṃ tñānādi-iriyāpathasamaṅgī hutvā tadanñā-iriyāpathasamāyoge mahantañca bhāraṃ vahaṃto bhāranikkhepe c'eva vūpasame ca, tasmā n'atth'eva sukhaṃti. Tayidaṃ sammadeva sukhahetuma aparīññāya tassa niyamābhāvaparikkapaṇaṃ. Ārammaṇamattameva hi kevalaṃ sukhahetuma manasikatvā evaṃ vuttaṃ, ajjhattikasārīrasa avatṭhānavisesaṃ⁴ samuditaṃ pana ekajjhaṃ tadubhayaṃ sukhādihetūti veditaṃ. Yādisaṃca tadubhayaṃ sukhavedanāya hetu tādisaṃ na kadāci pi dukkhavedanāya hetu hoti-ti vavatṭhita eva sukhādihetu. Yathā nāma tejodhātu sāliyavaḍḍakasassādinaṃ yādisamavatṭhantaṃ patvā sāta-madhura bhāva-hetu hoti, na tādisameva patvā kadāci pi asāta-amadhu-rabhāvahetu hoti, evaṃ sampadamidaṃ datṭhabbaṃ. Dukkhaṃtarāpagameva kadāci pi sukhavedanantaṃ upalabbhati. Tattha sukhe yeva sukhasaññā na dukkhaṃtarāpagamatte, yathā addhānagama⁵-parissama-kilantassa sambāhane iriyāpathaparivattane ca. Aññathā kālantare pi parissamāpagame tādisaṃ sukhasaññā siyā. Dukkhaṃtarāpagamatte⁶ pana sukhaṃti parikkappaṇā vedanāvīsesassa anupalabbhamānattā, ekante'eva c'etaṃ evaṃ sampajjitabbaṃ. Yato paṇitappaṇitāni eva⁷ ārammaṇāni mahatā āyāsena sattā abhipaṭṭhayanti. Na ca nesaṃ yenakenaci yathā laddhamattena paccayena paṭikāraṃ kātuma na⁸ sakkā taṇh'uppādenā-ti ce.⁸ Vedanāpaccayā

¹ C °dassanena.² C vattum.³ C °gamaṇapa°.⁴ C yeva.⁵ C °beddha°.⁶ C avatṭhāvisē°.⁷ C °gamaṇamatte; also above.⁸ C omits.

hi taṇhā-upādi, tathābhāvena ca sugandhamadhurasukha-samphassādi-vatthūnaṃ itarītarabhāvena sukhavisesasaññā jāyamānā katamassa dukkhavisesassa apagamena ghāna-jivhākāyadvāre¹ ca dibbasaṅgītasadisa — pañcaṅgikaturiya-saddāvadhāraṇe. Tasmā na dukkhavedanāyameva dukkhantarāpagame sukhasaññā, sukhasaññā pi kevale dukkhāpagamamatte-ti. Āgamato yuttito pi vavaṭṭhitā tisso vedanā-ti. Bhagavato vedanattayadesanā nītatthā yeva, na neyyatthā-ti saññāpetabbaṃ. Evaṃ ce taṃ upeti, iccetaṃ kusalaṃ. No ce kammaṃ katvā uyyojetabbo gaccha yathā-sukhaṃ-ti.

Evametā aññamaññapaṭipakkhabhāva² — vavaṭṭhita — lakhaṇā eva tisso vedanā Bhagavatā desitā. Tañca kho vipassanākammiṇaṃ yogāvacarānaṃ vedanā-mukhena arūpakammaṭṭhāna-dassan'atthaṃ.

*Duvidhaṃ hi kammaṭṭhānaṃ, — rūpakammaṭṭhānaṃ, arūpakammaṭṭhānaṃ-ti. Tattha Bhagavā rūpakammaṭṭhānaṃ kathento saṃkhepamanasikāravasena vā vitthāramanasikāravasena vā tathā dhātuvavaṭṭhānādivasena vā kathesi. Arūpakammaṭṭhānaṃ pana kathento phassavasena vā vedanāvasena vā cittavasena vā kathesi. Ekaccassa hi āpāthagate ārammaṇe āvajjato tatthacittacetāsikānaṃ paṭhamābhiniṇipāto phasso taṃ ārammaṇaṃ phusanto uppajjamāno pākaṭo hoti. Ekaccassa taṃ ārammaṇaṃ anubhavanti uppajjamānā vedanā pākaṭā hoti. Ekaccassa taṃ ārammaṇaṃ vijānantaṃ uppajjamānaṃ viññānaṃ pākaṭaṃ hoti. Iti tesam tesam puggalānaṃ ajjhāsayena yathāpākaṭaṃ phassādimukhena tidhā arūpakammaṭṭhānaṃ katheti-ti. Tattha yassa phasso pākaṭo hoti, so pi, na kevalaṃ phasso va uppajjati, tena saddhiṃ tadeva ārammaṇaṃ anubhavamānā vedanā pi uppajjati, sañjānamānā saññā pi cetayamānā cetanā pi, vijānamānaṃ viññānaṃ pi uppajjati-ti phassapaṭicamake yeva parigaṇhāti. Yassa vedanā pākaṭā hoti, so pi na kevalaṃ vedanā va uppajjati, tāya saddhiṃ phusamāno phasso pi uppajjati, sañjānamānā saññā pi, cetayamānā

cetanā pi, vijānamānaṃ viññānaṃ pi uppajjati-ti phassa-paṇcamake yeva parigaṇhāti. Yassa viññānaṃ pākaṭaṃ hoti, so pi na kevalaṃ viññānameva uppajjati, tena saddhim tadevārammaṇaṃ phusamāno phasso pi uppajjati, anubhava-mānā vedanā pi, sañjānamānā saññā pi, cetayamānā cetanā pi uppajjati-ti phassapaṇcamake eva parigaṇhāti.

So ime phassapaṇcamakā dhammā kiṃ-nissitā-ti upadhārento vatthuniissitā-ti pajānāti. Vatthu nāma karajakāyo, yaṃ sandhāya vuttaṃ:—"Idaṃ ca pana me viññānaṃ ettha sitaṃ, ettha paṭibaddhaṃ"-ti.* So atthato bhūta c'eva upādārūpāni ca; evamettha vatthu rūpaṃ phassa-paṇcamakā nāma-ti nāmarūpamattameva passati. Rūpaṇo'ettha rūpakkhandho, nāmaṃ cattāro arūpino khandhā-ti paṇcakkhandhamattaṃ hoti. Nāmarūpavinimuttā hi paṇcakkhandhā, paṇcakkhandhavinimuttaṃ vā nāmarūpaṃ n'atthi. So ime paṇcakkhandhā kiṃ-hetukā-ti upaparikhanto avijjādihetukā-ti tato paccayo c'eva paccay'uppannaṇca idaṃ, añño satto vā puggalo vā n'atthi, suddhasañkhārapuñjamattamevā-ti sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanāpaṭipāṭiyā 'aniccaṃ dukkhaṃ anattā'-ti sammasanto vicarati.

So ajja ajjā-ti paṭivedhaṃ ākaṅkhamāno tathārūpe samaye utusappāyaṃ, puggalasappāyaṃ, bhojanasappāyaṃ, dhammasavanasappāyaṃ vā labhitvā ekapallaṅkena nisinno vā vipassanaṃ matthakaṃ pāpetvā arahatte paṭiṭṭhāti. Evaṃ imesaṃ tinnāṃ janānaṃ yāva arahattā kammaṭṭhānaṃ veditabbaṃ. Idha pana Bhagavā vedanāvasena bujjhana-kānaṃ ajjhāsayena arūpakammaṭṭhānaṃ kathento vedanāvasena kathesi. Tathā—

Lakkhaṇaṇca adhiṭṭhānaṃ uppatti anusayo tathā
ṭhānaṃ pavattikālo ca indriyaṇca duvidhādita-ti†

idaṃ pakiṇṇakaṃ veditabbaṃ. .

Tattha lakkhaṇaṃ heṭṭhā vuttameva. Adhiṭṭhāna-ti—"Phasso, phassa-paccayā vedanā"-ti† hi vacanato vedanāya adhiṭṭhānaṃ. Tathā hi so vedanādhīṭṭhānabhāvato nicca-

magāviṇṇupamāya upamito. Tattha sukhavedanīyo phasso sukhāya vedanāya adhiṭṭhānaṃ, dukkhavedanīyo phasso dukkhāya vedanāya adukkhamasukhavedanīyo phasso adukkhamasukhāya vedanāyo adhiṭṭhānaṃ. Āsannakāraṇaṇ-ti attho. Vedanā kassu padaṭṭhānaṃ? “Vedanā—paccayā taṇhā”-ti* vacanato taṇhāya padaṭṭhānaṃ. Abhipaṭṭhāniyabhāvato sukhavedanā tāva taṇhāya padaṭṭhānaṃ hotu, itarā pana kathaṇ-ti. Vuccati: sukhasamaṅgī pi tāva taṇ-sadisam tato vā uttaritaraṃ sukhaṃ abhipaṭṭheti, kimaṅgaṃ pana dukkhābhībhūto? Adukkhamasukhā ca santabhāvena sukhamicc’eva vuccati-ti. Tisso pi vedanā taṇhāya padaṭṭhānaṃ.

Uppatti-ti uppattikāraṇaṃ. Itṭhārammaṇabhūtā hi satta-saṅkhārā sukhavedanāya uppattikāraṇaṃ. Te eva anitṭhārammaṇabhūtā dukkhavedanāya majjhataṭṭhārammaṇabhūtā adukkhamasukhāya, vipākato tadākāraggahaṇato c’ettha itṭhānitṭhatā veditabbā.

Anusayo-ti imāsu tīsu vedanāsu sukhāya vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo, adukkhamasukhāya vedanāya avijjānusayo anuseti.† Vuttañ-h’etaṃ—“Sukhāya kho āvuso Visākha vedanāya rāgānusayo anuseti”-ti‡ ādi. Diṭṭhimānānusayā c’ettha rāgapakkhiyā kātabbā. Sukhābhinandanena hi diṭṭhigatikā sassatan-ti ādinā sakkāye abhinivisaṇ-ti. Mānajātikā ca “Mānaṃ jap-penti, seyyo’hamasmi”-ti§ ādinā. Vicikicchānusayo pana avijjāpakkhiko kātabbo. Tathā hi vuttaṃ Paṭiccasamup-pāda-Vibhaṅge “Vedanāpaccayā vicikicchā”-ti.|| Anusa-yānañca tattha tattha santāne appahīna-bhāvena thāmaga-manam. Tasmā “Sukhāya vedanāya rāgānusayo anuseti”-ti.† Maggena appahīnattā anurūpa-kāraṇa-lābhe uppajja-nāraho rāgo tattha sayito viya hoti-ti attho. Esa nayo sesesu pi.

Thāna-ti kāyo cittañca vedanāya ṭhānaṃ. Vuttañca h’etaṃ—“yaṃ tasmim samaye kāyikaṃ sukhaṃ kāya-samphassaṃ sātāṃ sukhavedayitaṃ, yaṃ tasmim samaye

* Vibh. 135.

§ Cf. Vibh. 354.

† Cf. M. i, 303.

|| Vibh. 168.

‡ M. i, 303.

cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhavedayitāṃ"-ti* ca.

Pavattikkālo-ti pavattikkhaṇo pavattanākalanāṇca. Pavattikkhaṇena hi sukhadukkha-vedanānaṃ sukhadukkhabhāvo vavaṭṭhito. Yathāha—"Sukhā kho āvuso Visākha vedanā ṭhitisukhā vipariṇāmadukkhā, dukkhā kho āvuso Visākha vedanā ṭhitudukkhā vipariṇāmasukhā"-ti.† Sukhāya vedanāya atthibhāvo sukhaṃ, n'atthibhāvo dukkhaṃ, dukkhāya vedanāya atthibhāvo dukkhaṃ, anatthibhāvo sukhaṃ-ti attho. Adukkhamasukhāya vedanāya pavattanākalanāṃ pavattiyā akalanaṃ anākalanāṃ jānaṃ ajānaṇaṇca sukhadukkha-bhāva-vavaṭṭhānaṃ. Vuttampi c'etaṃ—"Adukkhamasukhā kho āvuso Visākha vedanā ñāpasukhā aññānadukkhā"-ti.‡

Indriya-ti etā hi sukhādayo tisso vedanā "Sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ"-ti§ adhipateyyaṭṭhena indriyato pañcadhā vibhattā. Kāyikaṃ hi sātāṃ sukhindriyaṃ-ti vuttaṃ. Asātaṃ dukkhindriyaṃ-ti. Mānaṃ pana sātāṃ somanassindriyaṃ-ti vuttaṃ. Asātaṃ domanassindriyaṃ-ti. Duvidhaṃ pi n'eva sātāṃ nāsātāṃ upekkhindriyaṃ-ti.§ Kiṃ pan'ettha kāraṇaṃ? Yathā kāyikacetasikā sukha-dukkha-vedanā sukhindriyaṃ, somanassindriyaṃ, dukkhindriyaṃ, domanassindriyaṃ-ti vibhajitvā vuttā, na evaṃ adukkkhamasukhā-ti bhedābhāvato. Yath'eva hi anuggahāsabhāvā pākasabhāvā ca sukhadukkhavedanā aññathā kāyassa anuggahaṃ pākaṇca karonti cittassa ca aññathā, na evamadukkkhamasukhā, tasmā bhedābhāvato vibhajitvā na vuttā.

Duvidhādī-ti sabbā pi hi vedanā vedayit'atthena ekavidhā pi nissaya-vedanā, duvidhā kāyikā cetasikā-ti, sukha dukkhā adukkkhamasukhā-ti tividhā, catuyonivasena catubidhā, indriyavasena gativasena ca pañcavidhā, dvāra-vasena ārammaṇavasena ca chabbidhā, sattaviññānadhātuyogena sattavidhā, atthalo-kadhammapaccayatāya atthaviddhā, sukhādīnaṃ paccekāṃ atitādi-vibhāgena nava-vidhā. Tā eva ajjhattabāhiddhā-vedanā atthārasavidhā, tathā

* Cf. Vibh. 123.

† Cf. Vibh. 15.

‡ M. i, 303.

§ Cf. Vibh. 123.

rūpādisu chasu ārammaṇesu ekekasmim sukhādivasena tisso tisso katvā. Rūpārammaṇasmim hi sukhā pi uppajjati dukkhā pi adukkhamasukhā pi. Evamitaresu pi. Athavā, aṭṭhārasamanopavicāra—vasena aṭṭhārasa. Vuttaṃ hi—“Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavicarati, . . . domanassaṭṭhāniyaṃ, . . . upekkhaṭṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā—pe—manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati, . . . domanassaṭṭhāniyaṃ, . . . upekkhaṭṭhāniyaṃ dhammaṃ upavicarati”—ti* evamaṭṭhārasavidhā bhavanti. Tathā—“cha gehasitāni somanassāni, . . . cha gehasitāni domanassāni, . . . cha gehasitā upekkhā tathā nekkhammasitā somanassādayo”—ti† evaṃ chattimsavidhā. Atte chattimsa, anāgate chattimsa, paccuppanne chattimsā—ti aṭṭhuttarasataṃ pi bhavanti. Evamettha *duvidhādītā* veditabbā—ti.

Pakiṇṇakakathā niṭṭhitā.

Gāthāsu:‡

Samāhito—ti upacārappanā—bhedenā samādhinā samāhito. Tena samatha—bhāvanānuyogaṃ dasseti.

Sampajāno—ti sātthakasampajāññādinaṃ catubbidhena sampajāññena sammā pajānanto. Tena vipassanānuyogaṃ dasseti. *Sato*—ti Sato kāri. Tena samathavipassanānayaena dhammā bhāvanāpāripūriṃ gacchanti. Tena samannāgatataṃ dasseti.

Vedanā ca pajānāti—ti ‘imā vedanā etthakā vedanā’—ti sabhāvato vibhāvato, “Aniccā dukkhā vipariṇāmadhammā”—ti§ aniccādilakkhaṇato ca pubbabhāge tīhi pariññāhi pariñānanto vipassanaṃ vaḍḍhetvā ariyamaggena pariññāpaṭi—vedhena pajānāti.

Vedanānañca sambhavan—ti samudayasaccaṃ.

Yattha cetā nirujjhanā—ti ettāvatā vedanā yattha nirujjhanti taṃ nirodhasaccaṃ.

Khayagāminan—ti vedanānaṃ khayagāmināṃ ariyamaggañca pajānāti—ti sambandho.

* Vibh. 381.

† Vibh. 381-2.

‡ These Gāthās occur in Suttas 3. I, 3; 3. I, 7 (or §§ 52, 56).

§ Vibh. 379.

Vedanānaṃ khayā-ti evaṃ cattāri saccāni paṭivijjhantena ariyamaggena vedanānaṃ anuppādanirodhā.

Niccāto parinibbuto-ti nittanho pahīnatanho kilesaparinibbānena ca khandhaparinibbānena ca parinibbuto hoti.

Tatīyasuttavaṇṇanā.

4. Catutthe.* *Dukkato daṭṭhabbā*-ti sukhavedanā vipariṇāmadukkhavasena dukkhā-ti nāpacakkhunā passitabbā.

Sallato daṭṭhabbā-ti dunnīharaṇaṭṭhena anto-tudanaṭṭhena piṇaṇaṭṭhena dukkhadukkhata-bhāvena¹ dukkhavedanā salanti passitabbā.

Aniccato-ti hutvā abhāvato udayabbayavantato tāvakālikato niccapaṭipakkhato ca² adukkhamasukhā vedanā aniccā-ti passitabbā.

Kāmaṇ'o'ettha sabbāpi vedanā aniccato passitabbā. Aniccadassanato pana sātisayamaniccena virāganimittadukkhadassanan-ti imamatthaṃ dassento Satthā—*sukhā bhikkhave vedanā dukkhato daṭṭhabbā, dukkhā vedanā sallato daṭṭhabbā*-ti āha. Athavā, yattha puthujjanā sukhābhinivesino tattha nibbedha-jananatthaṃ tathā vuttaṃ. Ten'assā saṅkhāradukkhatāya dukkhabhāvo dassito. "Yad aniccaṃ taṃ dukkhan"-ti[†] vipariṇāmadukkhataṃ *sukhā bhikkhave vedanā dukkhato daṭṭhabbā*-ti vatvā 'sukhā pi tāva edisi, dukkhā nu kho kīdisi-ti cintentānaṃ dukkhadukkhataṃ *dukkhā vedanā, sallato daṭṭhabbā*-ti āha. Itarā pana saṅkhāradukkhataṃ eva dukkhā-ti dassento *adukkhamasukhā vedanā aniccato daṭṭhabbā*-ti avoca.

Tattha ca *sukhā vedanā dukkhato daṭṭhabbā*-ti etena rāgassa samugghātanūpāyo dassito. Sukhavedanāya hi rāgānusayo anuseti. *Dukkā vedanā sallato daṭṭhabbā*-ti etena dosassa samugghātanūpāyo dassito. Dukkha vedanāya hi paṭighānusayo anuseti. *Adukkhamasukhā vedanā aniccato daṭṭhabbā*-ti etena mohassa samugghātanūpāyo dassito. Adukkhamasukhavedanāya hi avijjānusayo anuseti. Tathā paṭhamena

* Cf. D. iii, 216, etc.

† S. ii, 53, etc.

¹ C °dukkhabhāvena.

² C °paṭikkhepato ca.

taṇhāsaṃkilesassa pahānaṃ dassitaṃ tassa sukhassāda¹hetu-
kattā.¹ Dutiyena duccharitasāṃkilesassa pahānaṃ. Yathā-
bhūtaṃ hi dukkhaṃ aparijānantaṃ tassa parihaṇapattthaṃ
duccaritaṃ caranti. Tatiyena diṭṭhisāṃkilesassa pahānaṃ
aniccato passantassa diṭṭhisāṃkilesābhāvato. Avijjānimit-
tattā diṭṭhisāṃkilesassa avijjānimittañca adukkhamasukhā
vedanā. Paṭhamena vā viparīṇāma-dukkhapariññā. Duti-
yena dukkhadukkhapariññā. Tatiyena saṅkhārdukkha-
pariññā. Paṭhamena vā iṭṭhārammaṇapariññā. Dutiyena
anīṭṭhārammaṇapariññā. Tatiyena majjhattārammaṇapa-
riññā. Virattesu hi tadārammaṇadhammesu ārammaṇāni
pi virattān'eva honti-ti. Paṭhamena vā rāgappahānapari-
kittanena dukkhānupassanāya appaṇihitavimokkho dīpito
hoti. Dutiyena dosappahānaparikhittanena aniccānupassa-
nāya animittavimokkho. Tatiyena mohappahānaparikhitta-
nena anattānupassanāya suññatavimokkho dīpito hoti-ti
veditabbaṃ.

Yato-ti yadā, yasmā vā.

Ariyo-ti kilesehi ārakā ṭhito parisuddho.

Sammaddaso-ti sabbāsaṃ vedanānaṃ catunnam pi vā
saccānaṃ aviparīta-dassāvi.

Accheccchi taṇha-ti vedanāmūlakam taṇhaṃ aggamaggena
chindi anavasesato samucchindi. Vivattayi saṃyojananti
dasavidhaṃ saṃyojanaṃ parivattayī nimmūlamakāsi.

Sammā-ti hetunā kāraṇena.

Mānābhisamayā-ti mānassa dassanābhisamayā, pahānā-
bhisamayā vā. Arahattamaggo hi kiaccavasena mānaṃ pas-
sati, ayamassa dassanābhisamayo. Tena diṭṭho pana so
tāvadeva pahiyati diṭṭhavisena diṭṭhasattānaṃ jīvitaṃ viya,
ayamassa pahānābhisamayo.

Antamākāsi dukkhassā-ti evaṃ arahattamaggena mānassa
diṭṭhattā pahinattā ca sabbass'eva vaṭṭadukkhassa koṭi-
saṅkhātānaṃ antaṃ paricchedaṃ parivaṭṭumaṃ akāsi. Anti-
masamussayamattavasesaṃ dukkhamakāsi-ti vuttaṃ hoti.

Gāthāsu:—*Yo*-ti yo ariyasāvako.

*Addā*²-ti addassa. Sukhavedanaṃ dukkhato passī-ti attho.

¹ C tathāsukha².

² S addakkhi-ti, ja.

Sukhavedanā hi visamissaṃ viya bhojanaṃ paribhogakāle assēdaṃ dadamānā vipariṇāmakāle dukkhā yevā-ti.

Dukkhamaddakkhi sallato-ti yathā sallaṃ sarīraṃ anupavisaṃtaṃ pi ṭhitaṃ pi¹ uddhāriyamānaṃ pi piḷameva janeti, evaṃ dukkhavedanā uppajjamānā pi ṭhitippattā pi bhijjamānā pi vibādhayati² yevā-ti taṃ sallato vipassī-ti vuttaṃ.

Addakkhi naṃ aniccato-ti sukhadukkhato santabhāvatāya³ santatarajātikaṃ pi naṃ adukkhamasukhaṃ aniccantikātāya aniccato passi.

Sa ve sammaddaso-ti so evaṃ tissannaṃ vedanānaṃ sammadeva dukkhādito dassāvī.

Yato-ti yasmā.

Tatthā-ti vedanāyaṃ.

Vimuccatī-ti samuccheda-vimuttivasena vimuccati. Idaṃ vuttaṃ hoti—yasmā sukhādīni dukkhādito addasa, tasmā tattha vedanāya tappaṭibandhacchandarāgappahānena⁴ samucchedavasena vimuccatī-ti. *Yaṃ* sadde hi vutte *taṃ* saddo āharitvā vattabbo. Athavā, *yato*-ti kāya-vācā-cittehi samyato yatatto. Yatati padahati-ti vā *yato*. Āyatati-ti⁵ attho.

Abhiññāvosito-ti vedanāmukhena catusaccakammaṭṭhānaṃ bhāvetvā chaḷābhiññāya⁶ pariyosito katakicco.

Santo-ti rāgādikilesavūpasamena santo.

Yogātīto-ti⁷ kāmayogādīṃ catubbidhaṃ pi yogaṃ atikkanto ubhayahita-munanato *munī*-ti.*

Catutthasuttavaṇṇanā.

5. Pañcame.† *Esanā*-ti gavesanā pariyesanā magganā. Tā vibhāgato dassetuṃ *kāmesanā*-ti ādi vuttaṃ.

Tattha *kāmesanā*-ti kāmānaṃ esanā, kāmasañkhātā vā esanā *kāmesāna*. Vuttañh'etaṃ—"Tattha katamā kāmēsanā? Yo kāmesu kāmaccchando kāmārāgo kāmanandī

* This Gāthā occurs in Suttas 3. III, 3; IV, 6.

† Cf. D. iii, 216; A. V. 31; S. v, 54; 136, 246.

¹ C paviddhampi.

² C vibādhati.

³ C santasabhāvanāya.

⁴ C °baddhach°.

⁵ C āyati-ti.

⁶ C chaṭṭhābh°.

⁷ C Yogātīho-ti.

kāmasneho kāmapipāsā kāmamucchā kāmajjhosānaṃ, ayaṃ vuccati *kāmesanā*”-ti.* Tasmā kāmarāgo kāmesanā-ti veditabbo.

Bhavesanāya-pi es’eva nayo. Vuttam pi c’etaṃ—“Tattha katamā bhavesanā? Yo bhavesu bhavacchando—pe—bhavajjhosānaṃ, ayaṃ vuccati bhavesanā”-ti.* Tasmā bhavesanarāgo¹ rūpārūpabhavapaṭṭhānā *bhavesanā*-ti veditabbā.

Brahmacariyassa esanā=*brahmacariyesanā*. Yathāha—“Tattha katamā brahmacariy’esanā? Sassato loko-ti vā asassato loko-ti sā antavā loko-ti vā anantavā loko-ti vā, taṃ jīvaṃ sarīraṇ-ti vā, aññaṃ jīvaṃ aññaṃ sarīraṇ-ti vā, hoti Tathāgato parammaraṇā-ti vā, na hoti Tathāgato parammaraṇā-ti vā, hoti ca na ca hoti Tathāgato parammaraṇā-ti vā, n’eva hoti na na hoti Tathāgato parammaraṇā-ti vā, yā evarūpā diṭṭhi diṭṭhigataṃ² diṭṭhiggahanaṃ diṭṭhikantāraṃ² diṭṭhivisukāyikaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ, gāho paṭiggāho abhiniveso. parāmāso kummaggo micchāpatho micchattaṃ tiṭṭhāyatanam vipariyesaggāho, ayaṃ vuccati brahmacariyesanā”-ti.† Tasmā diṭṭhigatasammatassa brahmacariyassa gavesanā diṭṭhi-brahmacariyesanā-ti veditabbā. Ettāvata rāgadiṭṭhiyo esanā dassitā honti.

Na kevalaṇca rāga-diṭṭhiyo va esanā, tadekaṭṭhaṃ kamam pi. Vuttam pi c’etaṃ—“Tattha katamā kāmesanā? Kāmarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ; ayaṃ vuccati *kāmesanā*. Tattha katamā bhavesanā? Bhavarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati *bhavesanā*. Tattha katamā brahmacariyesanā? Antaggāhikā diṭṭhi tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ayaṃ vuccati *brahmacariyesanā*”-ti.‡ Evam etā tisso esanā veditabbā.

Gāthāsu: *Sambhavantī* ettha esanāya³ uppattihetubhūtā avijjādayo taṇhā cā-ti⁴ sambhavo samudayo-ti attho.

* Vibh. 366.

† Dh. S. 1099; Vibh. 366; also cf. A. ii, 41; v, 31; M. i, 485-6, etc.

‡ Vibh. 366-7.

¹ S bhavarāgo.

²⁻³ C diṭṭhigahanaṃ diṭṭhikantāro.

³ C esanānaṃ.

⁴ C vāhi.

Yattha cetā nirujjhanti-ti brahmacariyesanā paṭhamamaggena nirujjhanti, kāmesanā anāgāmimaggena, bhavesanā arahattamaggena nirujjhanti-ti veditabbam. Sesam vuttanayam eva.*

Pañcamasuttavaṇṇanā.

6. Chatṭhe. [Gāthasu†—] *Brahmacariyesanā sahā*-ti brahmacariyesanāya saddhim. Vibhattilopena hi ayam niddeso. Karaṇatthe vā etaṃ paccattavacanam. Idam vuttam hoti brahmacariyesanāya saddhim kāmesanā bhavesanā¹ tiisso esanā-ti.‡ Tāsu brahmacariyesanam sarūpato dassetum *itisaccaparāmāso diṭṭhiṭṭhānā samussayā*-ti vuttam. Tass'attho: *iti* evam *saccan*-ti parāmāso, *itisaccaparāmāso*. Idam eva saccam moghamaññan-ti diṭṭhiyā pavattiākāram dasseti. Diṭṭhiyo eva sabbānatthahetubhāvato diṭṭhiṭṭhānā. Vuttatīh'etaṃ—"Micchādiṭṭhiparamāham bhikkhave vajjam vaddāmi"-ti.§ Tā eva ca uparūpari vaddhayamānā² lobhādikilesasamussayena³ ca *samussayā*. Idam eva saccam moghamaññan-ti micchā abhinivisamānā sabbānattha-hetubhūtā kilesadukkhūpacaya-hetubhūtā ca diṭṭhiyo *brahmacariyesanā*ti vuttam hoti. Etena pavatti-ākārato nipphattito ca *brahmacariyesanā* dassitā-ti veditabbā.

Sabbarāgavirattassā-ti sabbehi kāmarāga-bhavarāgehi virattassa tato eva taṇhakkhayasamphāte nibbāne vimuttattā taṇhakkhayavimuttino arahato.

Esanā paṭinissatṭhā-ti kāmesanā bhavesanā ca sabbaso nissatṭhā pahinā.

Diṭṭhiṭṭhānā samūhatā-ti brahmacariyesanā samphātā diṭṭhiṭṭhānā ca paṭhamamaggeneva samugghātītā.

Esanānam khayā-ti etāsam tissannam esanānam khayā anuppādanirodhā. Bhinnakilesattā *bhikkhū*-ti ca sabbaso āsābhāvā *nirāso*-ti ca ⁴diṭṭhigatassa vicikicchākathamkathāsallāpassa⁴ pahinattā *akathamkathā*-ti ca vuccati-ti.

Chatṭhasuttavaṇṇanā.

* Vide Sutta 3, I, 3.

† Cf. A. ii, 42.

‡ Cf. D. iii, 216; A. v, 31; S. v, 54, 136.

§ (?)

¹ O has ca after *itis*.

² O vaddhamānā.

³ O samudayena.

⁴⁻⁴ S diṭṭhekatṭhasa vicikicchākathamkathā sallasa, fa.

7. Sattame.* *Kāmdāsavo*-ti kāmesu āsavo kāmasaṃkhāto vā āsavo *kāmdāsavo*. Atthato pana kāmarāgo rūpādi-abhirati ca *kāmdāsavo*.

Rūpārūpabhavesu chandarāgo jhānanikkanti sassataditṭhisahagato rāgo bhavapaṭṭhanā *bhāvāsavo*.

Avijjā va *avijjāsavo*.

[Gāthāsu:—] *Āsavānañca sambhavan*-ti ettha ayoṇiso-man-sikāro avijjādayo ca kilesā āsavānaṃ sambhavo. Vuttañ-h'etaṃ—"Ayoṇiso bhikkhave manasikaroto anuppannā c'eva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti"-ti,† "Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā anvadeva ahirikaṃ anottappan"-ti.‡

Maggañca khayagāminan-ti āsavānaṃ khayagāmināṃ ariyamaggañca. Tattha kāmāsavo anāgāmimaggena pahāyati, bhavāsavo avijjāsavo ca arahattamaggena.§ Kāmūpādānaṃ viya kāmāsavo pi aggamaggavajjho-ti ca vadanti. Sesam vuttanayam eva.||

Sattamasuttavaṇṇanā.

8. Atthame apubbaṃ n'atthi.

9. Navame.¶ Tanhāyanatṭhena *tanhā*. Rūpādivisayaṃ ta-sati-ti vā *tanhā*. Idāni taṃ vibhajitvā dassetuṃ *kāmatanḥā*-ti ādi vuttaṃ.

Tattha pañcakāmaguṇiko rāgo *kāmatanḥā*.

Rūpārūpabhavesu chandarāgo jhānanikkanti sassataditṭhisahagato rāgo bhavarāgavasena paṭṭhanā ca *bhavaatanḥā*.

Ucchedaditṭhisahagato rāgo *vibhavaatanḥā*. Api ca pacchi-ma-tanḥādvayaṃ tṭhapetvā sesā sabbā pi tanhā kāmatanḥā eva. Yathāha—"Tattha katamā bhavatanḥā? Sassata¹ ditṭhisahagato rāgo sārāgo . . . cittassa sārāgo, ayaṃ vuccati *bhavaatanḥā*. Tattha katamā vibhavaatanḥā? Ucchedaditṭhisahagato rāgo sārāgo . . . cittassa sārāgo, ayaṃ vuccati

* Cf. M. i, 7, 23, etc.; D. i, 84; iii, 216; A. i, 165; S. iv, 256; v, 56, 189.

† M. i, 7.

‡ A. v, 214.

§ Cf. Pts. i, 96.

|| See ante Sutta 3, I, 3, 5.

¶ Cf. D. iii, 216, 275.

vibhavataṇhā. Avasesā taṇhā *kāmatāṇhā*''-ti.* Imā ca tisso taṇhā rūpataṇhā—pe—dhammataṇhā-ti visayabhedato paccekam chabbidhā-ti katvā aṭṭhārasa honti. Tā ajjhatarūpādisu aṭṭhārasa, bahiddhārūpādisu aṭṭhārasā-ti chattimsa. Iti atitā chattimsa, anāgatā chattimsa, paccuppannā chattimsā-ti vibhāgato aṭṭhasataṃ honti. Puna saṃgahe kariyamāne kālabhedam anāmasitvā gayhamānā chattimseva honti. Rūpādīnaṃ ajjhattika-bāhira-vibhāge akariyamāne aṭṭhāras'eva. Rūpādi-ārammaṇa-vibhāgamatte kariyamāne chaḷ'eva. Ārammaṇa-vibhāgaṃ pi akatvā gayhamānā tisso yeva hontī-ti.

Gāthāsu:—*Taṇhāyogenā*-ti taṇhāsaṃkhātena yogena. Kāmayogena ca bhavayogena ca *saṃyuttā*-ti sambandho. Bhavādisu *saṃyojītā* vā. Ten'evāha *rattacittā bhavābhavē*-ti. Khuddake c'eva mahante ca bhāve laggacittā-ti attho. Athavā, bhāvo-ti sassatadiṭṭhi. Abhāvo-ti ucchedadiṭṭhi. Tasmā *bhavābhavē* sassatucchedadiṭṭhisu sattavisattacittā-ti. Etena bhavataṇhā vibhavataṇhā ca dassitā. Imasmiṃ paṅkhe *taṇhāyogenā*-ti iminā kāmatāṇhā va dassitā-ti vedittabbā.

Te yogayuttā mārassā-ti te evaṃbhūtā puggalā *Mārassa* pāsasaṃkhātena¹ yogena yuttā bandhā.² Rāgo hi Mārayogo Mārapāso-ti vuccati. Yathāha—

Antalikkhacaro pāso yvāyaṃ carati mānaso:

Tena taṃ bādhayissāmi: na me, samaṇa, makkhasī-ti.†

Catuhi yogehi anupaddutattā yogakkhemam nibbānam arahattañca tassa anadhigamena *ayogakkhemino* uparūpari kilēsābhisaṃkhārānaṃ jananato, janā paṇino rūpādisu *sattā* visattā-ti *sattā*—

Khandhānañca paṭipāṭi dhātu-āyatanāna ca

Abbochinnam vattamānā saṃsāro-ti pavuccatī-ti‡

evam vuttam khandhādīnaṃ aparāparuppatti saṃkhātam *saṃsāraṃ gacchanti* tato na muccanti. Kasmā taṇhāyoga-

* Vibh. 365.

† Vin. i, 21; S. i, 111.

‡ Pj. ii, 426.

¹ O pāpas°.

² O baddhā.

yuttattā? *Jāti Maraṇagāmīno* punappunam janana-maraṇas'seva upagamanasilā-ti.

Ettāvatā vaṭṭam dassetvā idāni vivaṭṭam dassetum *ye ca taṇham pahantvānā*-ti gāthamāha. Sā heṭṭhā vuttanayattā suviññeyyā va.

Navamasuttavaṇṇanā.

10. Dasamassa* kā uppatti? Ekadivasam kira Satthā sekkha-bahulāya parisāya parivutto nisinno tesam ajjhāsayaṃ oloketvā upari visesādhigamāya ussāham janetum asekkha-bhūmiṃ thomento imam suttam abhāsi.†

Tattha *atikkammā*-ti ādisu ayaṃ saṃkhep'attho. *Atikkamma* atikkamitvā abhibhavitvā *Māradheyyam* Mārassa visayaṃ issariyaṭṭhānam *ādicco* va. Yathā *ādicco* abbhādi-upakkilesa-vimutto attano iddhiyā ānubhāvena tejasā-ti *tīhi* guṇehi *saṃannāgato* nabham abbhussakkamāno, sabbam ākāśagataṃ tamaṃ *atikkamma* atikkamitvā abhibhavitvā vidhametvā *virocāti* okāsehi tapati, evameva khīṇāsavo *bhikkhu* *tīhi dhammehi* *saṃannāgato* sabbupakkilesa-vimutto *Māradheyya* saṃkhātāṃ tebhūmika-dhammappavattim¹ abhibhavitvā *virocāti*-ti.

Asekkhenā-ti ettha sikkhāsu jātā-ti sekkhā. Sattannaṃ sekkhānam ete-ti vā sekkhā. Apariyosita-sikkhā² sayameva sikkhanti-ti vā sekkhā. Magga-dhammā heṭṭhimaphalattaya-dhammā ca. Aggaphala dhammā ca pana upari sikkhitab-bābhāvena na sekkhā-ti asekkhā. Yattha hi sekkhabhāvā-saṅkā atthi, tatthāyaṃ paṭisedho-ti. Lōkiya-dhammesu nibbāne ca asekkha-bhāvānāpatti daṭṭhabbā. *Sīla-samādhi-paṇṇā*-saṃkhātā hi sikkhā, attano paṭipakkha-kilesehi vimuttā,³ parisuddhā, upakkilesānam ārammaṇabhāvaṃ pi anūpagamanato sātisaṃ sikkhā-ti vattum yuttā aṭṭhasu pi maggaphalesu vijjanti. Tasmā catumagga-heṭṭhimaphalattaya-dhammā viya arahattaphala-dhammā pi tāsu sikkhāsu jānāti ca taṃ-sikkhā-samaṅgino arahato itaresaṃ viya sek-

* Cf. A. i, 162; iii, 271; v, 16, etc.

† Cf. A. v, 326.

¹ O hetumakadh° vattam.

² C °sikkhattā.

³ O vippayuttā.

khatte sati sekkhassa ete-ti ca sikkhā sīlaṃ etesaṃ-ti ca sekkhā-ti āsaṅkā siyun-ti tadāsaṅkā nivattanattham asekkhā-ti yathāvuttam sekkhabhāva-ṭṭisedham katvā vuttam. Arahatta-phalehi pavattamānā sikkhā pariniṭṭhita-sikkhā-kiccattā na sikkhā-kiccaṃ karonti kevalam sikkhā-phalabhāvena pavattanti. Tasmā tā na sikkhā-vacanaṃ arahanti nāpi taṃ samaṅgino sekkha-vacanaṃ. Na ca taṃ-sampayuttā dhammā sikkhanasīlā-ti. Sikkhāsu jātā-ti evamādi-aṭṭhehi agga-phala-dhammā sekkhā na honti. Heṭṭhima-phalesu pana sekkhā sakudāgāmi-magge vipassanādīnaṃ upanissaya-bhāvato sikkhā-kiccaṃ karontī-ti, sikkhā-vacanaṃ arahanti, taṃ-samaṅgino ca sekkha-vacanaṃ, taṃ-sampayuttā dhammā ca sikkhana-sīlā. Sekkha-dhammā yathāvuttehi aṭṭhehi sekkhā honti yeva. Athavā, sekkhā-ti apariyosita-sikkhānaṃ vacanaṃ-ti.

Asekkhā-ti padaṃ pariyosita-sikkhānaṃ dassanaṃ-ti. Na lokiya-dhamma-nibbānaṃ asekkehabhāvāpatti. Vuḍḍhippattānaṃ asekkehatā āpajjati-ti arahatta-magga-dhammā vuḍḍhippattā yathāvuttehi ca aṭṭhehi sekkhā-ti katvā asekkehā āpannā-ti ce. Taṃ na, sadisesu tabbohārato. Arahatta-maggato hi ninnānākaraṇaṃ arahatta-phalaṃ ṭhapetvā pariṇāṇādi-kicca-karaṇaṃ vipākabhāvaṇṇa. Tasmā te eva sekkhā dhammā arahatta-phala-bhavaṃ āpannā-ti sekkhā vuttam kusala-sukhato ca vipāka-sukhaṃ santataratāya panītataraṇa-ti vuḍḍhippattā ca te dhammā honti-ti *asekkhā*-ti vuccanti.

Te pana asekkeha-dhamme khandhavasena idha tidhā vibhajivā tehi samannāgamaṇa khīṇāsavassa ānubhāvaṃ vibhāvento Bhagavā asekkena *sīlakkhandhenā*-ti ādimāha. Tattha *sīla*-saddassa attho heṭṭhā vutto.

Khandhu-saddo rāsimhi paññattiyam rūḷhiyam guṇe-ti bahusu atthesu diṭṭhappayogo. Tathāha,—“Asaṃkheyyo appameyyo mahā-udakakkhandhotveva saṃkhyam gacchati”-ti* ādisu rāsimhi āgato. “Addasā kho Bhagavā mahaṇṭam dārukkehandham Gaṅgāya nadiyā sotena vuyhamānaṃ”-ti† ādisu paññattiyam. “Cittam mano mānaṃ hadayaṃ

paṇḍaram mano manāyatanaṃ . . . viññāṇaṃ viññāṇa-kkhandho"-ti* ādisu rūlhiyaṃ. "Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tīhi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito"-ti† ādisu guṇe. Idhāpi guṇe yeva datṭhabbo Tasmā *asekkhena* silasaṃkhātena guṇenā-ti attho.

Samannūgato-ti samāyutto samaṅgibhūto.

Samādahati etena, sayam vā samādahati, samādhānameva vā-ti *samādhi*.

Pakārehi jānāti, yathā-sabhāvaṃ paṭivijjhatī-ti *paññā*.

Silameva khandho *silakkhandho*. Seseṣu pi es'eva nayo.

Tattha aggaṃ phalabhūtā sammāvācā sammākammanto sammā-ājīvo ca sabhāven'eva *asekkho silakkhandho* nāma.

Tathā sammā-samādhi *asekkho samādhikkhandho*. Tadupakārakato pana sammāvāyāma sammāsaṭṭhiyo *samādhikkhandhe* saṅgahaṃ gacchanti.

Tathā sammādiṭṭhi *asekkho paññākkhandho*. Tadupakārakato sammāsaṅkappo paññākkhandhe saṅgahaṃ gacchantī-ti. Evam ettha aṭṭha pi arahatta-phalaḍḍhamā *tīhi khandhehi* saṅgahetvā dassitā-ti veditabbam.¹

[Gāthāsu:—] *Yassa ete subhāvitā*-ti, yena arahatā ete silādayo *asekkha-dhammakkhandhā* subhāvitā, suṭṭhu vaddhitā, so *ādicco* viya² *virocātī*-ti sambandho. *Yassa* c'ete-ti pi paṭhanti. Tesam ca-saddo nipātamattam.

Evam etasmim vagge paṭhamasutte vaṭṭam, pariyosānasutte vivaṭṭam, itaresu vaṭṭavivaṭṭam kathitam.

Dasamasuttavaṇṇanā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

II, 1. Dutiyassa paṭhame.‡

Puññakiriyāvatthūnī-ti pūjabbhava-phalaṃ³ nibbattenti attano santānaṃ punantī-ti vā puññānī⁴ ca tāni hetupaccayehi kattabbato kiriyā cā-ti puñña-kiriyā, tā eva ca tesam tesam ānisaṃsānaṃ vatthu-bhāvato *puñña-kiriyāvatthūnī*.

* Vibh. 144; Dhs. 10. † M. i, 301. ‡ Cf. A. iv, 241; D. iii, 218, etc.

¹ C °bbā.

² C va.

³ C pūjabbhāvaph°.

⁴ C repeats this word after a comma.

Dānamayan-ti anupacchinnabhavamūlassa anuggahava-sena pūjāvasena vā attano deyyadhammassa paresaṃ pariccāga-cetanā niyyati¹ etāyā-ti *dānaṃ*. Dānameva dānamayaṃ. Cīvarādisu hi catusu paccayesu annādisu vā dasasu dāna-vatthusu rūpādisu vā chasu ārammaṇesu taṃ taṃ dentassa tesam uppādanato paṭṭhāya pubba-bhāge pariccāga-kāle pacchā somanassa-cittena anussaraṇe cā-ti tisu kālesu vutta-nayen'eva pavatta-cetanā *dānamayaṃ puññakiriya-vatthu* nāma.

Sīlamayan-ti nicca-sīla-uposatha-niyamādivasena pañca aṭṭha dasa vā sīlāni samādiyantassa sīla-pūraṇ'atthaṃ pabbajissāmi-ti vihāraṃ gacchantassa pabbajantassa manorathaṃ matthakaṃ pāpetvā pabbajito vata'mhi sādhu suṭṭhū-ti āvajjantassa sandhāya² pātimokkhaṃ paripūrentassa paññāya cīvarālike paccavekkhantassa satiyā āpathagatesu rūpādisu cakkhu-dvārādiṇi saṃvarantassa vā viriyena ājīvaṃ soḍhentassa ca pavattā cetanā sīlati-ti *sīlamayaṃ puññakiriya-vatthu* nāma. Tathā Paṭisambhidāyaṃ vuttena vipassanā-maggena—"Cakkhuṃ aniccato . . . dukkhato . . . anattato vipassantassa; sotam . . . ghānaṃ . . . kāyaṃ . . . jivhaṃ . . . manaṃ; rūpe . . . pe . . . dhamme, cakkhu-viññāṇam . . . mano-viññāṇam, cakkhu-samphassaṃ . . . mano-samphassaṃ, cakkhu-samphassajaṃ vedanaṃ . . . mano-samphassaṃ vedanaṃ, rūpa-saññaṃ . . . dhamma-saññaṃ, jarāmarapaṃ aniccato . . . dukkhato . . . anattato vipassantassa yā cetanā, yā ca paṭhavīkasinādisu aṭṭhatimsāya ārammaṇesu pavattā ñāṇa-cetanā, yā ca anavajjesu kam-māyatana-sippāyatana-vijjuttāhānesu pariccaya-manasikārādivasena pavattā cetanā, sabbā bhāveti etāyā"-ti* *bhāvanā mayaṃ vuttanayena puñña-kiriya-vatthu*³ cā-ti.

Ekamekañc'ettha yathārahaṃ pubbabhāgato paṭṭhāya kāyena karontassa kāya-kammaṃ hoti. Tadatthaṃ vācaṃ nicchārentassa vaci-kammaṃ. Kāyaṅgaṃ vācaṅgañca acopetvā manasā cintentassa manokammaṃ. Annādiṇi

* Pts. i, 76-7, 135 ff., etc.

¹ C diyati.

² C saddhāya.

³ C "kiriya", also before and after.

dentassa vā¹ pi annadānādīni demī-ti vā dāna-pāramiṃ āvajjetvā vā dānakāle dānamayaṃ puññakiriya-vatthu hoti. Vattasīse tthatvā dadato sīlamayaṃ. Khayato vayato kammato sammāsanaṃ paṭṭhapetvā dadato bhāvanāmayam puññakiriya-vatthu hoti. Aparāni pi satta² puññakiriya-vatthūni apaciti-sahagataṃ puññakiriya-vatthu, veyyāvaccasahagataṃ,³ patti-anuppadānaṃ, abbhanumodanaṃ, desanāmayam, savanamayaṃ, diṭṭhujugataṃ puññakiriya-vatthun-ti. Saraṇa-gamaṇaṃ pi hi diṭṭhujugaten'eva saṅgayhati. Yaṃ pan'ettha vattabbaṃ taṃ parato āvībhavissati.

Tattha vuḍḍhatarāṃ disvā paccuggamana-pattacīvara-paṭiggaḥaṇa-abhivādāna-maggasampadānādivasena apacāyana-sahagataṃ veditabbaṃ. Vuḍḍhatarāṇaṃ vatta-paṭipatti-karaṇavasena yāmaṃ piṇḍāya pavitṭhaṃ bhikkhuṃ disvā pattam gahetvā gāme pi bhikkhuṃ sampāletvā⁴ upasamharaṇavasena, gacchaṃ⁵ bhikkhūnaṃ pattam āharā-ti sutvā vegena gantvā pattāharanādivasena ca veyyāvaccasahagataṃ veditabbaṃ. Cattāro paccaye datvā puppha-gandhādīhi Ratanattayassa pūjaṃ katvā aññaṃ vā tādisaṃ puññaṃ katvā sabba-sattānaṃ patti hotū-ti pariṇāmasena patti-anuppadānaṃ veditabbaṃ. Tathā parehi dinnāya pattiya kevalaṃ vā parehi kataṃ puññaṃ sādhu sutṭhū-ti anumodanavasena abbhanumodanaṃ veditabbaṃ. Attano paṇa-dhammaṃ apaccāsimsanto hit'ajjhāsayena paresaṃ deseti-ti idaṃ desanāmayam puññakiriya-vatthu nāma. 'Yaṃ pana eko evaṃ maṃ dhamma-kathiko-ti jānissanti'-ti icchāya tthatvā lābha-sakkāra-siloka-sannissito dhammaṃ deseti, taṃ na mahapphalaṃ hoti. Andhā⁶ ayaṃ attahita-parahitānaṃ paṭipajjan'upāye-ti⁷ yonisomanasikāra-purecārika-hitapharaṇena muducittena dhammaṃ suṇāti, idaṃ savanamayaṃ puññakiriya-vatthu hoti. 'Yaṃ pan'eko iti maṃ saddho-ti jānissanti'-ti suṇāti, taṃ na mahapphalaṃ hoti. Diṭṭhiya ujugamaṇaṃ diṭṭhujugataṃ. Atthi dinnan-ti ādinayappavattassa sammāḍassanassa etaṃ adhivacanaṃ. Idaṃ hi

¹ C cā.

² C has puññakiriya^o after this.

³ C samādapetvā.

⁴ C addhā.

⁵ C sattaṃ.

⁶ C gaccha.

⁷ C 'upāyo-ti.

Apare panāhu vijānana-pajānanānaṃ vasena dassanaṃ
 diṭṭhi kusalaṇca viññāṇaṃ kammaṣsa-kata-ñāpādi ca sam-
 mādassanaṃ. Tattha kusaleṇa viññāṇeṇa ñāpeṣṣa anuppāde
 pi attanā kata-puññānussaraṇa-vaṇṇāraha-vaṇṇādīnaṃ
 saṅgaho. Kammaṣsa-kata-ñāpeṇa kammaṇṇaṭṭha-sammā-
 diṭṭhiyā. Itaraṃ pana diṭṭhujugataṃ sabbeṣaṃ niyama-
 lakkhaṇaṃ. Yaṃ hi kiñci puññaṃ karontassa diṭṭhiyā uju-
 bhāven'eva taṃ mahapphalaṃ hoti. Imesaṃ pana sattā-
 naṃ puññaakiriyāvattthūnaṃ purimehi tīhi dānamayādīhi
 puññaakiriyāvattthūhi saṅgaho. Tattha hi apacāyana-veyyā-
 vaccāni sīlamaye. Patti-anuppadāna-abbhanuṇṇodanāni dā-
 namaye. Dhamma-desanā-savanāni bhāvanāmaye. Diṭṭhu-
 jugataṃ tīsu pi. Tenāha Bhagavā—*Tiṇīmāni bhikkhave
 puññaakiriyāvattthūni. Katamāni tīni? Dānamayaṃ po-
 bhāvanāmayaṃ puññaakiriyāvattthūni.*

Ettha ca at̐ṭhanam kāmāvacara-kusala-cetanānam vasena
tippam pi puññakiriyāvattūnam pavatti pi hoti. Yathā hi
paṇaṃ dhammaṃ parivajjenta¹ ekacce anusandhim
asallakkhanta²eva³ gacchanti, evaṃ paṇaṃ samatha-
vipassanābhāvanam anuyujjantassa antarantarā ñānavip-
pyutta-oittenāpi manasikāro pavattati. Sabbaṃ taṃ pana
mahaggata-kusala-cetanānam vasena bhāvanāmayam eva,
puññakiriyavattu hoti, na itarāni.

Gāthāya attho heṭṭhā vutto yeva.*

Paṭhamasuttavaggaṇā.

2. Dutiyet:—

**Cakkhūni¹-ti cakkhanti²-ti cakkhūni. Samam visamam
ācikkhantāni viya pavattanti³-ti attho. Athavā, cakkh'aṭ-
ṭhena⁴ cakkhūni. Kimidaṃ cakkhanam nāma? Assāda-
nam. Tathā hi vadanti—'madhum cakkhati byañjanam
cakkhati⁵'-ti. Imāni ca ārammaṇa-rāsaṃ anubhavantāni**

* *Vide notes on the same Gāthās occurring in Sūtras 1, 3, 2.*

† Cf. D. iii, 219.

¹ C parivattentassa.

1 C 'lakkhent'.

• C o a k k h a n a t t h °.

assādentāni viya honti-ti cakkhan'aṭṭhena cakkhūni. Tāni pana saṅkhepato dve cakkhūni:—ñāṇa-cakkhu, maṃsa-cakkhu vā-ti. Tāsu *maṃsa-cakkhu* heṭṭhā vuttameva. Ñāṇa-cakkhu, *dibba-cakkhu paññā-cakkhū*-ti idha dvidhā katvā vuttaṃ.

Tattha *dibba-cakkhū*-ti dibba-sadisattā dibbaṃ. Devatānaṃ hi sucarita-kamma-nibbattaṃ pitta-semha-ruhirādīhi apalibuddhaṃ upakkilesa-vimuttatāya dūrepi ārammaṇa-ggahana-samatthaṃ *dibba-pasāda-cakkhu* hoti. Idaṃ cāpi viriyabhāvanābala-nibbattaṃ ñāṇa-cakkhu tādīsam evā-ti dibba-sadisattā *dibbaṃ*. Dibbavihāravasena paṭiladdhattā attano ca dibbavihāra-sannissitattā, āloka-pariggahena mahājutikattā, tirokuḍḍādi-gatarūpa-dassanena mahā-gatikattā pi *dibbaṃ*. Taṃ sabbam sadisatānusārena¹ vedita-bbaṃ. Dassan'aṭṭhena cakkhu-kicca-karaṇena cakkhumivā-ti pi *cakkhu*. Dibbañca taṃ cakkhu cā-ti *dibba-cakkhu*.

Pajānāti-ti *paññā* kiṃ pajānāti? 'Cattāri arīyasaccāni idaṃ dukkhan'-ti ādinā. Vuttañh'etaṃ—"Pajānāti kho āvuso tasmā *paññā*"-ti* vuccati. Kiñca pajānāti? 'Idaṃ dukkhan'-ti ādi. Aṭṭhakathāyaṃ pana *paññāpanavasena paññā*, kin ti *paññāpeti*? Aniccan-ti *paññāpeti*, dukkhan-ti *paññāpeti*, anattā-ti *paññāpeti*-ti vuttaṃ. Sā pañāyaṃ lakkhanādito yathāsabhāva-paṭivedha-lakkhanā, akkhalita-paṭivedha-lakkhanā vā, kusaliśāsakhitta-usu-paṭivedho viya, viśayabhāsanarasā² paḍīpo viya, asammoha-paccupaṭṭhānā araññagatasudesiko³ viya. Viśesato pan'ettha āsavakkhaya-ñāpasamkhātā *paññā*, catu-sacca-dassan'aṭṭhena *paññā-cakkhū*-ti adhippetā. Yaṃ sandhāya vuttaṃ—"cakkhum upapādi, ñāṇaṃ upapādi, *paññā* upapādi, vijjā upapādi, āloko upapādi"-ti.†

Ētesu ca maṃsa-cakkhu parittaṃ, dibba-cakkhu mahagataṃ, itaraṃ appamāṇaṃ. Maṃsa-cakkhu rūpaṃ, itarāni arūpāni. Maṃsa-cakkhu dibba-cakkhu ca lokiyāni sāsavāni rūpa-visayāni. Itaraṃ lokuttaraṃ anāsavaṃ catu-sacca-visayaṃ. Maṃsa-cakkhu abyākataṃ, dibba-cakkhu siyā

* Cf. Visu. 436.

† Vin. i, 11; Pṭa. ii, 148.

¹ U saddasatthānussāḥ°.² U viśayobbhā°.³ U °sako.

kusalam, siyā abyākatam. Tathā paññā-cakkhu. Maṃsa-cakkhu kāmāvacaram, dibba-cakkhu rūpāvacaram, itaram lokuttaran-ti evamāli¹ vibhāgā veditabbā.

Gāthāsu:—

Anuttaran-ti paññā-cakkhum sandhāya vuttam. Tam hi āsavakkhaya-ñāṇabhāvato *anuttaram*.

Akkhāsi purisuttamo-ti purisānam uttamo aggo sammā-sambuddho desesi.

Uppādo-ti maṃsa-cakkhussa pavatti.

Maggo-ti upāyo dibba-cakkhussa kāraṇam.

Pakati-cakkhumato eva hi dibba-cakkhu uppajjati, yasmā kasiṇālokaṃ vadḍhetvā dibba-cakkhu-ñāṇassa uppādanam. So ca kasiṇa-maṇḍale uggaha-nimittena viṇā n'atthi-ti.

Yato-ti yadā.

Ñāṇan-ti āsavakkhaya-ñāṇam. Ten'evāha *paññā-cakkhu anuttaram*.

*Tassa*² *cakkhussa paṭilābhū*-ti tassa ariyassa paññā-cakkhussa uppattiyā bhāvanāya sabbasamā vaṭṭadukkhato *pa-muccati* parimuccati-ti.

Dutiyasuttavaṇṇanā.

3. Tatiye*:—

Indriyāni-ti adhipateyy'aṭṭhena *indriyāni*. Yāni hi saha-jāta-dhammesu issarā viya katvā tehi anuvattitabbāni, tāni *indriyāni* nāma. Apica indo Bhagavā dhamm'issaro paramena ca cittissariyena samannāgato, tena indena sabba-paṭhamam diṭṭhattā adhigatattā, paresam ca diṭṭhattā desitattā gocara-bhāvanā-sevanāhi diṭṭhattā ca *indriyāni*. Indam vā maggādhi-gamanassa upanissaya-bhūtam puñña-kammaṃ, tassa liṅgāni-ti pi *indriyāni*.

*Anaññātāññassāmī*³*ndriya*³-ti anamatagge saṃsāre anaññātāṃ anadhigatāṃ amatapadaṃ catu-sacca-dhammameva

* Cf. D. iii, 219; S. v, 204.

¹ C °ādina°.

² For yassa of the Text, both here and below, which has been noted as an alternative reading in S and C.

³ S anaññat°. Cf. Vibh. 124.

vā jānissāmi¹-ti paṭipannassa iminā pubba-bhāgena uppannaṃ indriyaṃ. Sotāpattimagga paññāy'etaṃ adhivacanaṃ.

Aññindriyan-ti¹ ājānana-indriyaṃ. Tatrāyaṃ vacan'attho: Ājānā-ti paṭhama-magga-ñāṇena diṭṭhamariyādaṃ anatikkamitvā va jānāti-ti *aññā*. Yath'eva hi paṭhama-magga-paññā dukkhādisu pariññābhisaṃmayādivasena pavattati, tath'eva ayaṃ pi pavattati-ti. Aññā ca sā yathāvutten'atṭhena indriyaṃ cā-ti *aññindriyaṃ*. Ājānana'atṭhen'eva aññassa vā ariya-puggalassa indriyan-ti *aññindriyaṃ*. Sotāpatti-phalato paṭṭhāya chasu ṭhānesu ñāṇassa'etaṃ adhivacanaṃ.

Aññālāvindriyan-ti¹ aññātāvino catusu saccesu niṭṭhita-ñāṇa-kiccassa khīṇāsavassa uppajjanto indriyaṭṭha-sambhāvato ca *aññālāvindriyaṃ*. Ettha ca paṭhama-pacchimāni paṭhama-magga-catuttha-phalavasena ekaṭṭhānikāni, itaraṃ itara-magga-phalavasena chaṭṭhānikan-ti veditaḥḥaṃ.

Gāthāsu:—

Sikkhamānassa-ti adhisīla-sikkhādayo sikkhamānassa bhāventassa.

Ujummaggānusārino-ti uju-maggo vuccati ariya-maggo, anta-dvaya—vajjitattā tassa anussaraṇato *uju-maggānusārino*. Paṭipāṭiyā magge uppādentassā-ti attho.

Khayasmiṃ-ti anavaśesaṇaṃ kilesānaṃ khepanato khaya-samkhāte aggamaḥḥa *ñāṇaṃ paṭhamaṃ* pure yeva uppajjati.

Tato aññā anantarā-ti tato magga-ñāṇato anantarā arahattaṃ uppajjati.

Athavā,

Ujummaggānusārino-ti līnuddhacca-paṭiṭṭhānā-yuhanādike vajjetvā samatha-vipassanaṃ yuganaddhaṃ katvā bhāvanāvasena pavattaṃ pubba-bhāga-maggaṃ anussarantassa anugacchantassa paṭipajjantassa gotrabhūñāṇānantaṃ diṭṭhekaṭṭhānaṃ kilesānaṃ khepanato *khayasmiṃ* sotāpattimagge *paṭhama-ñāṇaṃ anaññālāññāssāmilindriyaṃ*² uppajjati.

Tato aññā anantarā-ti tato paṭhama-ñāṇato anantarā anantarato paṭṭhāya yāva aggamaḥḥa *aññā aññindriyaṃ* uppajjati.

¹ Cf. Vibh. 124.

² S *annaññat*°.

Tato aññā vimuttassā-ti tato aññā aññindriyato pacchā arahatta-magga-ñāpānantarā arahattaphalena paññā-vimuttiyā aññātāvindriyena vimuttassa.

Ñāṇaṃ ve hoti tādino-ti arahatta-phalappattito uttarim¹ kāle iṭṭhāniṭṭhādisu tādi-lakkhaṇappattassa khināsavassa paccavekkhaṇa - ñāṇaṃ uppajjati. Kathaṃ uppajjati-ti? *Āha akuppā me vimutti*-ti. Tassa akuppabhāvassa kāraṇaṃ dasseti *bhava-saṃyojana-kkhaṇḍa*-ti.

Idāni tādisaṃ khināsavaṃ thomento *sa ve indriya sampanno*-ti tatiyaṃ gāthamāha. Tattha *indriya-sampanno*-ti yathā vuttehi tīhi lokuttar'indriyehi samannāgato.² Suddhehi pi vā paṭipassaddhi saddhehi pi vā saddhādīhi indriyehi saman-nāgato paripuppho, tato eva cakkhavadīhi suṭṭhu rūpasantehi³ nibbisevanehi indriyehi samannāgato. Tenāha *santo*-ti. Sabba-kilesa-parilāha-vūpasamena upasanto-ti attho.

Santipade rato-ti nibbāne abhirato adhimutto.

Ettha ca *indriya sampanno*-ti etena bhāvita-maggatā pariññātakkhandaṭṭā c'assa dassitā.

Santo-ti etena pahīna-kilesatā.

Santipade rato-ti etena pana sacchikata-nirodhatā. Sesam vuttanayameva.

Tatayasuttavaṇṇanā.

4. Catutthe*—

Addhā-ti kālā.

Aṭito addhā-ti ādisu dve pariyāyā: suttanta-pariyāyo abhi-dhamma-pariyāyo ca.

Tattha suttanta-pariyāyena paṭisandhito pubbe *aṭito addhā* nāma.

Outito pacchā *anāgato addhā* nāma.

Saha outi-paṭisandhīhi tadantaram⁴ *paccuppanno addhā* nāma.

Abhidhamma-pariyāyena uppādo'thiti bhaṅgo-ti ime tayo khaṇe patvā niruddha-dhammā *aṭito addhā* nāma. Tayo pi

* Cf. D. iii, 216.

¹ C uttara.

² C vupa°.

³ C sampanno.

⁴ C tadantant°.

khane asampattā *anāgato addhā* nāma. Khaṇattaya-samañ-
gino *paccuppanno addhā* nāma.

Aparo nayo. Ayaṃ hi atītādi-vibhāgo *addhā*¹-santati-
samaya—khaṇavasena catudhā veditabbo. Tesu *addhā*-
vibhāgo vutto. Santativasena sabhāga²-eka-utu-samuṭ-
ṭhānā ekāhāra-samuṭṭhānā ca pubbāpariyavasena vatta-
mānā pi paccuppannā, tato pubbe visabhāga-utu-āhāra-
samuṭṭhānā atītā, pacchā anāgatā. Cittajā ekavīthi-ekaja-
vana-ekasamāpatti-samuṭṭhānā paccuppannā, tato pubbe
atītā, pacchā anāgatā. Kamma-samuṭṭhānānaṃ pāṭiyekkaṃ
santati-vasena atītādi-bhedo n'atthi. Tesam yeva pana utu-
āhāra-citta-samuṭṭhānānaṃ upatthambhakavasena³ tassa
atītādi—bhāvo veditabbo. Samayavasena eka-muhutta-
pubbaṇṇa-sāyaṇṇa-rattindivādisu samayesu santānavasena
vattamānā⁴ taṃ taṃ samaye paccuppannā nāma. Tato
pubbe atītā, pacchā anāgatā. Ayaṃ tāva rūpa-dhammesu
nayo. Rūpa⁵—dhammesu pana khaṇavasena uppādādi
khaṇattaya-pariyāpannā paccuppannā. Tato pubbe anā-
gatā,⁶ pacchā atītā.⁷ Api ca atikkanta-hetupaccaya-kiccā
atītā. Niṭṭhita-hetukiccā anīṭṭhita-paccaya-kiccā paccup-
pannā. Ubhaya-kiccamasampattā anāgatā. Attano vā
kicca-khane paccuppannā, tato pubbe anāgatā, pacchā atītā.
Ettha ca khaṇādi-kathā va nippariyāyā, sesā pariyāyā.
Ayaṃ hi atītādi-bhedo nāma dhammānaṃ hoti, na kālassa.
Atītādi-bhede pana dhamme upādāya paramatthato avijja-
māno pi kālo idha ten'eva vohāreṇa *atīto*-ti ādinā vutto-ti
veditabbo.*

[Gāthāsu:—] *Akkheyyasaññino*-ti ettha akkhāyati kathiyati
paññāpiyati-ti *akkheyyaṃ*, kathāvatthu. Atthato rūpādayo
pañcakkhandhā. Vuttaññ'etaṃ—"Atītaṃ vā addhānaṃ
ārabbha kathaṃ katheyya anāgataṃ vā paccuppannaṃ vā
addhānaṃ ārabba katheyyā"-ti † Tathā—"Yaṃ, bhik-

* Cf. UdA. 362.

† Cf. A. i, 264 ff.; M. i, 8, etc.

¹ C *addha*, also below.

² B *upattiva*°.

³ C *arūpa*.

⁷ C *anāgatā*, also below.

² C *sabhāgā*.

⁴ C *pavatta*°.

⁶ C *atītā*, also below.

khavē, rūpaṃ atītaṃ niruddhaṃ viparipataṃ ahoṣī-ti, tassa saṃkhā ahoṣī-ti, tassa samaññā ahoṣī-ti, tassa paññatti. Na tassa saṃkhā bhavissatī-ti, na tassa saṃkhā atthī"-ti* evaṃ vuttēna Niruttipatha-suttēna pi ettha attho dīpetabbo.† Evaṃ kathāvatthubhāvēna akkheyya-saṃkhāte khandha-paṇcake ahaṇ-ti ca mamaṇ-ti ca devo-ti ca manusso-ti ca itthī-ti ca puriso-ti cādinā pavatta-saññā-vasēna akkheyya-saññino. Pañcasu upādānakkhandhesu satta – puggalādisaññino-ti attho.

Akkheyyasmim tanhādi-paṭiggāhavasēna¹ *patiṭṭhitā*, rāgādivasēna vā aṭṭahākārehi *patiṭṭhitā*. Ratto hi rāga-vasēna patiṭṭhito hoti, duṭṭho dosa-vasēna, mūlho moha-vasēna, parāmatṭho diṭṭhi-vasēna, thāmagato anusaya-vasēna, vinibbandho māna-vasēna, anīṭṭhāgato vicikicchā-vasēna, vikkhepagato uddhacca-vasēna patiṭṭhito hotī-ti.

Akkheyyaṃ *apariññāyā*-ti taṃ akkheyyaṃ tebhūmike dhamme tīhi pariññāhi aparijānitvā tassa aparijānana-hetu.

Yogaṃ *āyān-ti* *maccuno*-ti maraṇassa yogaṃ tena saṃyogaṃ upagacchanti. Na vi-saṃyogaṇ-ti attho. Athavā, yogaṇ-ti upāyaṃ. Tena yojitaṃ pasāritaṃ mārasenatṭhāniyaṃ anathajālaṃ kilesa-jālañca upagacchanti-ti vuttaṃ hoti. Tathāhi vuttaṃ—

“Na hi no saṅgarantēna mahāsenēna maccunā”-ti.‡

Ettāvata vattaṃ dassetvā, idāni vivattaṃ dassetum, *akkheyyaṃ* *ca* *pariññāyā*-ti ādi vuttaṃ.

Tattha *ca*-saddo byatireke. Tena akkheyya-parijānanēna laddhabbaṃ vakkhamānameva viśeṣaṃ joteti.

Pariññāyā-ti vipassanā-sahitāya magga-paññāya dukkhaṇ-ti paricchijja jānitvā tappatibandha-kilesappahānēna vā taṃ samatikkamitvā tissannaṃ pi pariññānaṃ kiccaṃ matthakaṃ pāpetvā.

Akkhātāraṃ *na* *maññatī*-ti sabbaso maññānānaṃ pahinattā khīṇāsavo akkhātāraṃ na maññati kārakādi-sabhāvaṃ kiñci attānaṃ na pacceti-ti attho.

* S. iii, 71.

† Vide S. iii, 71-3.

‡ (?)

¹ C tanhādīṭṭhiggāhava°.

Phuṭṭho vimokkho manasā santipadamanuttaran-ti yasmā sabba-saṅkhata-vimuttattā vimokkho-ti sabba-kilessa-santāpa-vūpasamanatṭhānatāya santipadan-ti laddha-nāmo nibbāna-dhammo *phuṭṭho* phusito patto, tasmā *akkhātāraṃ na maññasi*-ti.

Athavā, *pariññāyā*-ti padena dukkhasaccassa pariññā-bhisamayam samudayasaccassa pahānābhisamayañ ca vatvā, idāni *phuṭṭho vimokkho manasā santipadamanuttaran-ti* iminā magganirodhānaṃ bhāvanā-sacchikiriyābhisamayam vadati. Tass'attho samuccheda-vasena sabba-kilesehi vimuccati-ti vimokkho ariyamaggo, so pan'assa magga-cittena phuṭṭho phusito bhāvito, ten'eva anuttaraṃ santipadam nibbānaṃ phuṭṭham phusitaṃ sacchikatan-ti.*

Akkheyyasampanno-ti akkheyya-nimittam vividhāhi vi-pattihi upaddūte loka pahīnavipallāsātāya tato superimutto akkheyya-pariññāhi nibbattāhi sampattihi sampanno saman-nāgato.

Samkhāya sevī-ti paññā-vepullappattiyā cīvarādi-paccaye samkhāya parituletvā va sevana-sīlo. Samkhāta-dham-mattā ca¹ āpāthagataṃ sabbam pi visayaṃ chaḷaṅgupekkhā vasena samkhāya sevana-sīlo.

Dhammatṭho-ti asekkha-dhammesu nibbānadhamme eva vā ṭhito.

Vedagū-ti veditabbassa catusaccassa pāraṃ gatattā *vedagū*. Evaṃ-guṇo arahā bhavādisu katthaci āyatim punabbhavā-bhāvato manusssa-devā-ti samkhyam na upeti apaññattika-bhāvam eva gacchati-ti.

Anupādāparinibbāpēna desanaṃ niṭṭhāpesi.

Catuṭṭhasuttavaṇṇanā.

5. Pañcama:—†

Duṭṭhu caritāni duṭṭhāni vā caritāni *duccaritāni*. Kāyena duccaritaṃ kāyato vā pavattaṃ duccaritaṃ *kāyaduccaritaṃ*. Seseṣu pi es'eva nayo.

* For these two gāthās see S. i, 2, 18.

† Cf. A. i, 49, 52, 57, 102, etc.; M. i, 35, 279; S. v, 75; D. iii, 214.

Imāni ca duccaritāni paññattiyā vā kathetabbāni, kamma-pathēhi vā. Tattha paññattiyā tāva. Kāyadvāre paññatta-sikkhāpadassa vītakkamo *kāyaduccaritaṃ*, vacīdvāre paññatta-sikkhāpadassa vītikkamo *vacīduccaritaṃ*, ubhayattha-paññattassa vītikkamo *manoduccaritaṃ*-ti ayaṃ paññattikathā. Pānātipātādayo pana tisso cetanā kāyadvāre pi, vacīdvāre pi uppannā *kāyaduccaritaṃ*, tathā catasso musāvādādi-cetanā *vacīduccaritaṃ*, abhiijjhā byāpādo micchādittḥi-ti tayo cetanā-sampayutta-dhammā *manoduccaritaṃ*-ti ayaṃ kamma-patha-kathā.

Gāthāyam:—Kammapathappatto yeva pāpadhammo kāyaduccaritādi-bhāvena vutto-ti tadanñam pāpadhammaṃ saṅgūḥhituṃ *yañc'aññam dosasaññhitaṃ*¹-ti vuttaṃ.

Tattha *dosasaññhitaṃ*-ti rāgādi-kilesa-sahitaṃ. Sesam suviññeyyameva.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe:—*

Suṭṭhu caritāni, sundarāni vā caritāni *sucaritāni*. Kāyena sucaritaṃ, kāyato vā pavattaṃ sucaritaṃ *kāyasucaritaṃ*. Sesesu pi es'eva nayo.

Idhāpi pana paññatti-vasena kammapatha-vasena cāti dvidhā kathā. Tattha kāya-dvāre paññatti²-sikkhāpadassa avītikkamo *kāyasucaritaṃ*, vacīdvāre paññatti-sikkhāpadassa avītikkamo *vacīsucaritaṃ*, ubhayattha paññattassa avītikkamo *manosucaritaṃ*-ti ayaṃ paññattikathā. Pānātipātādīhi pana viramantassa uppannā tisso cetanāpi viratiyopi *kāyasucaritaṃ*, musāvādādīhi viramantassa catasso cetanāpi viratiyopi *vacīsucaritaṃ*, unabhiijjhā abyāpādo sammā-dittḥi-ti tayo cetanā-sampayutta-dhammā *manosucaritaṃ*-ti ayaṃ kamma-patha-kathā. Sesam vuttanaya meva.

Chaṭṭhasuttavaṇṇanā.

* Cf. A. i, 49, 57, 102, etc.; D. iii, 215.

¹ For saññhitaṃ of the Text, vide text, p. 54, fn. 10; also below.

² C paññatta, here and below.

7. Sattame:—*

Soceyyānī-ti sucibhāvā.

Kāyasoceyyan-ti kāya-sucaritaṃ. *Vacī-manosoceyyānī* pi vacī-manosucaritaṇ'eva. Tathā hi vuttaṃ—"Tattha katamaṃ kāyasoceyyaṃ? Pāṇātipātā veramaṇī"-tiṭṭhādi.

Gāthāyaṃ:—Samuccheda-vasena pahīna-sabbakāya-duc-caritattā kāyena suci-ti *kāyasuci*. *Soceyya-sampannan*-ti paṭi-passaddha-kilesattā suparisuddhāya soceyya-sampattiyaṃ upetaṃ. Sesam vuttanayameva.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—†

Moneyyānī-ti ettha idhaloka-paralokaṃ attahita-parahitaṇca munāti-ti *muni*. Kalyāṇa-puthujjanena saddhiṃ satta sekkhā, arahā ca. Idha pana arahā va adhippeto. Munino bhāvā-ti *moneyyānī*. Arahato kāya-vacī-manosamācārā. Athavā, munibhāvakarā moneyya-paṭipada-dhammā *moneyyānī*.

Tesam ayaṃ vitthāro. "Tattha katamaṃ *kāyumoneyyaṃ*? Tividha-kāya-duc-caritassa pahānaṃ kāya-moneyyaṃ, tividhaṃ kāya-sucaritaṃ¹ kāya-moneyyaṃ, kāyārammaṇe ñāṇaṃ kāya-moneyyaṃ, kāya-pariññā kāya-moneyyaṃ, kāya-pariññā-sahagato maggo kāya-moneyyaṃ, kāyasmim chanda-rāga-ppahānaṃ kāya-moneyyaṃ, kāya-saṅkharā-nirodhā catutthajjhāna-samāpatti kāya-moneyyaṃ.

Tattha katamaṃ *vacīmoneyyaṃ*? Catubbidha-vacī-duc-caritassa pahānaṃ vacī-moneyyaṃ, catubbidhaṃ vacī-sucaritaṃ, vācārammaṇe ñāṇaṃ, vācā-pariññā, vācā-pariññā-sahagato maggo, vācasmim chanda-rāga-ppahānaṃ vacī-saṅkhāra-nirodhā dutiyajjhāna-samāpatti vacī-moneyyaṃ.

Tattha katamaṃ *manomoneyyaṃ*? Tividha-mano-duc-caritassa pahānaṃ mano-moneyyaṃ, tevidhaṃ mano-sucaritaṃ, manārammaṇe ñāṇaṃ, mano-pariññā, mano-pariññā-sahagato maggo, manasmim chanda-rāga-ppahānaṃ, citta-

* Cf. A. i, 271; D. iii, 219.

† Cf. A. i, 271; v, 267.

‡ Cf. A. i, 273; D. iii, 220.

¹ S duc-caritaṃ; also noted in Nidd. in the fn.

sañkhāra-nirodhā saññā-vedayita-nirodha-samāpatti mano-moneyan "-ti.*

[Gāthāsu:—] *Niddhota-pāpakaṇ*¹-ti atṭhaṅgika²-magga-jālena³ suṭṭhu vikkhālita-pāpa-malaṃ.

Aṭṭhamasuttavaṇṇanā.

9. Navame:—†

Yassa kassaci-ti aniyāmita-vacanam. Tasmā yassa kassaci puggalassa gahaṭṭhassa vā pabbajitassa vā.

Rāgo appahīno-ti rañjan'atṭhena *rāgo*, samuecheda-vasena *appahīno*,¹ maggena anuppatti²-dhammatam na āpādito.

Dosa-mohesu pi es'eva nayo. Tattha apāya-gamanīyā rāga-dosa-mohā paṭhamamaggena, olārikā kāma-rāga-dosā duttiyamaggena, te yeva anavasesā tatiyamaggena, bhava-rāgo avasiṭṭha-moho ca catutthamaggena pahiyanti. Evametesu pahiyantesu tadek'atṭhato sabbe pi kilesā pahiyant'eva. Evamete rāgūdayo yassa kassaci bhikkhussa vā bhikkhuniyā vā upāsukassa vā upāsikāya vā maggena appahīnā.

Bandho Mārassā-ti kilesa-Mārena *bandho*-ti vuccati. Ya-daggena ca kilesa-Mārena bandho, tadaggena abhisañkhāra-Mārūḍhi pi bandho yeva hoti.

Paṭimukkassa Mārāpāso-ti paṭimukko assa anena appahīna-kilesena puggalena, tāya eva appahīna-kilesatāya Māra-pāsa-saṃkhāto kilesa attano citta-santāne paṭimukko pavesito, tena sayam bandhāpito-ti attho. Athavā, paṭimukko assa bhaveyya Mārāpāso. Sukkapakkhe:

Omukkassā-ti avamukko mocito appaṇihito⁴ assa. Sesam vutta-vipariyāyena veditaḥham.

[Gāthāsu:—] Idha gāthā Sukkapakkha-vasen'eva āgatā. Tatrāyam saṃkhep'attho. *Yassa* ariya-puggalassa *rāga-dosāvirijjā virājitā* aggamaggena nirodhitā, tam bhāvitakāyaṃ sila-citta-paṇṇatāya *bhāvitattesu* arahattesu *aññataram* abbhantaram ekaṃ *brahmabhūtam* brahmaṃ vā seṭṭhaṃ ara-

* Nidd. ii, 335.

† Cf. A. v, 32; M. i, 141.

¹ For nipphāta of the Text. See text, p. 56, fn. 5.

² C Atthaṅga.

³ C phalena.

⁴ C na pahīno.

⁵ C anuppāda.

⁶ C apanīto.

hatta-phalam pattam yathā aññe khīṇāsavā pubb'ūpanissaya-sampatti-samannāgatā hutvā āgatā. yathā ca te anta-dvaya-rahitāya sīla-samādhi-paññā-kkhandhasaṅgahāya¹ majjhimāya paṭipadāya nibbānaṃ gatā adhigatā. yathā vā te khandhādīnaṃ tathā lakkhaṇaṃ yāthāvato paṭivijjhiṃsu. yathā ca te tathā dhamme dukkhādayo aviparītato abbhañhiṃsu. rupādiko ca visaye yathā te diṭṭhamattādi-vasen'eva paṇṇiṃsu. yathā vā paṇ'ete² aṭṭha anariyavohāre vajjetvā ariya-vohāra-vasen'eva pavatta-vācā. vācānurūpaṇca pavattakāyā. kāyānurūpaṇca pavatta-vācā. tathā ayaṃ pi ariya-puggalo-ti *Tathāgataṃ*. catu-sacca-buddhatāya *Buddhaṃ* puggalaveram kilesa-veram attānuvādādi-bhayaṇca atikkantaṃ³ *verabhayaūtilaṃ*. sabbesaṃ kilesābhisaṃkharādīnaṃ pahīnattā. *sabba-pahūyinaṃ* buddhādayo ariyā *āhu* kathenti kittenti-ti.

Navamasuttavaṇṇanā.

10. Dasame --

Atarī-ti na tiṇṇo.

Samuddan-ti saṃsāra-samuddaṃ. cakkhavāyatanādi-samuddaṃ vā. Tadubhayaṃ pi duppūraṇ'aṭṭhena samuddo viyā-ti *samuddaṃ*. Athavā. samuddan'aṭṭhena samuddaṃ. kilesāvassanena satta-santānassa kilesa-sadanato-ti attho.

Sa-ñicin-ti kodhūpāyāsavīcihi *saviciṃ*. Vuttañhi'etaṃ -- "Vici-bhayan-ti kho bhikkhu kodhūpāyāsassa'etaṃ adhivacanan"-ti.*

Sāvattaṇ-ti pañca-kāmaguṇā-vatṭhehi saha āvattaṃ. Vuttaṃ pi c'etaṃ -- "Āvatta-bhayan-ti kho, bhikkhu. pañcann'etaṃ kāmaguṇānaṃ adhivacanan"-ti.†

Sagahaṃ sarakkhasaṇ-ti attano gocara-gatānaṃ anattajanānato caṇḍamañkara-macchadakarakkhasa-sadisēhi visabhāga-puggalehi.

Sagahaṃ (*sa rakkhasaṇ*⁴-ti). Tathā cāha -- "Sagahaṃ sa-

* A. ii, 124 (with ūmī^o for Vici^o).

† A. ii, 125.

¹ C sahaḡatāya.

² C paṇ'ekē.

³ C has ti after this.

⁴ C and S notes this word in fn.

rakkhasan-ti kho bhikkhu, mātugāmass'etaṃ adhivaccanā^{*}-ti.*

Atarī-ti magga-paṇṇā-nāvāya yathā vuttaṃ samuddaṃ uttari.

Tinno-ti nittinno.

Pāragato-ti tassa samuddassa pāraṃ para-tīraṃ nirodhaṃ upagato.

Thale tiṭṭha¹-ti tato eva saṃsāra-mah'oghaṃ, kāmādi-mahoghaṇa atikkamitvā thale para-tīre nibbāne bāhita-pāpa-brāhmaṇo tiṭṭha²-ti vuccati.

Idhāpi gāthā sukkapakkha-vasen'eva āgatā. Tattha ummibhayan¹-ti yathā vuttaṃ ummibhayaṃ. Bhāyitabbaṃ etas-mā-ti taṃ ummibhayaṃ.

Duttaran-ti duratikkamaṃ.

Accatarī-ti atikkami.

Saṅgātigo-ti rāgādīnaṃ pañcannaṃ saṅgānaṃ atikkantattā pahinattā saṅgātito.²

Atthaṅgato so na pamāṇame³-ti so evaṃ bhūto arahā rāgānaṃ pamāṇakara-dhammānaṃ accantameva atthaṅgattā atthaṅgato tato eva, silādi-dhamma-kkhandha-pāripūriyā ca, ediso sīlena samāhinaṃ paṇṇāyā-ti kenaci paminituṃ asakkuṇeyyo pamāṇaṃ na eti. Athavā, anupādisesa-nibbāna-saṃkhātāṃ atthaṃ gato so arahā imāya nāma gatiyā tṭhito ediso ca nāmagottenā-ti paminituṃ asakkuṇeyyatāya pamāṇaṃ na eti na upagacchati. Tato eva amohayī³ maccurūjaṃ tena anubandhituṃ asakkuṇeyyo-ti vaḷāmi³-ti. Anupādisesa-nibbāna-dhātuyā va desanaṃ niṭṭhāpesi.

Iti imasmiṃ vagge paṭhama-pañcama-chatṭhesu vaṭṭaṃ kathitaṃ. Dutiya — sattamaṭṭhamesu vivaṭṭaṃ. Sesesu vaṭṭa-vivaṭṭaṃ kathitaṃ-ti veditabbaṃ.

Dasamasuttavaṇṇanā.

.Dutiyavaggavaṇṇanā niṭṭhitā.

* A. ii, 126 (with Susukā° for Sagahaṃ°).

¹ For umibhayaṃ of the Text, see Text, p. 57, fn. 13.

² So in S, both here and above, for saṅgātigo.

³ For °samāna° of the Text, noted in S fn.

III, 1. Tatiya-vaggassa paṭhame:—*

Diṭṭhā mayā-ti mayā diṭṭhā, mama samanta-cakkhunā nibbāna-cakkhunā cā-ti dvīhi cakkhūhi pi diṭṭhā paccakkhato veditā. Tena anussavādīṃ paṭikkhipati. Ayañca attho idān'eva pāliyaṃ āgamiṣṣati.

Kūyaduḥkaritena samannāgatū-ti kūyaduḥkaritena samañgi-bhūtā.

Ariyānaṃ upavūdakā-ti Buddhādīnaṃ *ariyānaṃ* antamaso gīhisotāpannānaṃ pi guṇa-paridhammanena abbhūt'abbhak-khānena *upavūdakā* akkosakā garahakā.

Micchā-diṭṭhikā-ti viparīta-dassanā. *Micchā-diṭṭhi-kamma-samādānā*-ti micchā-dassana-hetu samādinna-nānāvidha-kammā yeva micchā-diṭṭhi mūlakesu kāya-kammādisu aññe pi samādapenti.

Ettha ca vacī-mano-duccaritaggahapen'eva ariyūpavāda-micchādiṭṭhīsu gahitāsu puna vacanaṃ mahāsāvajja-bhāva-dassanattham. N'esam mahā-sāvajjo hi ariyūpavādo ānantariya-sadiso. Yathāha—"Seyyathā pi, Sāriputta, bhikkhu sīla-sampanno samādhi-sampanno¹ . . . diṭṭh'eva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, Sāriputta, vadāmi: taṃ vācaṃ appahāya, taṃ cittaṃ appahāya, taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye"-ti.† Micchādiṭṭhito ca mahā-sāvajjatarāṃ nāma aññaṃ n'utthi. Yathāha—"Nāhaṃ, bhikkhave, aññaṃ eka-dhammaṃ pi samanupassāmi² evaṃ mahā-sāvajjatarāṃ,³ yathāyidaṃ bhikkhave micchādiṭṭhi, micchā-diṭṭhi-paramāni bhikkhave vajjāni⁴"-ti.‡

Taṃ kho paṇā-ti ādi yathā-vuttassa atthassa attapaccakkha-bhāvaṃ daḥataraṃ katvā dassetuṃ āraddhaṃ. Taṃ suviññeyyameva.

Gāthāsu—

Micchāmanaṃ paṇidhāyā-ti abhiijhādīnaṃ vasena cittaṃ ayoniso ṭhapetvā.

* Cf. A. i, 164-5; v, 68-9, etc.

† M. i, 71.

‡ Cf. A. i, 33.

¹ C has paññā-sampanno after this.

² C has yaṃ after this.

³ A °vajjaṃ.

⁴ A mahāsāva°.

Micchā-vācam abhāsiyā-ti micchā,¹ musāvādādi-vasena vācam bhāsitvā.

Micchā-kammāni katvānā-ti pānātipātādi-vasena kāya-kammāni katvā.

Athavā, *Micchāmanam paṇidhāyā*-ti micchā-diṭṭhi-vasena cittaṃ vipariṇataṃ² ṭhapetvā. Sesa-pada-dvaye pi es'eva nayo.

Idāni'ssa yathā duccharita-carāṇe kāraṇaṃ dasseti.

Appassuto-ti attano paresaṇca hitāvahena sutena virahito-ti attho.

Apuññakaro-ti tato eva ariya-dhammassa akovidatāya kibbisakārī pāpa-dhammo.

Appasmim idha jīvite-ti idha manussa-loke jīvite atiparitte. Tathā cāha—"Yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo"-ti, "appamāyu manussānaṃ"-ti* ca. Tasmā bahussuto sappañño siṅghaṃ³ puññāni katvā saggūpago nibbāna-patiṭṭho⁴ vā hoti. Yo pana appassuto apuñña-karo, kāyassa bhedaṃ duppañño nirayaṃ so upapajjatī-ti.†

Paṭhamasuttavaṇṇanā.

2. Dutīyeṭ paṭhamasutte vuttavipariyāyena attho vedittabbo.

Dutiyasuttavaṇṇanā.

3. Tatiye:—§

Nissaraṇīyā-ti nissaraṇa-paṭisaṃyuttā.

Dhātuyo-ti sattasuñña-sabbhāvā.

Kāmānaṃ-ti kilesa-kāmānaṃ⁵eva vatthu-kāmānaṇca.

Athavā, *kāmānaṃ*-ti kilesa-kāmānaṃ. Kilesa-kāmato hi nissaraṇā⁶ vatthu-kāmehi pi nissaraṇā yeva honti,⁶ na añña-thā. Vuttañh'etaṃ—

* S. i, 108.

† Cf. A. i, 164-5; v, 68-9, etc.

† Cf. S. iv, 242.

§ Cf. D. iii, 275; A. iii, 290.

¹ S omits.

² C siṅghasiṅghaṃ.

³ C 'raṇaṃ, also below.

⁴ C vipariṇataṃ.

⁵ C 'na-niṭṭho.

⁶ C hoti.

Na te kāmā yāni citrāni loke
 Saṅkapparāgo purisassa kāmo
 Tiṭṭhanti citrāni tath'eva loke
 Ath'ettha dhīrā vinayanti chandan-ti.*

Nissaraṇan-ti apagamo.

Nekkhamman-ti paṭhamajjhānaṃ. Viśesato taṃ asubhā-
 rammaṇaṃ daṭṭhabbaṃ. Yo pana taṃ jhānaṃ pādaḥkaṃ
 katvā saṅkhāre sammasitvā tatiya-maggaṃ patvā anāgāmi-
 phalena nibbānaṃ sacchikaroti, tassa cittaṃ accantameva
 kāmehi nissaraṇa-ti idaṃ ukkaṭṭhato kāmānaṃ nissaraṇaṃ
 veditaḥbaṃ.

Rūpāna-ti rūpa-dhammānaṃ, viśesena saddhiṃ āra-
 maṇehi kusala-vipāka-kiriya-bhedato sabbesaṃ rūpāvacara-
 dhammānaṃ.

Arūpan-ti arūpāvacara-jjhānaṃ. Keci pana kāmāna-ti pa-
 dassa sabbesaṃ kāmāvacara-dhammāna-ti atthaṃ vadanti.

Nekkhamman-ti ca pañca rūpāvacara-jjhānāni-ti. Taṃ
 atṭhakathāsu n'atthi, na yujjati ca.

Bhūta-ti jātaṃ.

Saṅkhata-ti samecca sambhuyyapaccayehi kataṃ.

Paṭiccasamuppanna-ti kāraṇato nibbattaṃ. Tīhi pi pa-
 dehi te bhūmike dhamme anavasesato pariyādiyati.

Nirodho-ti nibbānaṃ. Ettha ca paṭhamāya dhātuyā kā-
 mapariññā vuttā. Dutiyāya rūpa-pariññā. Tatiyāya sabba-
 saṅkhata-pariññā sabbabhava-samatikkamo vutto.

Gāthāsu:—

Kāmanissaraṇaṃ ātva-ti idaṃ kāmanissaraṇaṃ, evaṇca
 kāmato nissaraṇa-ti jānitvā.

Atikkamanti etenā-ti atikkamo, atikkamanūpāyo, taṃ
 atikkamaṃ āruppaṃ ātva.

Sabbe saṅkhārā sammanti rūpasamaṇ-ti¹ etthā-ti sabba-
 saṅkhārasamaṇo nibbānaṃ taṃ passanto.²

Sesaṃ heṭṭhā vuttanayameva.†

Tatīyasuttavannaṇā.

* S. i, 22.

† Vide notes on Sutta 3. I, 4.

¹ O vupasa°.

² O phussaṃ phussanto.

4. Catutthe:—*

Rūpehi-ti rūpāvacaradhammehi.

Santatarā-ti atisayena santā.

Rūpāvacaradhammā hi¹ kilesa-vikkhambhanato vitakkādi-
oḷārikaṅgappahānato samāhita²-bhūmi-bhāvato ca santā
nāma. Āruppā pana tehi pi aṅga-santatāya c'eva ārammaṇa-
santatāya ca atisayena santa-vuttitā, tena *santatarā*-ti vuttā.

Nirodho-ti nibbānaṃ. Saṅkhārāvesesa-sukhumabhāv'up-
pattito pi hi catutthāruppato phalasamāpattiyo va santatarā
kilesadaratha-paṭipassaddhito nibbānārammaṇato ca, kim-
aṅgaṃ pana sabba-saṅkhāra-samatho nibbānaṃ. Tena
vuttaṃ *āruppehi*³ *nirodho santataro*-ti.

Gāthāsu:—

Rūpūpagā-ti[†] rūpabhavūpagā. Rūpa-bhavo hi idha rūpan-
ti vutto rūpūpapattiyā maggaṃ bhāveti-ti ādisu viya.

*Āruppatthāyino*⁴-ti arūpāvacarā.

Nirodhaṃ appajānantā āgantāro punabbhavan-ti etena rūpā-
rūpāvacaradhammehi nirodhassa santabhāvameva dasseti.

*Āruppesu*⁵ *asaṅghita*-ti arūpa-rāgena arūpabhavesu appa-
tiṭṭhahantā te pi pari jānantā-ti attho.

Nirodhe ye vimuccantī-ti ettha *ye*-ti nipātamattaṃ.

Sesaṃ heṭṭhā vuttanayameva.‡

Catutthasuttavaṇṇanā.

5. Pañcime:—§

Puttā-ti atra jā orasa-puttā, dinnakādayo pi vā.

Santo-ti bhavantā.

Samvijjamānā lokasmin-ti imasmim loke upalabbhamānā.
Atthibhāvena santo pākāṭabhāvena vijjamānā.

Atijāto-ti attano guṇehi mātāpitaro atikkamitvā jāto.
Tehi adhika-guṇo-ti attho.

* Cf. A. i, 83.

† The first two pādas occur in S. i, 131, 133.

‡ Cf. Gāthas of Sutta 3. I, 2.

§ Cf. A. i, 226; ih, 35, etc.; D. iii, 181; PJ. i, 1, etc.

¹ B has kāmāvacara-dhammehi after this.

² O samādhī-bhu°.

³ For arūpehi of the Text.

⁴ For arūpa° of the Text.

⁵ For arūpesu of the Text.

Anujāto-ti guṇehi mātāpitūnaṃ anurūpo hutvā jāto. Tehi samānaguno-ti attho.

Avajāto-ti guṇehi mātāpitūnaṃ asamo¹ hutvā jāto. Tehi hīnaguno-ti attho.

Yehi pana guṇehi yutto, mātāpitūnaṃ adhiko samo hīno-ti ca adhippeto, te vibhajitvā dassetuṃ *kathaṇca bhikkhave putto atijāto hoṇi*-ti kathetukamyatāya pucchamaṃ katvā *idha bhikkhave puttassā*-ti ādinā niddeso āraddho.

Tattha na *Buddhaṃ saraṇaṃ gatā*-ti ādisu:—*Buddho*-ti* sabba-dhammesu appatīhatañña- nimittānuttara-vimokkhādhigama-paribhāvitakkhandha-santānaṃ sabbaññutañña-padaṭṭhānaṃ vā saccābhisambodhiṃ upādāya paññatiko sattātisayo *Buddho*. Yathāha—"Buddho-ti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāvan"-ti.† *Ayaṃ tāv'atthato buddha-vibhāvanā*. Byaññanato pana savāsanāya kilesa-niddāya accantavigamena buddhavā paṭibuddha-vā-ti buddho, buddhiyā vā vikaṣitabhāvena buddha-vā²-ti buddho, bujjhitā-ti buddho, bodhetā-ti buddho-ti evamādinā nayena veditabbo. Yathāha—"Bujjhitā saccāni-ti buddho, bodhetā pajāyā-ti buddho, sabbaññutāya buddho, sabba-dassāvitāya buddho, anañña-neyyatāya buddho, visavitāya buddho, khīṇāsava-saṃkhātena buddho, nirūpakilesa-saṃkhātena buddho, ekanta-vītarāgo-ti buddho, ekanta-vītadoso-ti buddho, ekanta-vītamoho-ti buddho, ekanta-nikkilesa-ti buddho, ekāyana-maggaṅgato-ti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddho-ti buddho, abuddhivīhatattā buddhipatīlābhā-ti buddho, buddho-ti n'etaṃ nāmaṃ mātaraṃ kataṃ, na pītaṃ kataṃ, na bhātaṃ kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisālohithehi kataṃ, na samāna-brahmaṇehi kataṃ, na devatāhi kataṃ, atha kho vimokkhantikametam buddhānaṃ bhagavatānaṃ bodhiyā mūle sabbaññutaññāssa paṭilābhā sacchikā paññatti yadidaṃ buddho"-ti.†

* VinA. 123; PJ. i, 14.

† Cf. PP. 70.

‡ Nidd. ed. S.N. 816, 957.

¹ C avamo.

² C has vibuddha vā after this.

Himsatī-ti *saraṇaṃ*. Sabbaṃ anattaṃ apāya-dukkhaṃ, sabbaṃ saṃsāra-dukkhaṃ himsati vināseti vidhaṃsetī-ti attho. *Saraṇaṃ gatū*-ti Buddho Bhagavā amhākaṃ saraṇaṃ gati parāyaṇaṃ paṭisaṇaṃ, aghassa ghātā,¹ hitassa vidhātā-ti iminā adhippāyena Buddhaṃ Bhagavantam gacchāma, bhajāma, sevāma, payirupāsūma, evaṃ vā jānāma bujjhāmā-ti,* evaṃ gatā upagatā *Buddhaṃ saraṇaṃ gatā*. Tappaṭikkhepena na buddhaṃ saraṇaṃ gatā.

Dhammaṃ saraṇaṃ gatū-ti† adhigata-magge pana sacchikata-nirodhe yathānusiṭṭhaṃ paṭipajjamāne catūsu apāyesu apatamāne² dhāreti-ti *dhammo*. So atthato ariyamaggo c'eva nibbānaṃ ca. Vuttañh'etaṃ—"Yāvatā, bhikkhave, dhammā saṅkhatā ariyo aṭṭhaṅgiko maggo tesam agga-makkhāyati"-ti.‡ Vitthāro, na kevalaṅca ariyamagganibbānāni eva, api ca kho ariyamaggaphalehi saddhiṃ pariyattidhamme ca. Vuttañh'etaṃ Chattamānavaka-Vimāne—

Rāga-virāgaṃ anejaṃ asekaṃ
Dhammaṃ asaṅkhatam appaṭikūlaṃ
Mudhuram imaṃ paṇaṃ suvivhattam
Dhammaṃ imaṃ saraṇattham upeti³-ti.§

Tattha hi rāga-virāgo-ti maggo kathito. Anejamasokaṃ-ti phalaṃ. Dhamma-saṅkhatan-ti nibbānaṃ. Appaṭikūlaṃ madhuram imaṃ paṇaṃ suvivhattan-ti Pīṭakattayena vibhattā sabba-dhammakkhandhā kathitā. Taṃ dhammaṃ vuttanayena saraṇan-ti gatā dhammaṃ saraṇaṃ gatā. Tappaṭikkhepena na *dhammaṃ saraṇaṃ gatā*.

Diṭṭhi-sīlu-saṃghātena saṃhato-ti *saṃgho*. So atthato aṭṭhāriya-puggala-samūho. Vuttañh'etaṃ tasmim eva Vimāne—

Yattha ca dinnam mahapphalamāhu
Catūsu sucisu parisayugesu
Aṭṭha ca puggala dhamma-dasā te
Saṃgham imaṃ saraṇattham' upemi-ti.§

* Cf. UdA. 287, with fn. 9 and 10; PJ. i, 16-19.

† Cf. MA. 131 ff.; UdA. 288 ff.

‡ A. ii, 34.

§ Vv. 51.

¹ O hanta.

² C has *katvā* after this.

³ MA, UdA, Vv -pemi; DA -ehi.

Taṃ saṃghaṃ vuttanayena saraṇaṃ-ti gatā saṃghaṃ saraṇaṃ gatā. Tappaṭikkhepena *na saṃghaṃ saraṇaṃ gatā*-ti.

Ettha ca saraṇagamana-kosallatthaṃ, saraṇaṃ, saraṇagamanam, yo saraṇaṃ gacchati, saraṇagamanappabhedo, phalaṃ, saṃkilesa, bhedo, vodānaṃ-ti ayaṃ vidho veditabbo.

Tattha pad'atthato tāva, hiṃsatī-ti saraṇaṃ, saraṇagatānaṃ ten'eva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiṃ parikilesaṃ hanati, vināsetī-ti attho. Ratanaṭṭayass'etaṃ adhivacanam. Athavā, hite pavattanena, ahitato nivattanena ca sattānaṃ bhayaṃ hiṃsatī-ti Buddho saraṇaṃ. Bhava-kantārato uttāraṇena assāsadānaṃ ca dhammo. Appakūṇaṃ pi kārānaṃ vipula-phala-paṭilābhakaraṇena saṃgho. Tasmā iminā pi pariyaṇena ratanaṭṭayaṃ saraṇaṃ. Tappasāda-taggarutāhi vihata-kilesa tapparāyanatākārappavatto citt'uppādo saraṇagamanam. Tam-samaṅgipatto¹ saraṇaṃ gacchati, vuttappakāreṇa citt'uppādena etāni me tīṇi ratanāni saraṇaṃ, etāni parāyanan-ti evaṃ upeti-ti attho. Evaṃ tāva saraṇaṃ, saraṇagamanam, yo ca saraṇaṃ gacchati-ti idaṃ tayaṃ veditabbaṃ.

Pabhedato pana duvidhaṃ saraṇagamanam: lokiyaṃ, lokuttaraṇa. Tattha lokuttaraṃ diṭṭha-saccānaṃ magga-kkhaṇe saraṇagaman'ūpakkilesa-samucchedena ārammaṇato nibbānārammaṇaṃ hutvā kiccato sakale pi ratanaṭṭaye ijjhati. Lokiyaṃ puthujjanānaṃ saraṇagaman'ūpakkilesa-vikkhambhanena ārammaṇato Buddhādi-guṇārammaṇaṃ hutvā ijjhati. Taṃ atthato Buddhādisu vatthūsu saddhāpatilābho, saddhāmūlikā ca sammā-diṭṭhi dasasu puñña-kiriya-vatthūsu diṭṭh'ujukamman'²-ti vuccati.

Tayidaṃ catudhā pavattati: attasanniyātanena,³ tapparāyanatāya, sissabhāv'ūpagamanena, paṇipātenā-ti. Tattha attasanniyātanam nāma, ajja ādiṃ katvā ahaṃ attānaṃ Buddhassa niyyādemi,⁴ dhammassa, Saṃghassā-ti evaṃ Buddhādīnaṃ atta-pariccajanaṃ. Tapparāyanam⁵ nāma, ajja ādiṃ katvā ahaṃ Buddha-parāyano Dhamma-parāyano Saṃgha-parāyano, iti maṃ dhārethā-ti evaṃ tappaṭisaraṇa-

¹ MA. °gī satto.

² MA. °nniyyā°, and below.

³ MA. °natā.

⁴ MA. diṭṭhiṇṇu°.

⁵ MA. °yātemi.

¹bhāvo tapparāyanatā.¹ Sissabhāv'ūpagamanam nāma, ajja ādim katvā aham Buddhassa antevāsiko, dhammassa, samghassa iti maṃ dhārethā-ti evaṃ sissabhāvassa upagamanam. Paṇipāto nāma, ajja ādim katvā aham abhivādana-paccuṭṭhāna²-añjalikamma-sāmicikammaṃ Buddhādinaṃ eva tiṇṇaṃ vatthūnaṃ karomi, iti maṃ dhārethā-ti evaṃ Buddhādisu paramanipaccākāro. Imesaṃ hi catunnaṃ ākārānaṃ aññataraṃ karontena gahitaṃ eva hoti saraṇagamanam.

Api ca Bhagavato attānaṃ pariccajāmi, dhammassa, samghassa, attānaṃ pariccajāmi, jīvitaṃ pariccajāmi, paricatto eva me attā, jīvitañca, jivita-pariyantikaṃ Buddhaṃ saraṇaṃ gacchāmi, Buddho me saraṇaṃ, tānaṃ, leṇaṃ-ti evaṃ pi atta-sanniyātanam veditabbaṃ. "Satthārañca vatāhaṃ passāmi,³ Bhagavantameva passāmi, Sugatañca vatāhaṃ passāmi, Bhagavantameva passāmi, Sammāsambuddhañca vatāhaṃ passāmi, Bhagavantameva passāmi"-ti⁴ evaṃ Mahā-Kassapaṭṭherassa saraṇagamanam viya sissabhāv'ūpagamanam daṭṭhabbaṃ.

"So ahaṃ vicarissāmi gāmā gāmaṃ purā puram
Namassamāno sambuddhaṃ dhammassa ca su-
dhammatan"-ti.†

evaṃ Ālavakādinaṃ saraṇagamanam viya tapparāyanatā veditabbā. "Atha kho⁴ Brahmāyu brāhmano utthāy'āsanā ekamaṃ uttarāsaṅgaṃ karitvā Bhagavato pāde sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati, pāñhi ca parisambāhati, nāmañca sāveti, Brahmāyāham,⁵ bho Gotama, brāhmano, Brahmāyāham, bho Gotama, brāhmano"-ti† evaṃ paṇipāto daṭṭhabbo.

So paṇ'esa ñāti-bhayācariya-dakkhiṇeyya-vasena catubbidho hoti. Tattha dakkhiṇeyya-paṇipātena saraṇagamanam hoti, na itarehi. Settha-vasen'eva hi saraṇaṃ gayhati, settha-

* S. ii, 220.

† Sn. 192.

‡ M. ii, 144.

¹⁻² MA. tapparāyanabhāvo.

² MA. paccupattāna.

³ S. passayam.

⁴⁻⁵ M. reads Evaṃ vutte.

⁵ For brahmāyu aham, see below.

vasena bhijjati. Tasmā yo ayameva loke sabba-satt'uttamo aggaḍakkhineyyo-ti vandati, ten'eva saraṇaṃ gahitaṃ hoti, na ñāti-bhayaṅcariya-saññāya vandantena. Evaṃ gahitā saraṇassa upāsakassa vā upāsikāya vā, aññatitthiyesu pabbajitaṃ pi ñatim, ñātako me ayan-ti vandato saraṇaṃ na bhijjati, pakeva apabbajitaṃ. Tathā rājānaṃ bhayena vandato, so hi ratthapūjitatā avandiyamāno anattaṃ pi kareyyā-ti. Tathā yaṃ kiñci sippaṃ sikkhāpakaṃ titthiyaṃ pi, ācariyo me ayan-ti vandato pi na bhijjati. Evaṃ saraṇagamaṇassa pabbhedo veditabbo.

Ettha ca lok'uttarassa saraṇagamaṇassa cattāri sāmāñña-phalāni vipākaphalaṃ; sabba-dukkha-kkayo ānisaṃsaphalaṃ.

Vuttañh'etaṃ—

“Yo ca Buddhañ ca dhammañ ca saṃghañ ca saraṇaṃ
gato

—pe—

Etam saraṇamāgamaṃ sabba-dukkhā pamuccati”-
ti.*

Api ca niccato anūpagamaṇādini pi etassa ānisaṃsaphalaṃ veditabbaṃ. Vuttañh'etaṃ—“Aṭṭhānametaṃ¹ anavakāso, yaṃ diṭṭhi-sampanno puggalo yaṃ kiñci saṅkhāraṃ niccato upagaccheyya . . . sukhato upagaccheyya . . . kiñci dhammaṃ attato upagaccheyya . . . mātaraṃ jīvitaṃ voropeyya . . . pitaraṃ jīvitaṃ voropeyya . . . arahantaṃ jīvitaṃ voropeyya . . . duṭṭha-cittena Tathāgatassa lohitaṃ uppādeyya . . . saṃghaṃ bhindeyya . . . aññaṃ satthāraṃ uddiseyya, u'etaṃ tñānaṃ vijjati”-ti.†

Lokiyassa pana saraṇagamaṇassa bhavasampadā pi bhoga-sampadā pi phalameva. Vuttañh'etaṃ—

“Ye keci Buddhaṃ saraṇaṃ gatāse na te gamissanti
apāyabhūmiṃ²

Pahāya mānusaṃ dehaṃ devakāyaṃ paripūressanti”-
ti.‡

* Dph. 190-2.

† A. i, 26-7.

‡ D. ii, 255.

¹ A has bhikkhave after this.

² D has apāyaṃ.

Aparam pi vuttam—“Atha kho Sakko devānam indo asītiyā devatāsahashehi saddhiṃ yen’āyasmā Mahā-Moggallāno ten’ūpasaṅkami—pe—ekam antam tthitam kho Sakkam devānam indam āyasmā Mahā-Moggallāno etad avoca: Sādhukho, devānam inda, Buddhamsaraṇagamanam hoti, Buddhamsaraṇagamanahetu kho, devānam inda, evam idh’ ekacce sattā kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokam uppajjanti. Te aññe deve dasahi tthānēhi adhiggaṇhanti¹: dibbena āyuna, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi—pe—dhammam saṃgham—pe—phoṭṭhabbehi”-ti* Vellāmasuttādiṭṭi vasena pi saraṇagamanassa phala-viseso vedītabbo. Evaṃ saraṇagamanassa phalam vedītabbam.

Lokiya-saraṇa-gamanaṃ c’ettha tīsu vatthūsu aññāna-saṃsaya-micchā-nānādihi saṃkilissati, na mahājutikam hoti, na mahāvipphāram. Lokuttarassa pana n’atthi saṃkilesa. Lokiyassa ca saraṇagamanassa duvidho bhedo: sāvajjo, anavajjo ca. Tattha sāvajjo aññasatthārādīsu attasanniyātanādihi² hoti. So anīṭṭha-phalo. Anavajjo pana kāla-kiriya. So avipākattānphalo. Lokuttarassa pana n’ev’atthi bhedo. Bhavantare pi hi ariya-sāvako na aññam satthāram uddisati-ti, evam saraṇagamanassa saṃkilesa ca bhedo ca vedītabbo.

Vodānam pi ca lokiyass’eva. Yassa hi saṃkilesa jāto, tass’eva vodānena bhavitabbam. Lok’uttaram pana nicca-vodānamevā-ti.

Pāṇātipātā-ti c’ettha pāpassu sarasen’eva patana-sabhāvassu antarā eva atipātanam atipāto. Saṅgikam patitum udatvā siṅghapātanan-ti attho. Atikkamma vā satthādīhi abhibhavitvā pātanam atipāto pāṇaghāto-ti vuttam hoti. Pāṇo-ti c’ettha khandha-santāno yo satto-ti vohariyati, paramatthato rūpārūpa-jīvitindriyam. Rūpajīvitindriye hi vikopite itaram tam sambandhatāya vinassati-ti. Tasmim pana pāṇe pāṇa-saññino jīvitindriyūpacchedaka-upakkama-

* S. iv, 274-5.

† A. iv, 392-6.

‡ (J. DA. 69; MA. 198.

¹ S has adhiggaṇh°.² MA attaniyyā°.

samutthāpikā kāya-vacī-dvārānaṃ aññatara-dvārappavattā vadhakacetanā paṇātipāto. Yāya hi cetanāya vattamānassa jīvitindriyassa nissayaabhūtesu upakkama - karaṇa - hetukamahābhūta-paccayā uppajjanaka-mahābhūtā purima-sadisā na uppajjanti visadisā eva uppajjanti, sā tādissappayoga-samutthāpikā cetanā paṇātipāto. Laddhūpakkamāni hi bhūtāni purima-bhūtāni viya na visadānī-ti. Samānajātiyānaṃ kāraṇāni na hontī-ti. Kāya-vacī-dvārānaṃ aññatara-dvārappavattā-ti idaṃ manodvāre pavattāya, vadhakacetanāya paṇātipātanaśambhava-dassanaṃ. Kulumbasutte pi hi “Idh’ekacce samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto assā kucchigataṃ gabbhaṃ pāpakena manasānupekkhito hoti”-ti* vijjāmayiddhi adhippetā. Sā ca vacī-dvāraṃ muñcitvā na sakkā nibhattetun-ti vacī-dvāra-vasen’eva nippajjati. Ye pana bhāvanāmayiddhi tattha adhippetā-ti vadanti, tesam vādo kusulattika-vedanattika-vitakkattika-bhūmantarehi virujjhati.

† Svāyaṃ paṇātipāto guṇa-virahitesu tiracchāna-gatādisu khuddake pāṇe appasāvajjo, mahā-sarīre mahā-sāvajjo. Kasmā? Payogamahantatāya. Payogasamatte pi vatthu-mahantatādīhi mahā sāvajjo. Guṇavantesu manussādisu appaṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjo-ti. Ettha ca payoga-vatthu-mahantatādīhi mahā-sāvajjatā tehi paccayehi uppajjamānāya cetanāya balava-bhāvato veditabbā. Yathādhippetassa payogassa sahasā nipphādana-vasena kicca-sādhikāya bahukkhattun pavattajavane pi laddhāsevanāya ca sannitthāpaka-cetanāya payogassa mahanta-bhāve sati pi kadāci khuddake c’eva mahante ca pāṇe payogassa samabhāve mahantaṃ hanantassa cetanā tibbutarā uppajjati-ti. Vatthu-mahantatā pi cetanā balava-bhāvassa kāraṇaṃ. Iti ubhayamp’etaṃ cetanā balava-bhāven’eva mahā-sāvajjatāya hetu hoti. Tathā hantabbassa mahāguṇa-bhāve tattha pavatta-upakāra-cetanā viya khetta-visesanipphattiyā anūpakāra-cetanā pi balavatī tibbutarā ca uppajjati-ti tassa mahā-

sāvajjatā datṭhabbā. Tasmā payoga-vatthu-ādi-paccayānaṃ amahatte pi guṇamahantatādi-paccayehi cetanāya balava-bhāva-vasen'eva mahā-sāvajjatā veditabbā.

Tassa pāṇo pāṇa-saññitā, vadhaka-cittaṃ, upakkamo, tena maraṇan-ti pañca sambhārā. Pañca-sambhārayutto pāṇātipāto-ti pañca-sambhārā vinimutto datṭhabbo. Tesu pāṇa-saññitā vadhaka-cittāni pubba-bhāgiyāni pi honti, upakkamo vadhaka-cetanā-samuṭṭhāpito.

Tassa cha payogā*: sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhi-mayo-ti. Tesu sahatthena nibbatto sahatthiko. Paresaṃ ānāpana-vasena pavatto āṇattiko. Usu-satti-ādīnaṃ nissajjana-vasena pavatto nissaggiyo. Opātakhaṇanādi-vasena pavatto thāvaro. Āthabbanikādināṃ viya mantaparijappanappayogo vijjāmayo. Dāṭhakoṭṭanādināṃ viya kammavipākaj' iddhimayo.

Ētthāha:—khaṇe khaṇe nirujjhana-sabhāvesu saṅkhāresu ko hantā, ko vā haññati, yadi cittacetasikasantāno, so arūpitāya na chedana-bhedanādivasena vikopana-samattho nāpi vikopaniyo, atha rūpasantāno so acetanatāya katṭhakaliṅgarūpamo-ti, na tattha chedanādinā pāṇātipāto labbhati, yathā mata-sarīre payogo-pi, pāṇātipātassu yathāvutto paharaṇappahārādiko atītesu satta saṅkhāresu bhaveyya anāgatesu paccuppannesu vā, tattha na tāva atītesu anāgatesu ca sambhavati, tesam avijjamāna-sabhāvattā, paccuppannesu ca saṅkhārānaṃ khaṇikattā sarasen'eva nirujjhana-sabhāvatāya, vināsābhimukhesu nippayojano payogo siyā vināssassa ca kāraṇa-rahitattā, na paharaṇappahārādippayoga-hetukaṃ maraṇaṃ nirīhattā ca saṅkhārānaṃ, kassa so payogo khaṇikabhāvena vadhāluhippāya samakalameva bhijjanakassa yāva kiriyā-pariyosānaṃ kālānavatṭhānato kassa vā pāṇātipāto kammabandho-ti. Vuccate:—Yathāvutta-vadhaka-cetanā samuṅginā saṅkhārānaṃ puñjo sattasaṃkhāto hanti tena pavattita-vadhakapayoga-nimittaṃ apagamma, tasmā viññāpa-jīvit'indriyo mato-ti vohārasa vatthubhūto, yathāvutta-vadhappayogā-karaṇe pubbe viya uddhaṃ pavattanāraho rūpārūpa-dhammapuñjo haññati citta-cetasika-sa-

tāno eva vā vadhappayogāvisaya-bhāve pi tassa pañca-vo-kārabhāve rūpasantānādhinavuttitāya bhūta-rūpesu katappayoga-vasena jīvit'indriya-vicchedena so pi vicchijjati-ti, na pānātipātassa asambhavo, nāpi ahetuko, na ca payogo nippayojano paccuppannesu sañkhāresu katappayoga-vasena tadantaram uppajjanārahassa sañkhārakalāpassa tathā anupattito khaṇikānañca sañkhārānaṃ khaṇika-maraṇassa idha maraṇabhāvena anadhippetattā, santati-maraṇassa ca yathā-vutta-nayena sahetuka-bhāvato na ahetukaṃ maraṇaṃ, nirīhakesu pi sañkhāresu yathāpaccayaṃ uppajjitvā atthibhāvamatten'eva attano attano anurūpa-phal'uppādananiyatāni kāraṇāni yeva karonti-ti vuccanti-ti. yathā padīpo pakāseti-ti tath'eva ghāta-vohāro, na ca kevalassa vadhādhippāya-sahabhūto citta-cetasika-kalāpussa pānātipāto icchito santāna-vasena vattamānass'eva puna icchito-ti, tatth'eva pānātipātena kummabandho santānavasena vattamānānañca dipādīnaṃ attha-kiriyaṃ dissati-ti. Ayaṃ ca vicāraṇā adinnādānādisu pi yathā sabhāvaṃ vibhāvetabbā, tasmā pānātipātā. Na paṭiviratā-ti *appaṭiviratā*.

*Adinnassa ādānaṃ *adinnādānaṃ*. Parassa haraṇaṃ, theyyaṃ, corikā-ti vuttaṃ hoti. Tattha *adinnun*-ti parapariggahitaṃ. Yattha paro yathākāma-kāritaṃ āpajjanto adandāraho anūpavajjo ca hoti, tasmīṃ parapariggahite parapariggahita-saṇṇino tadādāyaka-upakkama-samuṭṭhāpikā theyya-cetanā *adinnādānaṃ*.

Taṃ hīne parasantake appasāvajjaṃ, pañīte mahā-sāvajjaṃ. Kasmā? Vatthupaṇītatāya. Tathā khuddake parasantake appasāvajjaṃ, mahante mahā-sāvajjaṃ. Kasmā? Vatthumahantatāya payoga-mahantatāya ca. Vatthusamatte pana sati guṇādhikānaṃ santake vatthusmiṃ mahā-sāvajjaṃ, taṃ taṃ guṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ. Vatthuguṇānaṃ pana sambhāve sati kilesānaṃ payogassa ca mudubhāvena appa-sāvajjaṃ, tibbubhāvena mahā-sāvajjaṃ.

Tassa pañca sambhārā parapariggahitaṃ parapariggahita-saṇṇitā, theyya-cittaṃ upakkamo tena haraṇan-ti. Cha

payogā sāhatthikādayo va. Te ca kho yathānurūpaṃ they-yāvahāro, pasayhāvahāro, parikappāvahāro, paṭṭhichannāvahāro; kusalāvahāro-ti imesaṃ avahārānaṃ vasena pavattā. Ettha ca mantaparijappanena parasantaka-haraṇaṃ vijjā-mayo payogo, vinā mantena tādisena iddhānubhāvasiddhena kāya-vaci-payogena parasantakassa ākappanaṃ iddhimayo payogo-ti veditabbaṃ.

Kāmesū-ti methuna—samācāresu. *Micchācārā*-ti ekanta-ninditā lāmakācārā. Lakkhaṇato pana asaddhammādhippāyena kāya-dvāre pavattā agamanīyaṭṭhāna-vītikkama-cetanā kāmesu micchācāro. Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ tāva māturalakkhitādayo dasa dhanakkittādayo dasā-ti vīseti itthiyo. Itthisu pana dvinnaṃ sārakkha-saparidaṇḍānaṃ dasannañca dhanakkittādīnaṃ-ti dvādasannaṃ itthīnaṃ aññāpurisagamane.

Svāyaṃ *micchācāro* silādi-guṇa-rahite agamanīyaṭṭhāne appasāvajjo, silādi-guṇa-sampanne mahāsāvajjo. Guṇa-rahite pi abhibhavitvā micchācarantassa mahāsāvajjo, ubhinnaṃ samānacchandatāya appasāvajjo. Samānacchandabhāve pi kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjo.

Tassa cattāro sambhārā agamanīyavattu tattha sevana-cittaṃ sevanappayogo maggena maggaṇāpatti-adhivāsana-ti. Tatha attano ruciyā pavattitassa tayo, balakkārena pavattitassa tayo-ti, anavasesaggahaṇena cattāro daṭṭhabbā. Atthasiddhi pana tih'eva. Eko payogo sāhatthiko va.

Musā-ti* visamvādanapurekkhārassa attha—bhañjanako kāya-vaci-payogo. Visamvādanādhippāyena paṇ'assa, paravisamvādaka-kāyavaci-payoga-samuṭṭhāpikā cetanā *musāvādo*. Aparo nayo. *Musā*-ti abhūtaṃ vatthu. *Vādo*-ti tassa bhūtato tacchato viññāpanaṃ. Tasmā atthaṃ vatthum tacchato paraṃ viññāpetukāmassa tathāviññāpana-payoga-samuṭṭhāpikā cetanā *musāvādo*.

So yamatthaṃ bhañjati tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Api ca gahaṭṭhānaṃ attano santa-kam adātukāmatāya n'atthi-ti ādinayappavatto appasāvajjo

sakkhi hutvā attha-bhañjana-vasena vutto mahāsāvajjo. Pabbajitānaṃ appakam pi telaṃ vā sappiṃ vā labhitvā hassādhippāyena ajja gāme telaṃ nadi maññe sandati-ti rūpanakathā-nayena pavatto appasāvajjo, aditthaṃ yeva pana ditthan-ti ādinā nayena vadantānaṃ mahāsāvajjo. Tathā yassa atthaṃ bhañjati, tassa appagunatāya appasāvajjo, mahāgunatāya mahāsāvajjo. Kilesānaṃ mudutibbatā-vasena pi appasāvajja-mahāsāvajjatā labbhat'eva.

Tassa cattāro sambhārā atthaṃ vatthu viśamvādana-cittaṃ tajjo vāyāmo parassa tadattha-vijānanan-ti. Viśamvādanā-dhippāyena hi payoge kate pi parena tasmiṃ atthe aviññāte viśamvādanassa asamijjanato parassa tadatthavijānananṃ pi eko sambhāro veditabbo. Keci pana abhūtavacanāṃ viśavādana-cittaṃ parassa tadattha-vijānanan-ti tayo sambhārā-ti vadanti. Sace pana paro dandhatāya vicāretvā tamatthaṃ jānāti, sannitthāpakacetanāya pavattattā kiriyā-samuṭṭhāpaka-cetanā khaṇe yeva musāvādakammunā bajjhati.

*Surā-ti** piṭṭhasurā, pūvasurā, odanasurā, kiṇṇapakkhittā sambhārasamyuttā-ti pañca surā.† *Merayun-ti* pupphāsavo, phalāsavo, madhvāsavo, gulāsavo, sambhāra-samyutto-ti pañca āsavā. Tadubhayam pi madanīyatthena *majjāṃ*. Yāya cetanāya taṃ pivati sā pamāda-kārapattā *pamāda-tthānaṃ*. Lakkhaṇato pana yathā-vuttassa surāmeraya samkhātassa majjassa bijato paṭṭhāya mada-vasena kāya-dvārappavattā pamāda-cetanā, *surāmerayamajja-pamāda-tthānaṃ*.

Tassa majjabhāvo pātukamyatā cittaṃ tajjo vāyāmo ajjoharaṇan-ti cattāro sambhārā.

Akusala-citten'eva c'assa pātabyato ekantena sāvajja-bhāvo. Ariyasāvakānaṃ pana vatthum ajānantānaṃ pi mukhaṃ na pavisati, pageva jānantānaṃ. Appakamat-tassa¹ pānaṃ appasāvajjaṃ, adḍhālhakamattassa pānaṃ tato mahantaṃ mahāsāvajjaṃ. Kāyappacālana-samatthaṃ bahum pivitvā gāmaghātakādi-kammaṃ karontassa mahāsāvajjameva.

* Cf. PJ. i, 26.

† Vin. iv, 110.

¹ B adḍhapaśatamattassa.

Pāpakammaṃ hi pāpātipātāṃ patvā khīṇāsāve mahāsāvajjaṃ. Adinnādānaṃ patvā khīṇāsavassa santake mahāsāvajjaṃ. Micchācāraṃ patvā khīṇāsavāya bhikkhuniyā vicikāme. Musāvādaṃ patvā musāvādena saṃghabhede. Surāpānaṃ patvā kāyappacālana-samatthaṃ bahuṃ pivitvā gāma-ghātakādi-kammaṃ¹ mahāsāvajjaṃ. Sabbehi pi c'etehi musāvādena saṃghabhedo va mahāsāvajjo. Taṃ hi katvā kappāṃ niraye paccati.

Idāni etesu sabhāvato, ārammaṇato, vedanāto, mūlato, kammato, phalato chahi ākārehi vinicchayo veditabbo.

Tattha sabhāvato pāpātipātādayo sabbe pi cetanā sabhāvā va.* Ārammaṇato pāpātipāto jīvitindriyārammaṇato sañkhārārammaṇo. Adinnādānaṃ sattārammaṇaṃ vā sañkhārārammaṇaṃ vā. Micchācāro phoṭṭhabba-vasena sañkhārārammaṇo. Sattārammaṇo-ti eke. Musāvādo sattārammaṇo vā sañkhārārammaṇo vā. Surāpānaṃ sañkhārārammaṇaṃ. Vedanato pāpātipāto dukkha-vedano. Adinnādānaṃ ti vedanaṃ. Micchācāro sukha-majjhata-vasena dvivedano. Tathā surāpānaṃ. Sanniṭṭhā-pakacittena pana ubhayaṃ pi majjhattavedanaṃ na hoti. Musāvādo tivedano.

Mūlato pāpātipāto dosa-moha-vasena dvimūlako. Adinnādānaṃ musāvādo ca dosa-moha-vasena vā lobha-moha-vasena vā. Micchācāro surāpānaṃ lobha-moha-vasena dvimūlaṃ. Kammato musāvādo yev'ettha vaci-kammaṃ. Sesāṃ catubbidhaṃ pi kāyakammameva. Phalato sabbe pi apāyūpapattiphalā c'eva sugatiyaṃ pi appāyukatādinānā-vidha-anīṭṭha-phalā cā-ti. Evamettha sabhāvādito vinicchayo veditabbo.

Appaṭiviratā-ti samādāna-viratiyā sampatti-viratiyā ca abhāvena na paṭiviratā.

Dussīlā-ti tato eva pañca-sīlamattassā pi abhāvena nissīlā. *Papadhammā*-ti lāmakadhammā hinācārā.

Pāpātipātā paṭivirato-ti sikkhāpada-samādānena pāpātipātato virato ārakā ṭhito. Esa nayo sesesu pi.

Idhā pi *pāpātipātā veramaṇī*-ādinaṃ sabhāvato, ārammaṇa-

* Cf. P.J. i, 28 ff.

¹ Should be "kamme."

to, vedanato, mūlato, kammato, samādānato, bhedanato, phalato ca viññātabbo viniocchayo.*

Tattha sabhāvato pañca hi cetanāyo pi honti viratiyo pi. Virati-vasena pana desanā āgatā. Yā pāpātipātā viramantassa (sā tasmim) pāpātipātā āratī varatī-ti evaṃ vuttā kusala-citta-sampayuttā virati. Sā pabhedato tividdhā: sampatta-virati, samādāna-virati, samuccheda-virati-ti.† Tattha asamādinna-sikkhāpadānaṃ attano jāti-vaya-bāhusaccādini paccavekkhitvā ayuttametam amhākaṃ kātun-ti sampatta-vatthum avitikkamantānaṃ uppajjamānā virati sampatta-virati nāma. Samādinna-sikkhāpadānaṃ sikkhāpada-samādāne taduttariṇca attano jīvitam pi pariccajītvā vatthum avitikkamanantānaṃ uppajjamānā virati samādāna-virati nāma. Ariya-magga-sampayuttā pana virati samuccheda-virati nāma, yassā uppattito paṭṭhāya ariya-puggalānaṃ pāpaṃ ghātessāmā-ti cittaṃ pi na uppajjati. Tāsu samādāna-virati idhāhippetā.

Ārammaṇato pāpātipātādīnaṃ ārammaṇān'eva etesaṃ ārammaṇā-ti. Vitikkamitabbato yeva hi virati nāma hoti. Yathā pana nibbānārammaṇo ariyamaggo kilese pajahati, evaṃ jīvitindriyādi-ārammaṇā nāma ete kusalā dhammā pāpātipātādini dussīlyāni pajahantī-ti.

Vedanato sabbā pi sukhavedanā va. Mūlato nāpa-sampayutta-cittena viramantassa alobha-adosa-amoha-vasena ti mūlā honti. Nānavippayutta-cittena viramantassa alobha-adosa-vasena dvimūlā honti.

Kammato musāvādā veramaṃ vacīkammaṃ, sesaṃ kāyakammaṃ. Samādānato aññassa garuṭṭhāniyassa santike, tam alabhantena sayameva pañca silāni ekajjham pāṭiyekkam vā samādiyantena samādinnaṃ honti. Bhedato gahaṭṭhānaṃ yaṃ yaṃ vitikkantaṃ, tam tadeva bhijjati, itaraṃ na bhijjati. Kasmā? Gahaṭṭhā hi anibaddhasīlā honti, yaṃ yaṃ sakkonti tam tadeva rakkhanti. Pabbajitānaṃ pana ekasmiṃ vitikkante sabbāni bhijjantī-ti.

* Vide Dasasikkhāpadaṃ of Khuddaka-Piṭha, explained in P.J. i, 26-35.

† Cf. P.J. i, 142.

*Phalato *pūṇātipātā* veramaṇiyā c'ettha aṅgapaccaṅga-sampannatā ārohapariṇāhasampatti javanasampatti supattiṭṭhitapādatā cārutā mudutā sucitā sūratā mahābalatā viṣaṭṭha-vacanatā suttānaṃ piyamanāpatā¹ abhijjaparīsutā² acchambhitā duppaddhamasiyatā³ parūpakkamena amaraṇatā mahā-parivāratā⁴ suvaṇṇatā⁵ sasaṇṭhānatā appābādhatā alobhatā⁶ piyamanāpehi avippayogatā dīghāyutā-ti evamādīni phalāni. *Adinnādānā* veramaṇiyā mahādhanadhaññatā ananta-bhogatā thira-bhogatā icchitānaṃ bhogānaṃ khippapaṭilābho rājādīhi asūdhāraṇa-bhogatā ulāra-bhogatā tattha tattha jeṭṭhakabhāvo natthibhāvassa ajānanatā sukhavihāratā-ti evamādīni. *Abruhmacariyā* veramaṇiyā vigata-paccatthikatā subba-sattānaṃ piyamanāpatā annapānavatthacchādanādīnaṃ lābhitā suhasupanātā sukhaṇṭibujjhanatā apāya-bhaya-vimokkho itthibhāva-napuṃsaka-bhāvānaṃ abhabbatā akkodhanatā saccakāritā amaṇṭikubhūtātā ārādhana-sukhatā paripuṇṇindriyatā paripuṇṇa-lakkhaṇatā nirāsaṃkatā, appossukkatā sukhavihāratā akutobhayatā piyavippayogābhāvo-ti evamādīni. Yasmā pana *micchācārā* veramaṇiyā phalāni pi etth'eva antogadhiṇi, tasmā *abrahmacariyā* veramaṇiyā. *Musāvūlā* veramaṇiyā vipasannindriyatā viṣaṭṭha-madhura-bhānītā samasitasuddha-dantatā nātithūlatā nātikisatā nātirussatā nātīdighatā sukha-sambhāsatā uppala-gandha-mukhatā sussūsakaparīsutā ūdeyya-vacanatā kamaladalasa-disa — mudulohita — naya-jivhatā⁷ ādinnatā anuṭṭhutātā-ti evamādīni. *Surūmerayamajja* — *paṃmādatthānā* veramaṇiyā atitānāgata — paccuppannesu kiccakaraṇīyesu appamādatā ṇāṇavantatā sudā upaṭṭhitasatitā uppannesu kiccakaraṇīyesu sabbaṭṭhānuppattika — paṭilehāṇavantatā analasatā ajaḷatā amūgatā⁸ acchambhitā asārambhatā anissukitā amaccharitā saccavūḍhitā apisuṇa-upharusa-asamphappaḷāpa-vāditā

* Cf. PJ. i, 33 ff.

¹ PJ. lokapiyata.

² PJ. abhejo.

³ PJ. appadhamsitā.

⁴ PJ. anantap'.

⁵ PJ. surūpata.

⁶ PJ. asokitā for other variations see PJ. i, 33.

⁷ PJ. "nayanaji" in fn.

⁸ B anumattatā; PJ. anelamūgatā.

kataññutā kataveditā bhoga-vantatā silavantatā ujutā akkodhanatā hirottappa-sampannatā ujudiṭṭhitā mahattatā paṇḍitatā atthānattha-kusalatā-ti evamādinī phalāni. Evam ettha *paṇḍitipūtā veramaṇī*-ādināṃ pi sabhāvādito vinicchayo veditabbo.

Sīlavā-ti yathāvutta-pañca-sīlavā. *Kalyāṇadhammo*-ti sundaradhammo. *Saraṇagamana-paridīpikāya* diṭṭhi-sampat-tiyā sampanna-pañño-ti attho. Yo pana putto mātāpitūsu assaddhesu dussīlesu ca sayam pi tādiso so pi avajāto yevā-ti veditabbo. Assaddhiyādayo hi idha avajātabhāvassa lak-khaṇaṃ vuttā. Te ca tasmim samvijjanti. Mātāpitāro pana upālāya puttassa *atijātādi*-bhāvo vuccati-ti.

[Gāthāsu:-] *Yo hoti kulagandhano*-ti kulacchedako kula-vināsako. Chedan'attho hi idha *gandha*-saddo,* 'uppala-gandha-paccatthikā'-ti ādisu viya. Keci pana kuladhamma-sano-ti paṭhanti. So ev'attho.

Ete kho puttā lokasmin-ti ete atijātādayo tayo puttā eva imasmim sattaloke puttā nāma, na ito vinimuttā atthi. Imesu pana ye bhavanti upāsakā yo saraṇa-gamana-sampat-tiyā upāsakā bhavanti kammassakata-ñāṇena kammassa kovidā, te ca *paṇḍitā* paññavanto pañcasīla-dasasīlena sampannā paripunnā.

Yācakānaṃ vacanaṃ jānanti tesam mukhākāra-dassanen'eva adhippāya pūraṇato ti *vadaññū*. Tesam vā dehi-ti vacanaṃ sutvā ime pubbe dānaṃ adatvā evambhūtā, mayā pana evaṃ na bhavitaḥhan-ti tesam pariccāgena tadattham jānanti-ti *vadaññū*. Paṇḍitānaṃ vā kammassakatādi-dīpa-kam vacanaṃ jānanti-ti *vadaññū*. Paduññū¹-ti ca paṭhanti. Padāniyā-pariccāga sīlā-ti attho.

Tato eva vigata-macchera-malatāya *vīlamaccherā*.

Abbhaghaṇā-ti abbha-samkhātā ghanā ghana-megha-ṭaṭalā vā *vimutto cando* viya upāsakādi-*purisāsu* khattiyādi-parisāsu ca *virocare* virocanti sobhanti-ti attho.

Pañcamasuttavaṇṇanā.

* Cf. DA. 144, on expl. of Nigaṇṭho.

¹ S notes *vadaññū* as the reading of the old Text.

6. Chatṭhe:—*

Avuṭṭhikasamo-ti avuṭṭhika-meghasamo. Ekacco hi meggho satapaṭala-sahassapaṭalo hutvā uṭṭhahitvā thananto gajjanto vijjotento ekaṃ udakabindum pi apātetvā vigacchati, tathūpamo ekacco puggalo-ti dassento āha *avuṭṭhikasamo*-ti.

Padesavassī-ti ekadessa-vassī. Megghasamo padesavassī viyā-ti hi *padesavassī*. Ekacco ekasmiṃ yeva ṭhāne ṭhitesu manussesu yathā ekacce tementi, ekacce na tementi evaṃ mandam vassati, tathūpamaṃ ekaccaṃ puggalaṃ dasseti *padesavassī*-ti.

Sabbatthābhivassī-ti sabbasmiṃ pathavī-pabbata-sāmuḍḍādike jagatippadese abhivassī-megghasamo. Ekacco hi sakala-cakkavāla-gabbhaṃ pattharitvā sabbatthakameva abhivas-sati, taṃ cātuddisika-mahā-meghaṃ ekaccassa puggalassa upamaṃ katvā vuttaṃ *sabbatthābhivassī*-ti.

Sabbesānan-ti *sabbesaṃ*. Ayameva vā pāṭho.¹ Na dātā hotī-ti adānasīlo hoti. Thaddhamaccharitāya na kassaci kiñci *dehī*-ti attho.

Idāni dānassa khettaṃ, deyya-dhammañca vibhāgena dassetuṃ *samaṇabrāhmaṇā*-ti ādimāha.

Tattha samitapāpasamaṇā c'eva pabbajjamattasamaṇā ca bāhitapāpa-brāhmaṇā c'eva jātimatta-brāhmaṇā ca idha *samaṇabrāhmaṇā*-ti adhippetā.

Kapaṇā nāma duggatā dalidda-manussā. *Addhikā* nāma pathāvino puribbayavihīnā.

Vaṇṇibbakkā nāma ye 'iṭṭhaṃ detha kantaṃ manāpaṃ kālena anavajjaṃ ulaggacittā pasannacittā evaṃ dentā gacchatha sugatiṃ gacchatha brahmalokaṃ'-ti ādinā nayena dāne niyo-jentā dānassa vaṇṇaṃ thomentā vicaranti.

Yācakā nāma ye kevalaṃ 'muṭṭhimattaṃ pasatamattaṃ detha, sarāvamattaṃ dethā'-ti appakam pi yācamānā vicaranti.

Tattha *samaṇabrāhmaṇa*-ggahaṇena guṇakkhettaṃ upakā-rakkhettañca dasseti. *Kapaṇādi*-ggahaṇena karuṇākkhettaṃ. *Annan*-ti yaṃ kiñci khādanīyaṃ bhojanīyaṃ.

* Cf. A. iv, 239; ii, 85.

¹ Vide Text, p. 65, fn. 8.

Pānan-ti ambapānādipānakam.

Vatthan-ti nivāsana-pārupanādi acchādanam.

Yānan-ti ratha-vayhādi antamaso upāhanam upādāya gamanasādhanaṃ.

Mālā-ti gaṇṭhitāgaṇṭhita-bhedaṃ sabbaṃ pupphaṃ.

Gandhan-ti yaṃ kiñci gandhajātaṃ piṃsitaṃ apiṃsitaṃ gandhapakaranañca.

Vilepanan-ti chavirāgakaranaṃ. .

Seyyā-ti mañca-pīthādi c'eva pāvārakojavādi ca sayitabba-vatthum. Seyyāgahanaena c'ettha āsanam pi gahitan-ti dātṭhabbam.

Āvasathan-ti vātātapādi-parissaya-vinodanam paṭissayaṃ.

Paḍipeyyan-ti dipaka-pallikādi-padīpūpakaranaṃ.

Evam kho bhikkhave-ti vijjamāne pi deyyadhamme paṭiggāhakaṇaṃ evaṃ dātābhavattum sabhena sabbaṃ adento puggalo avassika-megha-sadiso hoti. Idaṃ vuttaṃ hoti:— Bhikkhave yathā meghe satapaṭala-sahassapaṭalo utṭhahitvā na kiñci vassi vigacchati, evameva yo ulāraṃ vipulañca bhogaṃ saṃharitvā gehaṃ āvasanto kassaci kaṭacchumattaṃ bhikkhaṃ vā ulūṅkamattaṃ yāgum vā adatvā vigacchati vivaso maccumukhaṃ gacchati, so avutṭhika-samo nāma hontī-ti. Iminā nayena sesesu pi nigamanaṃ veditabbam.

Imesu tīsu puggalesu paṭhamo ekaṃsen'eva garahitabbo, dutiyo paṣaṃsanīyo, tatiyo paṣaṃsanīyataro. Paṭhamo ekan-ten'eva sabbanihīno, dutiyo majjhimo, tatiyo uttamo-ti veditabbo.

Gāthāsu:—

Samane-ti upayogavasena bahuvacanaṃ. Tathā sesesu pi.

Laddhā-ti labhitvā samane dakkhiṇeyye pavāritvā puṭṭho.

*Na saṃvibhajjati*¹ *annapūnañca bhojanan-ti* annaṃ vā pānaṃ vā aññaṃ vā bhuñjitabba-yuttakaṃ bhojanaṃ taṃ na saṃvibhajjati. Ayaṃ h'ettha saṃkhep'attho:—Yo atthika-bhāvena upagate samaṇa-paṭiggāhake labhitvā annādinā saṃvibhāgamattaṃ pi na karoti, kiṃ so aññaṃ dānaṃ das-sati, taṃ evarūpaṃ thaddhamacchariṃ *purisā dhammaṃ* nihīnapuggalaṃ paṇḍitā *avutthika-samo-ti āhu* kathayanti-ti.

¹ For °vibhājeti of the Text, see p. 65, fn. 13.

Ekaccūnaṃ na dadāti-ti vijjamāne pi mahati dātabba-dhamme ekesaṃ sattānaṃ tesu kodha-vasena vā deyya-dhamme lobhavasena vā na dadāti.

Ekaccūnaṃ paccchutī-ti ekesaṃ yeva pana dadāti.

Methūvino-ti paññavanto paṇḍitā janā.

Subhikkhavāco-ti yo upagatānaṃ yācakūnaṃ annaṃ detha pānaṃ dethā-ti ālinā taṃ taṃ dāpeti, so sulabha-bhikkhatāya subhikkhā vācā etassā-ti subhikkhavāco.

Subhikkhavassī-ti¹ pi paṭhanti. Yathā loke subhikkho hoti, evaṃ sabbatthābhivassita-mahāmegho subhikkhavassī nāma hoti, evamayam pi mahādlānehi sabbatthābhivassī subhikkhavassī-ti.

Āmodumāno pakireti-ti tuṭṭhamānaso sahatthena dānaṃ dento paṭiggāhakakkhette deyya-dhammaṃ pakiranto viya hoti vācāya pi *detha dethā-ti bhūṣati*.

Idāni naṃ subhikkhavassitabhāvaṃ dassetuṃ yathā pi meggo-ti-āli vuttaṃ. Tatrayaṃ samkhep'attho:—Yathā mahāmegho paṭhamaṃ manda-nigghosena *thanayitvā*, puna sakalamahī-kundarāni ekaninnūlaṃ karonto, *gajjayitvā purussati* sabbatthakameva *vūrinā* ulakena *thalaṃ ninnāṇca abhisandanto pūreti* ekoghaṃ karoti, *evameva idha* imasmiṃ loke *ekacco* ulāra-puggalo sabba-samatāya so mahā-megho viya vassitabbattā *tūliso* yathā *dhanam utthānādhigataṃ* attano utthānaviriyābhinibbattaṃ hoti, evaṃ anālaso hutvā taṇca *dhammena* nāṇena *saṃharitvā* tannibbattena annena pānena aññena ca deyyadhammena patte sampatte *vaṇṇibbake sammā* sammadeva desakālānurūpaṇe'eva icchānurūpaṇca *lappeti* sampavāreti-ti.

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—

Sukhānī-ti sukhanimittāni.

Paṭṭhāyamāno-ti icchamāno, ākañkhamāno.

Sīlan-ti gahaṭṭha-sīlaṃ, pabbajita-sīlaṇca. Gahaṭṭho ca gahaṭṭha-sīlaṃ pabbajito ca catupārisuddha-sīlan-ti adhipāyo.

¹ See Text, p. 66, fn. 8.

Rakkheyyā-ti samādayitvā avitikkamanto sammadeva gopeyya.

Pasaṃsā me āgacchatū-ti mama kalyāṇo kittisaddo āgacchatū-ti icchanto paṇḍito sappanṇo sīlaṃ rakkheyya. Sīlavato hi gahaṭṭhassa tāva 'asuko asukkulassa putto sīlavā kalyāṇadhammo saddho pasanno dāyako kārako'-ti ādinā parisamajjhe kalyāṇo kittisaddo abbhuggacchati. Pabbajitassa 'asuko nāma bhikkhu sīlavā vattasampanno sorato sukhasamvāso sagāravo sappatisso'-ti 'ādinā-pe—abbhuggacchati'-ti.* Vuttañh'etaṃ—"Puna ca paraṃ gahapatayo¹ sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati"-ti.† Yathā "Ākaṅkheyya ce bhikkhave bhikkhu: sabrahmacārīnaṃ piyo c'assaṃ manāpo garu ca bhāvanīyo cā"-ti‡ sīlesvev'assa paripūrikārī-ti āli.

Bhogā me uppajjantū-ti ettha gahaṭṭhassa sīlavato kalyāṇadhammassa, yena yena sippuṭṭhānena jīvitaṃ kappeti yadi kasiyā yadi vaṇijjāya yadi rājaporisena, taṃ taṃ yathākālaṃ yathāvidhiṇca ativiya appamattabhāvato,² ath'assa anuppannā c'eva bhogā uppajjanti, uppannā ca bhogā dhūtiṃ gamissanti. Pabbajitassa pana sīlācārasampannassa appamādavihāriṇa sato, sīlasampannassa sīlasampadāya appicchatādi guṇesu ca pasannā manussā ulārūlāre paccaye abhiharanti, evametassa anuppannā c'eva bhogā uppajjanti, uppannā ca thirā honti. Tathā hi vuttaṃ—"Puna ca paraṃ gahapatayo sīlavā sīlasampanno appamādlādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati"-ti.§ Tathā: "Ākaṅkheyya ce bhikkhave bhikkhu: lābhī assaṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhārānaṃ"-ti‡ sīlesvev'assa paripūrikārī-ti. Sesāṃ vuttanayameva.

Gāthāsu:—

Paṭṭhayāno-ti paṭṭhayanto.

Tayo sukhe-ti tīpi sukhāni.

Vittalābhan-ti dhanalābhaṃ. Bhog'uppattin-ti attho. Vi-

* Cf. UdA. 417, for notes on pāpako°.

† D. iii, 236; Cf. A. i, 127; Puggalu-Pa., 36.

‡ M. i, 33.

§ D. ii, 86 (with idha for puna ca paraṃ).

sesato c'ettha pasamsāya cetasikaṃ sukhaṃ, bhogchi kāyikaṃ sukhaṃ,* itarena uppatti-sukhaṃ. Tathā paṭhamena diṭṭhadhammasukhaṃ, tatiyena samparāyasukhaṃ, dutiyena ubhayaṃ sukhaṃ gahitan-ti veditabbaṃ.

Idāni pasamsādi-kāraṇassa sīlassa viya pasamsādināṃ visesa-kāraṇaṃ pāpamitta-parivajjanaṃ kalyāṇamitta-seva-nañca ādinavānisamsehi saddhiṃ dassento *akaron-to*-ti ādimāha.

Tattha *samkiyo*-ti pāpasmim̐ parisam-kitabbo, addhā iminā pāpaṃ kataṃ vā karissati vā, tathāhi so pāpapurishi saddhiṃ sañcarati-ti.

Assū-ti imassa pāpajana-sevino puggalassa¹ avaṇṇo abhūto pi pāpajana-sevitāya.

Ruhatī-ti virūlhiṃ vepullaṃ āpajjati pattharati. *Assū*-ti vā bhummatthe sāmivacanāṃ. Tasmim̐ puggale-ti attho.

Sa ve tādīsako hotī-ti yo yādisaṃ pāpamittaṃ vā kalyāṇamittaṃ vā bhajati upasevati ca, so puggalo bhūmibhāgasena udakaṃ viya tādīso vā hoti, pāpadhammo kalyāṇadhammo vā hoti. Kasmā? *Sahavāso hi tādīso*. Yasmā sahavāso saṃsaggo upasaggo viya phalika-manīsu purisa-upanissaya bhūtaṃ puggalākāraṃ gāhāpeti, tasmā pāpapuggalena sahavāso na kātabbo-ti adhippāyo.

Sevamāno sevamāna-ti paraṃ pakati-suddhaṃ puggalaṃ kālena kālaṃ attānaṃ *sevamūnaṃ sevamāno* pāpapuggalo teṇa vā seviyamāno.

Samphuṭṭho samphusa-ti tena pakati-suddhena puggalena sahavāseṇa saṃsaggena samphuṭṭho pāpapuggalo sayam pi tathā samphusanto.

Saro duṭṭho kalāpaṃ vā-ti yathā nāma saro visena duṭṭho litto sarahamūha-samkhātaṃ sarakalāpaṃ attanā phuṭṭhaṃ ālittaṃ pi upalimpati, evaṃ pāpena.

Upalepabhayā dhiro-ti dhitisampannattā dhiro. paṇḍita-puriso pāpasahāyo na bhaveyya.

Pūtimacchaṃ kusaggenā-ti yathā kuṭṭhitabhāvena pūtibhūtaṃ macchaṃ *kusa*-tiṇṇaggena yo puriso upanayhati pūta-

* Cf. Pts. i, 188.

¹ B has upari assa vā puggalassa after this.

bandha-vasena bandhati, tassa te *kusā* apūtikā pi pūtimaccha-sambandhena pūtiduggandhena *vāyanti*.

Evam bālūpasevanā-ti *evam-sampadā* bāla¹janūpasevanā datṭhabbā.

Evam dhirūpasevanā-ti yathā asurabhino pi pattā taggara-sambandhena surabhī *vāyanti*, *evam paṇḍitūpasevanā* pakatiyā asīlavato silasamādānādi-vasena sīlagandhavāyanassa kāraṇaṃ hoti.

Tasmā-ti yasmā akalyāṇamitta-sevanāya¹ kalyāṇamitta-sevanāya ayaṃ ediso ādīnavo ānisaṃso ca, tasmā pattapūṭass'eva palāsapuṭassa viya duggandha-sugandha-vatthusaṃsaggena asādhū-sādhū-jana-sannissayena.

*Ñatvā sampākamattano*²-ti attano dukkhudrayaṃ sukhudrayaṃ phalanipphattim *ñatvā jānitvā asanto* pāpamitte *na upaseveyya sante* upasante vantadose pasatthe vā paṇḍite *seveyya*. Tathāhi—

“Asanto nirayaṃ nenti santo pāpenti sugatin”*-ti.

Iti Bhagavā paṭhamagāthāya yathāvuttāni tīpi sukhanimit-tāni dassetvā tato parāhi pañcahi gāthāhi paṭipakkha-pari-vajjanena saddhim paṃsā-sukhassa āgamaṇaṃ dassetvā, osānagāthāya tiṇṇaṃ pi sukhāṇaṃ āgamaṇa-kāraṇena sad-dhim osānasukkhāṃ dasseti.

Sattamasuttavaṇṇanā.

8. Atṭhame:—†

*Bhidurāyaṇ*³-ti bhiduro ayaṃ.

Kāyo-ti rūpakāyo. So hi aṅgapaccaṅgānaṃ kesādinañca samūhaṭṭhena *evam* kucchitānaṃ jegucchānaṃ āyo uppattideso-ti pi kāyo. Tatrāyaṃ vacan'attho. Āyanti tato⁴-ti āyo. Ke āyanti? Kucchitā kesādayo. Iti kucchitānaṃ āyoti pi

* Sn. 746.

† Cf. A. v, 157 ff.

¹ S notes pāpamittasevanāya in *fn*.

² For °pātam° of the text, see *Ibid.*, p. 68, *fn*. 14.

³ For bhindantāyaṃ of the Text, S notes bhindantāyaṇ-ti bhindanto ayaṃ, as found in the MS. it followed, with remarks that this word is better. See also Text, p. 69, *fn*. 2.

⁴ B etthā-ti.

kāyo. Atthato pana catu-santati-vasena pavattamānānaṃ bhūtūpādāya dhammānaṃ puñjaṃ. Idaṃ vuttaṃ hoti:— Bhikkhave ayaṃ caturmahābhūtamayo rūpakāyo *bhiduro*, bhedanasabhāvo, khaṇe khaṇe viddhaṃsanasabhāvo-ti. Bhidurāyan-ti pi pāṭho. So ev'attho.

Viññāṇan-ti te bhūmikaṃ kusalādi-cittaṃ. Vacanattho pana taṃ taṃ ārammaṇaṃ vijānāti-ti viññāṇaṃ. Yaṃ hi sañjānana-pajānana-vidhuraṃ ārammaṇa-pajānanaṃ upaladdhaṃ taṃ viññāṇaṃ.

*Virāga*dharmān-ti virajjanadhammaṃ. Palujjanasabhāvan-ti attho.

Sabbe upadhi-ti khandhūpadhi kilesūpadhi abhisañkhārūpadhi pañcakāmaguṇūpadhi ete upadhiyati, ettha dukkhan-ti upadhisāññitā sabbe pi upādānakkhandha-kilesābhisañkhāra-pañcakāmaguṇadhammā hutvā abhāv'atṭhena *aniccā* udayabhaya-paṭipīḷanattṭhena *dukkhā* jarāya maraṇena cā-ti dvidhā vipariṇāmetabba—sabhāvatāya pakatiḷahanattṭhena *vipariṇāmadhammā*.

Evamettha anicca-dassana-sukhatāya rūpadhamme viññāṇaṇca visuṃ gahetvā puna upadhi-vibhāgena sabbe pi te bhūmikadhamme ekajjhaṃ gahetvā anicca-dukkhānupassanā mukhena tathābujjhanakānaṃ puggalānaṃ ajjhāsayena sammasanavāro kathito. Kāmañc'ettha lakkhaṇa-dvayameva pāliyaṃ āgataṃ. Yaṃ dukkhaṃ tadanattā-ti pana vacanato dukkha-lakkhaṇen'eva anatta-lakkhaṇaṃ pi dassitamevā-ti veditabbaṃ.

Gāthāyaṃ:—

Upadhīsu bhayaṃ disvā-ti tīsu¹ upadhīsu bhayatūpatṭhānāṇa-vasena bhayaṃ disvā tesāṃ bhāyitabbaṃ passitvā. Iminā balava-vipassanaṃ dasseti. Bhayatūpatṭhānā-ṇāṇaṃ eva hi vibhajitvā visesa-vasena ālīnavānupassanā nibbidānupassanā-ti ca vuccati.

*Jātimaraṇaṃ ajjhaṇā*²-ti evaṃ sammāsanto vipassanā-ṇāṇaṃ maggena ghaṭetvā maggaparamparāya arahattaṃ patto jātimaraṇaṃ atīto nāma hoti. Kathaṃ ?

¹ Should be cattāro or sabbesu, as suggested in S fn.

² B 'accagā.

Sampatvā paramaṃ santiṃ-ti paramaṃ uttamaṃ anuttaraṃ santiṃ sabba-saṅkhāra-ūpasamaṃ nibbānaṃ adhigantvā. Evaṃbhūto ca kālaṃ kaṅkhati bhāvitatto-ti catunnaṃ ariya-maggānaṃ vasena bhāvanābhisamaya-nipphattiyā bhāvita-kāya-sīla-citta-paṇṇattā bhāvitatto paramaṃ jīvitaṅca anabhinandanto kevalaṃ attano khandha-parinibbāna-kālaṃ kaṅkhati udikkhati, na tassa katthaci paṭṭhanā hoti-ti. Tenāha—

Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ.

Kālaṅca paṭikaṅkhāmi nibbisaṃ gavāto¹ yathā-ti.*

Aṭṭhamasuttavaṇṇanā.

9. Navame:—

Dhātuso-ti dhātuto. Dhātū-ti ca ajjhāsayadhātu ajjhāsayasabhāvo adhippeto, 'yo adhimutti'-ti pi vuccati.

Samsandanti-ti tāya dhātusabhāgatāya yathūdhātu yathā-ajjhāsayāṃ alliyanti ekato honti.

Samenti-ti tāya yeva samān'ajjhāsayatāya ekacittā hutvā samāgacchanti aññamaññaṃ bhajanti upasaṅkamanti attano rucibhāva-khanti-diṭṭhiyo vā tattha tattha same karontā pavattanti.

Hīnādhimuttikā-ti hīne kāmaguṇādi-ke adhimutti etesan-ti hīnādhimuttikā hīnajjhāsayā.

Kalyāṇādhimuttikā-ti kalyāṇe nekkhammādi-ke adhimutti etesan-ti kalyāṇādhimuttikā paṇitajjhāsayā. Suce hi ācariyūpajjhāyā na sīlavanto antevāsikasaddhivihārikā ca sīlavanto, te ācariyūpajjhāye pi na upasaṅkamanti attano sadise sārūpabhikkhū yeva upasaṅkamanti. Suce pana ācariyūpajjhāyā sīlavanto, itare na sīlavanto, te pi na ācariyūpajjhāye upasaṅkamanti attano sadise hīnādhimuttike yeva upasaṅkamanti.

Evaṃ upasaṅkamanti pana na kevalaṃ etarahi eva, atha kho atitānāgate pi ti dassento aṭṭaṃ bhikkhave-ti-ādimāha. Saṃkhepato saṅkilesa-dhammesu abhinivīṭṭhā hīnādhimut-

* S. i, 65; Thag. 606; cf. Manu. vi, 45.

tikā, vodāna-dhammesu abhinivittā kalyāṇādhimuttikā. Idam pana dussillānaṃ dussila-sevanameva sīlavantānaṃ sīlavanta-sevanameva duppaññānaṃ duppañña-sevanameva paññavantānaṃ paññavanta-sevanameva ko niyāmeti-ti. Ajjhāsayadhātu niyāmeti.

Sambahulā kira bhikkhū ekasmiṃ gāme bhikkhācāraṃ caranti. Te manussā bahubhattaṃ āharitvā pattāni pūretvā yathāsabhāgena paribhuñjathā-ti datvā uyyujesum. Bhikkhū āhamsu—‘āvuso manussā dhātusampayutta-kamme payojenti’-ti. Evaṃ ajjhāsayadhātu niyāmeti-ti. Dhātu-sampayuttena ayamattho dīpetabbo.

Gijjhakūṭa-pabbatasmiṃ hi gilāna-seyyāya nipanno Bhagavā ārakkhathāya parivāretvā vasantesu Sāriputtesu Mogallānādisu ekamekaṃ attano parisāya saddhiṃ caṅkaman-taṃ oloketvā bhikkhū āmantesi—‘Passatha no tumhe bhikkhave Sāriputtaṃ sambahulehi bhikkhūhi saddhiṃ caṅka-manta’-ti. Evaṃ bhante-ti—‘Sabbe kho te bhikkhave bhikkhū mahāpuñña’-ti. Sabbam vitthāretabbaṃ.

Gāthāsu:—

Samsaggā-ti saṃkilesato saḥavāsādi-vasena samāyogato. Athavā, dassanasamsaggo, savanasamsaggo, samullāpasamsaggo, sambhogasamsaggo, kāyasamsaggo-ti evaṃ pañca-vidhe samsagge yatokuto-ci samsaggato.

Vanatho jāto-ti kilesa uppanno maggena asaṃuḥato.

Samsaggena chijjati-ti samsagga-paṭikkhepena kāyavivēkā-dinā pubbabhāge chijjitvā puna accanta-asamsaggena samuccheda-vivekena chijjati pahiyati. Ettāvatā saṃkhepato hīnādhimuttiyaṃ samudayo atthaṅgamo ca dassito hoti. Yasmā pana te samsaggā c’eva te ca kilesā kosajja-vasena uppajjanti c’eva vaḍḍhanti ca na viriyārambha-vasena, tasmā hīnādhimuttike kusīte puggale vajjetvā kalyāṇādhimuttike āradḍha-viriye sevantena asamsaggena samsaggajo vanatho chinditabbo-ti.

Yathāvuttamattham vitthārato dassento kusīta-sevanāya tāva ādinavaṃ pakāsetum *parittaṃ dāru*-ti ādimāha.

Tattha *parittaṃ dāru*-ti khuddakaṃ dāruṃ.

Yathā sīde mahaṇṇave-ti yathā khuddakaṃ kaṭṭhamayaṃ kullaṃ āharitvā mahā-samuddaṃ taritukāmo tīraṃ appatvā

samudda-majjhe yeva *sideyya* patitvā maccha-kacchapa-bhakkho bhaveyya.

Evam kusītaṃ āgama sādhu-jīvī pi sīdati-ti evameva kusītaṃ viriyārambhavirahitaṃ kilesavasikaṃ puggalaṃ nissāya tena kata-saṃsaggo *sādhu-jīvī*, pi parisuddhā-jīvo pi parisuddha-sīlo pi samāno hīnasamaggato uppannehi kāmavitak-kādihi khajjamāno pāraṃ gantum asamattho mahāppave¹ yeva sīdati.

Tasmā-ti yasmā evamanatthāvaho kusitasamaggō, *tasmā taṃ āgama ālasīyānuyogena* kucchitaṃ sīdati-ti *kusītaṃ*, tato eva hīna-viriyaṃ nibbiriyaṃ mittam *parivajjeyya*. Ekanten'eva pana kāyavivekādīnañc'eva tadaṅga-vivekādīnañca vasena *pavivittehi* tato eva kileshehi ārakattā *ariyehi* parisuddhehi nibbānaṃ paṭipesitattabhāvato *pahitattehi* ārammaṇalakkhaṇūpanijjhānānaṃ vasena jhāyanato *jhāyibhi* sabbakālaṃ paggaḥita-viriyatāya āradḍha-viriyatāya *āraddha-viriyehi paṇḍitehi* sappaññehi yeva *saha āvaseyya* saṃvaseyyā-ti.

Navamasuttavannaṃ.

10. Dasame—

Parihānāya saṃvattan-ti avuddhiyā bhavanti maggādhigamassa paripanthāya honti. Adhigatassa pana maggassa parihāni nāma n'atthi.

Tayo dhammā-ti dhammādhiṭṭhāna-vasena uddiṭṭha-dhamme puggalādhiṭṭhānāya desanāya vibhajanto, *idha bhikkhave sekkho bhikkhū*-ti ādimāha.

Tattha kammaṃ āramitabbato ārāmo etassā-ti *kammārāmo*.

Kamme rato-ti *kammarato*.

Kammārāmatam kammābhiraṭaṃ *anuyutto* pasuto-ti *kammārāmatamanuyutto*.

Tattha kammaṃ nāma iti kattabbaṃ kammaṃ, seyyathidaṃ cīvaravicāraṇaṃ cīvarakaraṇaṃ upatthambhanaṃ patatthavikaṃ aṃsabandhanaṃ kāyabandhanaṃ dhammakaraṇaṃ ādhāraṇaṃ pādakaṭṭhalikaṃ sammajjanti-ti evamādinam upakaraṇānaṃ karaṇaṃ yañca vihāre khaṇḍaphullādi paṭi-

¹ B saṃsārappave.

saṃkharapaṇaṃ. Ekacco hi etāni karonto sakala-divasaṃ etān'eva karoti. Taṃ sandhāy'etaṃ vuttaṃ. Yo pana etesaṃ karaṇavelāyameva etāni karoti uddesavelāyaṃ uddesaṃ gaṇhāti, sajjhāyavelāyaṃ sajjhāyati cetiyaṅgaṇa vattādi karaṇavelāyaṃ cetiyaṅgaṇavattādini karoti, manasikāraṇavelāyaṃ manasikāraṇaṃ karoti, sabbatthaka-kammaṭṭhāne vā pārihāriya-kammaṭṭhāne vā, na so kammārāmo nāma. Tassa taṃ:—"Yāni kho pana tāni sabrahmacāriṇaṃ uccāvacāni kīṃkaraṇiyyāni, tattha dakkho hoti anālasa tatrupāyāya vi-mamsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātun"-ti* ādinā satthārā anuññāta-karaṇameva hoti.

Bhassārāmo-ti yo Bhagavatā paṭikkhitta-rājakathādi-vasena rattindivaṃ vitināmeti, ayaṃ bhasse pariyaṇtakāri na hoti *bhassārāmo* nāma. Yo pana rattiṃ pi divaṃ pi dhammaṃ katheti pañhaṃ visajjeti, ayaṃ appabhasso bhasse pariyaṇtakāri yeva. Kasmā? "Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇiyyaṃ: dhammi vā kathā ariyo vā tuṇhībhaṃ" -ti†-vuttavidhiṃ yeva paṭipanno-ti.

Niddārāmo-ti yo yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasuḷhaṃ middhasukhaṃ anuyuñjati, yo ca gacchanto pi nisinno pi thīnamiddhābhibhūto niddāyati, ayaṃ *niddārāmo* nāma. Yassa pana karajakāyagelaññena cittaṃ bhavaṅgaṃ otarati, nāyaṃ *niddhārāmo*. Ten'evāha—"Abhijānāmi kho panāhaṃ Aggivessana gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātaṃ paṭikkanto catugguṇaṃ saṃghātiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā"-ti.‡

Ettha ca puthujjanakalyāṇako pi sekkho tveva veditabbo. Tasmā tassa sabbassa pi visesādhigamassa itaresaṃ upari visesādhigamassa *parihānāya saṃvattantī*-ti veditabbaṃ. Sukkapaḥkassa vuttavipariyāyena atthavibhāvanā veditabbā.

Gāthāsu:—

Uddhato-ti citta-vikkhepa-kareṇa uddhaccena uddhato avūpasanto.

Appakicassā-ti anuññātassa pi vutta-ppakārassa kiccassa yuttappayuttakāle yeva karaṇato appakicco assa bhaveyya.

Appamiddho-ti divasaṃ caṅkameṇa nisajjāyā-ti ādinā vuttajāgariyānuyogena niddārahito assa.

Anuddhato-ti bhassārāmatāya uppajjanaka-cittavikkhepassa abhassārāmo hutvā parivajjanena *anuddhato* vūpasanta-citta-samāhito-ti attho. Sesam pubbe vuttanayattā suviññeyyameva.

Iti imasmim Vagge Paṭhama-Dutiya-Catuttha¹-Pañcama-Chatṭha-Sattama-Atṭhama-Navamesu Suttasu vattaṃ kathitaṃ. Itaresu vaṭṭavivaṭṭaṃ.

Dasamasuttavaṇṇanā.

Tatīyavaggavaṇṇanā Niṭṭhitā.

IV, 1. Catuttha vaggassa paṭhame*

Akusala-vitakkā-ti akosalla-sambhūtā vitakkā. Micchā vitakkā-ti attho.

Anavaññatti-paṭisaṃyutto-ti ettha *anavaññatti*-ti anavaññā. Parehi attano ahīritattā aparibhūtattā aho vata maṃ pare na avajāneyyūn-ti evaṃ pavatto icchācāro tāya anavaññattiyā paṭisaṃyutto samsattho taṃ vā ārabha pavatto *anavaññatti-paṭisaṃyutto vitakko*. Tasmā, kathaṃ nu kho maṃ pare gaḥatṭhā c'eva pabbajitā ca na orakato daheyyūn-ti sambhāvana kamyatāya icchācāre ṭhatvā pavattita-vitakkass'etaṃ adhivacanaṃ.

Lābha-sakkāra-siloka-paṭisaṃyutto-ti cīvarādi-lābhena c'eva sakkārena ca kittisaddena ca ārammaṇakaraṇavasena paṭisaṃyutto.

Parānuddayatā-paṭisaṃyutto-ti paresu anuddayatā-paṭirūpa-kena gehasitapemena paṭisaṃyutto. Yaṃ sandhāya vuttaṃ —“Samsattho viharati rājūhi rājamahāmattehi brāhmaṇehi gahapatikehi tiṭṭhiyehi tiṭṭhiyasāvahehi sahanandī sahasokī sukhitesu sukhito dukkhitesu dukkhito uppannesu kiccarāpiyesu attano yogaṃ āpajjati”-ti.†

Gāthāsu:—

Anavaññattiyā paṭisaṃyutto puggalo *anavaññatti-saṃyutto*.

* Cf. A. i, 254; Nidd. ii, 386.

† S. iv, 180.

Lābha-sakkāre gāravo etassa na dhamme-ti *lābha-sakkāra-gāravo*.

Sukha-dukkhesu amā saha bhavā¹-ti *amaccā*, sahāyasadisā² upatṭhākā. Tehi gehasitapema—vasena saha nandanasilo *sahanandī amaccehi*. Iminā *parānuddayatū—paṭisaṃyuttam vitakkam* dasseti.

Ārā saṃyojanakkhayā-ti imehi tīhi vitakkehi abhibhūto puggalo saṃyojanakkhayato arahattato dūre. Tassa taṃ dullabhan-ti attho.

Putta-pasun-ti putte ca pasavo ca. *Putta-saddena* c'ettha dārādayo, *pasu-saddena* assa mahisa—khetta—vatthādayo saṅgahitā.

*Vivāhe*³-ti vivāhakārāpane. Iminā āvāho pi saṅgahito.

Saṅgahānī-ti pariggahānī. Parikkhārāhānī-ti attho. Santhavānī⁴-ti ca paṭhanti. Mittasanthavānī-ti attho. Sabbattha *hiivā*-ti sambandho.

Bhaddo so tādiso bhikkhū-ti so yathā-vuttam sabbam pa-paṇcam pariccajivā yathā satthārā vuttāya sammāpaṭipattiyā, tathā passitabbato tāliso saṃsāra-bhayam ikkhatī-ti bhikkhu, *uttama-sambodhiṃ* arahattam pattum arahati.

Paṭhamasuttavaṇṇanā.

2. Dutīye:—*Sakkārenā*-ti sakkarena hetubhūtena. Athavā, *sakkārenā*-ti sakkāra—hetunā sakkāra—hetukena vā. Sak-kāram hi nissāya idh'ekacce puggalā pāpicchā icchāpakatā icchācāre ṭhatvā sakkāram nibbattessāmā-ti aneka-vihitam anesanam appatirūpaṃ āpajjitvā ito cutā apāyesu nibbattanti. Apare yathā sakkānam labhitvā taṃ nimittam mānamada—macchariyādi—vasena pamādam āpajjitvā ito cutā apāyesu nibbattanti. Yam sandhāya vuttam —

Sakkārena abhibhūtā pariyādinna-cittā-ti.

Tattha:—*Abhibhūtā*-ti ajjhotthatā.

Pariyādinna-cittā-ti khepitacittā, icchācārena mānamadādinā ca khayam pāpita—kusalacittā. Athavā, *Pariyādinna-*

¹ B gatā.

² B sahāyā.

³ For vivāso of the Text, see Text, p. 78, fn. 6.

⁴ For other variations, see Text, p. 78, fn. 7.

cittā-ti parito ādinnacittā. Vuttappakārena akusala-kotṭhā-sena yathā kusalacittassa uppattivāro na hoti, evaṃ samantato gahitacittasantānā-ti attho.

Asakkārenā-ti hīletvā paribhavitvā parehi attani pavuttitena asakkārena hetunā asakkārahetukena vā mānādinā.

Sakkārena ca asakkārena cā-ti kehi-ci āvattitena sakkārena, kehi-ci pavattitena asakkārena ca. Yehi kehici paṭhamam sakkatā hutvā tehi yeva assaddhādibhāvaṃ ñatvā pacchā asakkatā honti, tādise sandhāya vuttaṃ:—*Sakkārena ca asakkārena cā*-ti. Tattha:—sakkārena abhibhūtā Devadat-tādayo nidassetabbā. Vuttaṃ h'etaṃ:—

“Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ
Sakkāro kāpurisaṃ hanti, gabbho assatarīṃ yathā”-ti.*

Sādhūnaṃ upari katena asakkārena ca abhibhūtā Daṇḍakī-rāja-Kāliṅga-rāja-Mijjha-rajādayo nidassetabbā.†

Vuttaṃ pi c'etaṃ:—

“Kisaṃ hi¹ Vacchaṃ avakiriya Daṇḍakī
Ucchinnamūlo sajana saraṭṭho,
Kukkulanāme nirayamhi paccati,
Tassa phulliṅgāni² patanti kāye”-ti.‡

Tathā:—

“Yo saññate pabbajite avañcayi³
Dhammaṃ bhaṇante samaṇe adūsake
Taṃ nālikiraṃ⁴ sunakhā parattha
Saṃgamma khādanti viphandamānaṃ”-ti.§

Upahacca mānaṃ⁵ Mejjho, Mātaṅgasmim yasassino,
Sapārisajjo ucchinno Mejjharaññaṃ tadā ahū-ti.‡

Sakkārena ca asakkārena ca abhibhūtā aññatitthiyā Nātha-
puttādayo|| nidassetabbā.

* S. i, 154; ii, 241.

† J. v, 143.

|| J. ii, 262; iii, 126, etc.

† J. v, 143; iv, 389, etc.

§ J. v, 267; iv, 389.

¹ J pi.

² J pul°.

³ J °casi; B acohedayi.

⁴ B nālikeraṃ.

⁵ J manam.

Gāthāsu:—*Ubhayan-ti*—Ubhayena sakkārena ca asakkārena ca.

Samādhi na vikampati-ti na calati ekaggabhāveva¹ tiṭṭhati. Kassa pana na calati-ti? Āha: *Appamāda*²-*vihāri*-ti. Yo pamādakara³-dhammānaṃ rāgādīnaṃ suppahinattā⁴ appamādavihārī arahā, tassa.

So hi lokadhammehi na vikampati.

Sukhumadiṭṭhi-vipassaka-ti phalasamāpatti-atthaṃ⁵ sukhumāya diṭṭhiyā paññāya abhinhaṃ pavatta-vipassanattā *sukhumadiṭṭhi-vipassaka*ṃ.

Upādānakkhayārāma-ti catunnaṃ upādānānaṃ khayam pariyośānabhūtaṃ arahattaphalaṃ āramitabbaṃ etassā-ti *upādānakkhayārāma*ṃ. Sesam vuttanayameva.

Dutiyasuttavaṇṇanā.

3. Tatiye—*Devesu*-ti t̥hapetvā arūpāvacaradeve c'eva asaññī deve ca tadāññesu uppattidevesu.

Deva-saddū-ti devānaṃ pītisamudāhāra-saddā.

Niccharantī-ti aññamaññaṃ allāpa-sallāpa-vasena pavatanti.

Samayā samayaṃ upādāyā-ti samayato samayaṃ paṭicca. Idam vuttaṃ hoti: yasmim kāle t̥hitā te devā taṃ kālaṃ āgamma naṃ passissanti, tato taṃ samayaṃ sampattaṃ āgammā-ti. *Samayaṃ samayaṃ upādāyā*-ti ca keci paṭhanti. Tesam taṃ taṃ samayaṃ paṭiccā-ti attho.

Yasmim samaye-ti yadā “*Aṭṭhi-kañkhalūpamā kāmā*”-ti*-adinā, “*sambādho gharāvāso*”-ti†-adinā ca kāmesu gharāvāsesu ca ādīnavā tappatipakkhato nekkhamme ānisaṃsā ca sudiṭṭhā honti, tasmim samaye, tadā hi'ssa ekan-tena pabbajjāya cittaṃ namati.

Ariya-sāvako-ti ariyassa Buddhassa bhagavato sāvako sāvakabhāvaṃ upagantukāmo, ariyasāvako vā avassam-

* M. i, 130.

† Ud. v, 6.

¹ S eka-sabbhāvo va.

² C appamāna° (cf. Text, p. 74, fn. 8) here and below.

³ S °dakārapadh°.

⁴ S suttūpam pah°.

⁵ S °thadhiḡatāya.

bhāvi, 'antimabhāvi. Tam sāvakam hi bodhisattam¹ sandhāya ayamārambho.

Kesamassum ohāretvā-ti kese ca massuñca ohāretvā apānetvā.

Kāsāyāni vatthāni acchādetvā-ti kāsāyena rattattā *kāsāyāni* brahmacariyaṃ carantānaṃ anucchavikāni *vatthāni* nivāsetvā c'eva pārupitvā ca.

Agārasmā anagāriyaṃ pabbajjāya ceteti-ti agārasmā gharā nikkhamitvā anagāriyaṃ pabbajjaṃ pabbajeyyan-ti *pabbajjāya ceteti* vikappeti,² pabbajati³-ti attho. Ettha ca yasmā agārassa hitaṃ kasivañijjādikammaṃ agāriyaṃ ti vuccati, tañca pabbajjāya n'atthi, tasmā *pabbajjā anagāriyaṃ*-ti nātābbā.

Mārenā-ti kilesa-Mārena.

Saṅgāmāya ceteti-ti yujjhanatthāya cittaṃ uppādeti, Māraṃ abhivijetum sannayhati. Yasmā pana evarūpassa paṭipajjanakapuggalassa devaputta-Māro pi antarāyāya upakkamati tasmā⁴ *Mārenā*-ti; ettha devaputta-Mārenā-ti pi attho veditabbo. Tassā pi yaṃ icchā vighātaṃ karissat'evāti. Yasmā pana pabbajitadivasato paṭṭhāya khuraggato vā paṭṭhāya sīlāni samādiyaṃto parisodhento samatha-vipassanāsu kammaṃ karonto yathārahaṃ tadaṅgappahānavikkhambhana-pahānānaṃ vasena kilesamāraṃ paripādeti nāma, na yujjhati nāma sampahārassa abhāvato, tasmā vuttaṃ *Mārena saddhiṃ saṅgāmāya ceteti*-ti.

Sattannan-ti kaṭṭhāsato *sattannaṃ*. Pabhedato pana te sattattimsa honti. Kathaṃ? "cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañc'indriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo"-ti,⁵ evaṃ pabhedato sattattimsavidhā pi, satipaṭṭhānādi koṭṭhāsato satt'eva honti-ti vuttaṃ *sattannan*-ti.

Bodhipakkhiyānan-ti bujjanatthēna bodhi⁶-ti laddhanā-massa ariya-puggalassa maggañāpass'eva vā pakkhe bhavā-

* Ud. v, 5. For esp. vide UdA. 304-6.

¹⁻¹ B antimabhavikam sāvaka-bodhi°.

² C paka°.

³ S °jiasati.

⁴ B randa tassā pi vasena after this.

⁵ S bodho.

naṃ *bodhipakkhiyānaṃ*, bodhikotṭhāsiyānaṃ-ti attho. Bodhipakkkhikānaṃ-ti pi pāṭho. Bodhipakkkhavantānaṃ bodhipakkhe vā niyuttānaṃ-ti attho.

Bhāvanānuyogamanuyutto-ti vipassanaṃ ussukkāpetvā ariya-magga-bhāvanānuyogamanuyutto. Vipassanākkhaṇe hi satipaṭṭhānādayo pariyāyena bodhipakkhiyā nāma, maggakkhaṇe yeva pana te nipariyāyena bodhipakkhiyā nāma honti.

* *Āsavānaṃ khayā*-ti kāmāsavādīnaṃ¹ sabbesaṃ āsavānaṃ khayā, āsavesu hi khīpesu sabbe pi kilesā khīṇā yeva honti, tena arahattamaggo vutto hoti.

Anāsavaṃ-ti āsavavirahitaṃ.

Cetovimuttiṃ paññāvimuttiṃ-ti ettha *ceto*-vacanena arahattaphalasamādhī, *paññā*-vacanena taṃ-sampayuttā ca paññā vuttā. Tattha: samādhī rāgato vimuttattā cetovimutti, paññā avijjāya vimuttattā paññāvimutti-ti veditaḃbā. Vuttaṃ h'etaṃ Bhagavatā—"Yo hi'ssa, bhikkhave, samādhī, tad assa samādh'indriyaṃ,"† "Yā hi'ssa, bhikkhave, paññā, tad assa paññ'indriyaṃ,"‡ "Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti"-ti.§ Api c'ettha samatha-phalaṃ cetovimutti, vipassanāphalaṃ paññāvimutti-ti veditaḃbā.

Diṭṭh'eva dhamme-ti imasmiṃ yeva attabhāve.

Sayaṃ abhiññā sacchikatvā-ti attanā yeva abhivisiṭṭhāya paññāya paccakkhaṃ katvā aparappaccayaena ñatvā.

Upasampajja viharati-ti pāpunītvā sampādetvā viharati.

Tameva saṅgāmasāsaṃ abhivijjīya ajjhāvasati-ti Māraṃ abhivijjīnitvā vijita-vijayattā tena katasaṅgāmasaṅkhaṃ tassa ariya-maggassa sisabhūtaṃ arahattaphala-samāpatti-issariyaṭṭhānaṃ abhibhavanto āvasati, samāpajjati icc'eva attho. Ime ca devasaddā diṭṭhasaccesu devesu pavattanti. Visesato Suddhāvāsa-devesū-ti veditaḃbā.

Gāthāsu:—*Mahantaṃ*-ti sīlādi-guṇamahattena mahantaṃ.

* For the whole passage of the Text, vide Puggala-P., i, 27; M. i, 35; and for expl. vide M.A. 164-5.

† S. v, 225.

‡ S. v, 226.

§ A. i, 61.

¹ Vide ante 3, I, 7, and notes thereon.

Vītasāradan-ti sārājja-kārāṇaṃ kilesānaṃ abhāvena vigata-sārājjaṃ, apagatamañkubhāvaṃ.

Purisājaññā-ti assādisu assājāniyādayo viya purisaesu ājāniyabhūtā uttamapurisā.

*Dujjayamajjhabhū*¹-ti pacurajanehi jetuṃ asakkuṇeyyaṃ kilesa-vāhinim abhibhavi ajjhotthari. Ajjayi²-ti pi paṭhanti. Ajjinti³-ti attho.

Jetvāna maccuno senaṃ vimokkhena anāvaraṇa-ti lokattayā-bhijjhāpanato⁴ diyaḍḍha-sahassādi vibhāgato ca vipulattā aññehi āharitum paṭisedhetum asakkuṇeyyattā ca *anāvaraṇaṃ maccuno Mārassa senaṃ vimokkhena* ariyamaggena jivvā, yo tvam dujjayaṃ ajjayi, tassa *namo te purisājaññā*-ti sambandho.

Iti-ti vuttappakārena.

Hi-ti nipātamattam.

Etam pattamānasam adhigatārahattam khīṇāsavaṃ *devatā namassanti*-ti vuttamev'attham nigamana-vasena dasseti. Athavā, eti⁵-ti iminā kāraṇena. Kiṃ pana taṃ kāraṇaṃ? Namucīsenāvijayena pattamānasattam. Iminā kāraṇena. Evaṃ devatā namassanti⁶-ti attho. Idāni taṃ kāraṇaṃ phalato dassetum *taṃ hi tassa namassanti yena maccunasam vaje*-ti vuttam. Tass'attho: yasmā *tassa purisājaññassa* paṇitassa gavesantā pi devā anumattampi *taṃ* kāraṇaṃ na passanti, yena so *maccuno* maraṇassa *vasam vaje* upagaccheyya, tasmā taṃ visuddhidevā *namassanti*-ti.

Tatīyasuttavannaṇā.

4. Catutthe:—

Yadā-ti yasmiṃ kāle.

Devo-ti uppatti-devo. Tayo hi devā sammati-devā, uppatti-devā, visuddhi-devā⁷-ti. Tesu sammati-devā nāma: rājāno khattiyā, uppattidevā nāma cātummahārājikato paṭṭhāya tadupari devā. Visuddhi-devā nāma khīṇāsavā. Idha pana kāmāvacara-devā adhippetā. Tena vuttam *devo*-ti uppatti-devo⁸-ti. *Devakāyā*-ti devasamūhato, devapaṭṭhānato vā, devalokato⁹-ti attho. Samūhanivācavācako hi ayaṃ kāya-saddo.

¹ C dujjamaccagū, see Text, p. 76, fn. 4.

² C "bhilyap".

Cavanadhammo-ti maraṇadhammo, āyukkhayena vā pañ-
ñakkhayena vā upatṭhitamarāṇo-ti attho.

Pañcassa pubbanimittāni pātubhavanti-ti assa upatṭhita-
maraṇassa devaputtassa pañca maraṇassa pubbanimittāni
upapajjanti, pakāsāni vā honti.

Mālāmilāyanā-ti tena pilandhitamālā¹ majjhantikasamaye
ātape nikhittā viya milātā vihatasōbhā honti.

Vatthāni kilissanā-ti sarada-samaye vigata-valāhake ākāse
abbhussakkamāna-bālasuriya-sadisappabhāni nānāviraḡa-vaṇ-
ṇāni tena nivattha-pāruta-vatthāni taṃ khaṇaṃ yeva kad-
dame khipitvā madditāni viya vihatappabhāni malināni
honti.

Kacchehi sedā muccanti-ti suparisuddhajātimaṇi viya susik-
khita-sippācariya-racita-suvaṇṇa-paṭimā viya ca pubbe
sedamala-jallikarahitasarīrassa tasmim khaṇe ubho hi kacche-
hi sedadhārā sandanti paggharanti. Na kevalaṇca kacchehi
yeva, sakala-sarīrampi² paṇ'essa sedajala-kāṇṇikā muṇcanti
yeva, yena āmutta-muttā-jālagavacchito viya tassa kāyo
hoti.

Kāye dubbāṇṇiyaṃ okkamati-ti pubbe ³paṭisandhito paṭ-
ṭhāya³ yathānubhāvaṃ ekoyojanaṃ dviyojanaṃ yāva
dvādasayojanaṃ⁴ pi padesaṃ ābhāya pharitvā ⁵vijjotamāno
kāyo hoti khaṇḍicca-pāliccādi-virahito na sītaṃ na uṇhaṃ
upaghātaṃ. Devadhītā soḷasa-vassuddesikā viya hoti,
devaputto visati-vassuddesiko viya. Taṃ khaṇaṃ yeva
nippabhe nitteje kāye virūpabhāvo anupavisati saṇṭhāti.⁵

Sake devo devāsane nābhīramati-ti attano accharāgaṇehi
saddhiṃ kīḷanaparicaraṇaka-dibbāsane na ramati na cittas-
sādaṃ labhati. Tassa kira manussagaṇanāya sattahi diva-
sehi maraṇaṃ bhavissati-ti imāni pubbanimittāni pātubha-
vanti. So tesaṃ uppattiya evarūpāya nāma sampattiya
vinā bhavissāmi-ti balavasokābhibhūto hoti. Ten'assa kāye

¹ C °landham°.

² S °rato pi iṇaṇa.

³⁻⁴ S °omāsa.

⁵ S °namattaṃ pi.

⁵⁻⁶ S °māne kāye taṃ khaṇaṇṇeva nippabhe nitteje virūpabhāvo
anupavisatisaṇṭhāti, paṭisandhito paṭṭhāya sītaṃ hoti na upaghātaṃ,
na uṇhaṃ, na khaṇḍicca pāliccādayo devadhītā soḷasavassuddesikā
viya hoti, devaputto visativassuddesiko viya.

mahāparilāho uppajjati. Tena sabbato gattāhi sedā muñcanti. Cirataraṃ kālāṃ aparimitadukkho taṃ adhivāsetuṃ. Assakkonto ekacco 'dayhāmi dayhāmi'¹-ti kandanto paridevanto katthaci assādaṃ alabhanto vijambhanto vissasento² taṃ taṃ āhiṇḍati, ekacco satim upatṭhapetvā kāya-vācāhi vikāraṃ akarontopi piya-vippayogadukkhāṃ asahanto vihaññamāno vicarati.

Imāni pana pubbanimittāni yathā loke mahāpuññānaṃ rāja-rājamahāmaccādīnaṃ³ yeva ukkāpāta-bhūmicāla-candaggāhādīni nimittāni paññāyanti, na sabbesaṃ evameva mahesakkhadevānaṃ yeva paññāyanti. Uppannāni ca tāni imāni maraṇassa pubbanimittāni nāmā-ti keci devā jānanti, na sabbe. Tattha yo mandena kusalakammena nibbatto, so idāni ko jānāti kuhiṃ nibbattissāmi-ti bhāyati. Yo pana mahā-puñño so bahuṃ mayā dānaṃ dinnaṃ, sīlaṃ rakkhitaṃ, puññaṃ upacitaṃ, ito cutassa me sugati yeva pāṭikañkhā-ti na bhāyati, na vikampati. Evaṃ upatṭhitapubbanimittāṃ pana etaṃ gahetvā devatā Nandanavanaṃ pavesenti. Sabbadevalokesu Nandanavanaṃ atthi yeva.

*Ti*hi vācāhi anumodanti⁴-ti idāni vuccamānehi tīhi vacanehi anumodanti, modaṃ pamodaṃ uppādentī assāsenti, āsita-vasena vā taṃ-khañānurūpaṃ pamodaṃ karonti. Keci pana anumodanti-ti padassa ovaḍanti-ti vadanti.

*I*to-ti devalokato.

*B*ho-ti ālapanāṃ.

*S*ugatin-ti sundaragatiṃ, manussalokaṃ sandhāya vadanti.

*G*acchā-ti paṭisandhiggaḥaṇa-vasena upehi.

*E*vaṃ vutte-ti evaṃ tadā tehi devehi tassa *ito bho sugatiṃ gacchā*-ti-ādīnā vattabbavacane bhagavatā vutte *aññalāro nāma*-gottena apākaṭo tassaṃ parisāyaṃ nisinno anusandhi-kusalo eko bhikkhu ete sugati-ādayo bhagavatā avisesato vuttā avibhūtā, handa ne vibhūtatare karāpessāmi-ti etaṃ *kinṇukho bhante*-ti ādivacanāṃ avoca. Saddhādiguṇa-visesa-paṭilābhakāraṇato devūppattihetuto ca manussattaṃ devā-

¹⁻² S notes dayhāmi dahāmi-ti as an alternative reading.

² B vilapanto; C nissasanto.

³ S °mattād°

⁴ C °modenti, here and below.

naṃ *abhisammātan*-ti āha manussattaṃ *kho bhikkhu devānaṃ sugatigamanasaṅkhātān*-ti.

Sugatigamanan-ti sammā kathitaṃ vaṇṇitaṃ thomitaṃ *attho*.

Yaṃ manussabhūto-ti ettha *yaṃ*-ti kiriyāparāmasanaṃ, tena *paṭilabhaṭi*-ti ettha *paṭilabhana-kiriyā parāmasiyati*,¹ *yo saddhāpaṭilābho*-ti *attho*.

Manussabhūto-ti manussesu uppanno manussabhāvaṃ vā patto. Yasmā devaloke uppannānaṃ Tathāgatassa dhamma-desanā yebhuyyena dullabhā savanāya, na tathā manus-sānaṃ, tasmā vuttaṃ *manussabhūto*-ti.

Tathāgatappavedite dhammavinaye-ti. Tathāgatena bhagavatā desite sikkhattaya-saṅgahe sāsane. Taṃ hi dhammato anapetattā dhammo ca, āsayānurūpaṃ veneyyānaṃ vinayato vinayo cāti *dhammavinayo*. Upanissayasampattiyaṃ vā dhammato anapetattā dhammaṃ appajakkhajātiyaṃ vinayaṃ vineti-ti *dhammavinayo*. Dhammeva vā vinayo na daṇḍasatthehi-ti *dhammavinayo*. Dhamma-yutto vā vinayo-ti *dhammavinayo*. ²Dhammāya vā saha² maggaphala-nibbānāya vinayo-ti *dhammavinayo*. Mahākaruṇā-sabbaññutaññādi-dhammato vā patto³ vinayo-ti *dhammavinayo*. Dhammo vā bhagavā dhammabhūto dhammakāyo dhamma-sāmi, tassa dhammassa vā vinayo na takkiyānan-ti *dhammavinayo*. Dhamme vā maggaphale nippādetabba-visaya bhūṭe vā pavatto vinayo-ti *dhammavinayo*-ti vuccati, tasmim *dhammavinaye*.

Saddhaṃ paṭilabhaṭi-ti svākkhāto bhagavatā dhammo-ti ādinā saddhaṃ uppādeti. Saddho hi imasmim dhammavinaye yathānusiṭṭhaṃ paṭipajjamāno diṭṭhadhammika-samparāyika-paramatthe ārādhessati.

Suladdhalābhasaṅkhātān-ti ettha yathā hirañña-suvanna-khetta-vatthādi-lābho sattānaṃ upabhogasukhaṃ āvahati, khuppi-pāsādidukkhaṃ paṭibāhati, dhaṇadāliddiyaṃ vūpasameti, muttādiratana-paṭilābha-hetuto, loka-santatiñca āvahati, evaṃ lokiya-lokuttarā saddhāpi yathā-sambhavaṃ lokiya-lokuttaraṃ vipākasukhamāvahati, saddhādhurena pa-

¹ S °masati.

²⁻³ S dhammassa vā yathā.

³ S pavatto.

tipannānam jātijarādi-dukkhaṃ paṭibhāti, gunadāliddiyaṃ vūpasameti, satisambojjhaṅgādi-ratanapaṭilābha-hetu hoti, loka-santatiṇca āvahati. Vuttaṃ h'etaṃ—

“Saddho sīlena sampanno, yasobhogasamappito,
Yaṃ yaṃ padesaṃ bhajati, tathā tath'eva pūjito”-ti.*

Evam saddhā-paṭilābhassa suladdha-lābhatā veditabbā. Yasmā paṇāyaṃ saddhā-paṭilābho anugāmiko anañña-sādhāraṇo sabbasampatti-hetu lokiyassa ca hirañña-suvannādi-dhana-lābhassa kāraṇaṃ. Saddho yeva hi dānādīni puññāni katvā ulārulārāni vitūpakaraṇāni adhigacchati, tehi ca attano paresaṇca atthameva sampādeti, assaddhassa pana tāni anattāhāvahāni honti idha c'eva samparāye cā-ti evampi sadbhāya suladdha-lābhatā veditabbā. Tathāhi—saddhā bandhati pātheyyaṃ, saddhā dutiyā purisassa hoti-ti ca, saddhā dha vittaṃ purisassa seṭṭhanti ca, saddhā-hattho māpavo-ti¹ ca saddhā bijaṃ tapo vuṭṭhi-ti ca, saddhe ṭhito bhikkhave ariya-sāvako-ti ca, saddhāya tarati ogham-ti ca, anekesu ṭhānesu anekehi kāraṇehi saddhā samvannitā.

Idāni yāya saddhāya sāsane kusala-dhammesu suppatiṭṭhito nāma hoti niyāmokkhantiyā, taṃ saddhaṃ dassetum sū kho paṇ'assā-ti-ādi vuttaṃ. Tathā assā-ti imassa bhavēyyā-ti attho. Nivivṭṭhā-ti abhinivivṭṭhā cittasantānaṃ anupavivṭṭhā. Mūlajātā-ti jātamūlā. Kim pana saddhāya mūlaṃ nāma? Saddheyya-vatthusmiṃ okkappanahetubhūto upāya-manasikāro. Api ca sappurissasamsevanā saddhammasavanaṃ yonisomanasikāro dhammānudhammapaṭipatti-ti cattāri sotāpattiyāṅgāni mūlāni veditabbāni. Paṭivṭṭhi-ti ariyamaggādhi-gamanena kenaci akampaniyabhāvena avatṭhitā. Ten'evāha:—*Daḥhā asaṃhāriyā*-ti.

Daḥhā-ti thirā.

Asaṃhāriyā-ti kenaci samharitum vā apanetum vā asak-kunēyyā. Iti te devā tassa sotāpattimaggasamadhigamaṃ āsimsantā evaṃ vadanti. Attano devaloke kāmasukhūpa-bhogārahameva hi ariya-puggalaṃ te icchanti.

* Dh. 303.

¹ S mahānāgo-ti.

Tenāha ehi deva punappunan-ti.

Gāthāsu:—Puññakkhaya-maraṇam pi jīvitindriyupaccheden'eva hotī-ti āha *Cavanti*¹ āyusaññhayā-ti.

Anumodatan-ti anumodantānaṃ.

Manussānaṃ saṅghaṭṭana-ti manussehi saṅghabhāvaṃ. Saṅghaṭṭeti-ti saṅghaṭṭa, saṅgha—pavattanako, tassa bhāvo saṅghaṭṭatā.

Nivīṭṭhassā-ti nivīṭṭhā bhavēyya.

Yāvaṇi-ti yāva jīvitappavattiyā, yāva parinibbāṇā-ti attho.

Appamāṇa-ti sakkaccaṃ bahumulāraṃ bahukkhattum ca karaṇavasena pamāṇarahitaṃ.

Nirupadhi-ti saññilesaka-saññilesūpadhirahitaṃ suvisuddhaṃ sunimmalaṇ-ti attho.

Yasmā pana te devā mahaggatakusalaṃ na icchanti, kāmālokaśāntikāmanato, kāmāvacara-puññaṃ eva icchanti, tasmā evamettha attho veditaṃ. Ito devalokato cuto manussesu upapajjitvā viññutaṃ patto kāyaduccaritādiṃ sabbam duccharitaṃ pahāya kāyasucaritādiṃ sabbam sucariṭṭam ulāraṃ vipulaṃ upacinitvā ariyamaggena āgatasaddho bhavāhi-ti. Yasmā pana lokuttaresu paṭhamamaggaṃ duttiyamaggaṃpi vā icchanti attano devalokupattiyā anativattanato, tasmā tesampi vasena *Appamāṇaṃ nirupadhi*-ti padānaṃ attho veditaṃ. Pamāṇakarānaṃ diṭṭhekaṭṭha-olārika-kāma-rāgādi-kilesānaṃ upacchedena *Appamāṇaṃ*. Sattamabhavato vā upapajjanārahassa khandhūpadhissa tan-nibbattaka—abhisāññhārūpadhissa taṃ taṃ maggavajjha-kilesūpadhissa ca pahānena ca tesam anibbattanato nirūpadhi-sāññhātāṃ nibbāṇaṃ sannissitattā ca *Nirūpadhi*-ti, evaṃ accantameva apāyadvārapīdhāyakakammaṃ dassetvā, idāni sabba²-sampattī-nibbattaka-kammaṃ dassetum—*Tato opadhi*-ti ādi vuttaṃ.

Opadhi-ti upadhivepakkaṃ. attabhāva—sampattiyā c'eva bhogasampattiyā ca nibbattakaṇ-ti attho. *Upadhi*-ti hi attabhāvo vuccati. Yathāha:—"Sant'ekaccāni pāpakāni kammaśāntānāni upadhisampatti-patibāhitāni na vipac-

¹ For cavati of the Text.

² S sagga°.

canti"-ti.* *Kāmaguṇā pi yathā cāha:—“Upadhīhi narassa socanan”-ti.† Tatrāyaṃ vacan’attho: upadhiyati ettha sukhadukkhan-ti upadhi, attabhāvo kāmaguṇā ca. Upadhikāraṇaṃ sīlaṃ etassa, upadhiṃ vā arahatī-ti opadhikaṃ puññaṃ.*

¹*Taṃ bahun ulāraṃ katvā. Kathaṃ? Dānena dānaṃ hi itarehi sukarān-ti evaṃ vuttaṃ.¹ Dānenā-ti vā padena abhayadānampi vuttaṃ na āmisadānamevā-ti sīlassāpi saṅgaho datṭhabbo. Yasmā pana te devā asurakāyahanīṃ ekan-ten’eva devakāyapāripūrīṇa icchanti, tasmā tassa upāyaṃ dassento aññepi macce saddhamme brahmacariye nivesayū-ti dhammadāne niyojesi.*

Yadā vidū-ti yasmiṃ kāle devā devaṃ cavanāṃ vidū vijāneyyup, tadā imāya yathā vuttāya anukampāya dukkhāpanayanakamyatāya deva ime devakāye punappunāṃ uppajjana-vasena ehi āgacchā-ti ca anumodanti-ti.

Catutthasuttavaṇṇana.

5. Pañcameṭ—

Loke-tiṣ ettha tayo lokā: sattaloko, saṅkhāraloko, okāsaloko-ti. Tesu indriyabaddhānaṃ rūpadhammānaṃ arūpadhammānaṃ ca rūpārūpadhammānaṃ ca santānavasena vattamānaṃ samūho satta-loko. Paṭhavi-pabbatādibhedo okāsaloko. Ubhaye pi khandhā saṅkhāraloko. Tesu satta-loko idhādhippeto. Tasmā loka-ti sattaloke. Tatthā pi na devaloke, na brahmaloke, manussaloke. Manussaloke pi na aññasmiṃ cakkavāle.² Tatrā pi na sabbatṭhānesu. Puratthimāya disāya Kajaṅgalaṃ nāma nigamo, tassāparena³ Mahāsālā, tato paraṃ paccantimā janapadā orato majjhe. Puratthima-dakkhināya disāya Sallavatī⁴ nāma nadī, tato paraṃ paccantimā janapadā orato majjhe. Dakkhināya disāya Setakanniyaṃ nāma nigamo, tato paraṃ paccantimā

* Vibh. 388.

† S. i. 108 ; Sn. 34.

‡ Cf. A. ii, 147.

§ Cf. DA. 173; AA. 97 ff.; Vism. 204 ff.

¹⁻¹ S taṃ kathaṃ dānehi ulāraṃ itarehi sukarān-ti evaṃ vuttaṃ ?

² S has imasmiṃ yeva cakkavāle after this; also in AA.

³ S tatop°.

⁴ C Sallavatī.

janapadā orato majjhe. Pacchimāya disāya Thupaṃ nāma Brāhmaṇagāmo, tato paraṃ paccantimā janapadā orato majjhe. Uttarāya disāya Uṣṭraddhajo nāma pabbato, tato paraṃ paccantimā janapadā orato majjhe-ti evaṃ paricchinne āyāmato tiyojanasate vitthārato, aḍḍhateyyayojanasate, parikkhepato navayojanasate ¹Majjhimadesē¹ uppajjati Tathāgato. Na kevalaṇ ca Tathāgato'va, Paccekabuddhā aggasāvaka āsīti mahātherā Buddhamātā, Buddhapitā, cak-kavatti-rājā aññe ca sārappattā Brāhmaṇa-gahapatikā etth'eva uppajjanti. Idha pana Tathāgataavāre yeva sabbatthakavasena ayaṃ nayo labbhati. Itaresu ekadesavasena.

Uppajjamānā uppajjanti-ti idaṃ pana ubhayampi vip-pakatavacanameva. Uppajjantā bahujaṇa-hitatthāya uppaj-janti, na aññena kāraṇenā-ti evamettha attho veditabbo. Evarūpaṃ h'ettha lakkhaṇaṃ na sakkā aññena saddalakkha-ṇena paṭibāhituṃ. Api ca uppajjamānā nāma,² uppajjanti nāma, uppannā nāmā-ti ayaṃ pabhedo veditabbo.

Tathāgato hi mahābhinhāraṃ karonto Buddhakare³ dham-me pariyesanto, pāramiyo pūrento, pañcamahāpariccāge pariccajanto, ñātattacariyaṃ⁴ lokattacariyaṃ buddhi-cariyaṃ⁵ koṭṭiṃ pāpento pāramiyo pūretvā Tusitabhavane⁶ tiṭṭhanto, tato otarivā carimabhavē⁷ paṭisandhiṃ gaṇhanto, agāramajjhe vasanto, abhinikkhamanto, mahāpadhānaṃ pa-dahanto, paripakkāñño bodhimaṇḍaṃ āruya Mārabalaṃ vidhamanto, paṭhamayāme pubbenivāsaṃ anussaranto, maj-jhimayāme dibbacakkhuṃ visodhento, pacchimayāme paṭi-casamuppāde ñāṇaṃ otāretvā anekākāraṃ⁸ sabbasaññhāre sammāsivā sotāpattimaggaṃ paṭivijjhanto, yāva anāgāmi-phalaṃ sacchikaronto pi uppajjamāno eva nāma. Arahatta-maggakkhaṇe uppajjati nāma. Arahattaphalakkhaṇe pana uppanno nāma.

Buddhānaṃ hi sāvakaṇaṃ viya paṭipāṭiyā iddhividha-ñāṇādīnaṃ uppādanakiccaṃ n'atthi. Sah'eva pana arahat-tamaggena sakalo pi buddhagunaṇarāsī āgato nāma hoti.

¹⁻² S Majjhima-ppadesa.

⁴ C ñāṇatī°.

⁶ S °bhavē; AA °pure.

³ S omīta.

⁵ S buddhattac°.

⁷ S pacchimab°.

⁸ AA °kāra°.

⁸ S °kappakāraṃ.

Tasmā te nibbatta-sabba-kiccattā arahattaphalakkhaṇe uppannā nāma honti. Idha arahattaphalakkhaṇam sandhāya uppajjati¹-ti¹ vutto, uppannā hoti²-ti ayam h'ettha attho. Sāvako pi khināsavo sāvakabodhiyā hetubhūte puññāsambhāre sambharanto³ pubbayogaṃ pubbacariyaṃ gatapaccāgata-vattaṃ pūrento carimabhave nibbattento anukamena viññutaṃ patvā samsāre ādinavaṃ disvā pabbajjāya cetayamāno pabbajjaṃ matthakaṃ pāpetvā silādini paripūrento dhutadhamme samādāya vattamāno jāgariyaṃ anuyuñjanto jhānā-ti nibbattento vipassanaṃ paṭṭhapetvā heṭṭhimamagge adhigacchanto pi uppajjamāno eva nāma, arahattamaggakkhaṇe uppajjati nāma, arahattaphalakkhaṇe pana uppanno nāma. Sekkho pana pubbūpanissayato paṭṭhāya yāva gotrabhuññā uppajjamāno nāma, paṭhama-maggakkhaṇe uppajjati nāma. Paṭhamaphalakkhaṇato paṭṭhāya uppanno nāma. Ettāvatā—*Tayo me bhikkhave puggalā loka uppajjamānā uppajjanti*-ti padānaṃ attho vutto hoti.

Idāni—*bahujana-hitāyā*-ti ādisu:

Bahujana-hitāyā-ti mahājanassa hitatthāya.

Bahujana-sukhāyā-ti mahājanassa sukhaththāya.

Lokānukampāyā-ti satta-lokassa anukampaṃ paṭicca. Katarā-satta-lokassā-ti? yo Tathāgatassa dhammadesanaṃ sutvā dhammaṃ paṭivijjhati, amatapānaṃ pīvati, tassa.

Bhagavato hi *dhammacakkappavattana-suttanta*-desanāya.* *Aññā-Koṇḍaññappamukhā* atthārassa brahma-koṭiyo dhammaṃ paṭivijjhimso. Evaṃ yāva *Subhadda-paribbājaka*-vīṇayānā dhammaṃ paṭividdhasattānaṃ gāṇā n'atthi.

Mahāsamaya-suttanta†-desanāyaṃ *Mahāmaṅgala-sutta*‡—*Cullarāhulovāda*, §-Samacittadesanāyan-ti imesu catūsu thānesu abhisamayāṃ pattasattānaṃ paricchedo n'atthi. Evaṃ etassa aparimāṇassa sattalokassa anukampāya. Sāvakassa pana arahato sekkhassa ca lokānukampāya uppatti. Dhamma-senāpati-ādīhi Dhamma-bhaṇḍāgārikādīhi ca desitadesanāya

* Vin. i, 10.

† Sn. vv. 258 ayy.

† D. ii, 253 ayy.

§ S. iv, 105 ayy.

paṭivedhappattasattānaṃ vasena aparabhāge ca Mahāma-hindattherādihi desitadesanāya paṭividdhasaccānaṃ¹ vasena yāvajjatanā ito paraṃ anāgate ca sāsanaṃ nissāya sagga-mokkha-maggesu paṭiṭṭhahantānaṃ vasena pi ayamattho veditabbo.²

Api ca *bahujana-hitāyā*-ti bahunanassa hit'atthāya, tesam³ paññā-sampattiya diṭṭhadhammika-samparāyikahit'upadesako-ti.

Bahujana-sukhāyā-ti bahunanassa sukh'atthāya, cāgasam-pattiya upakaraṇasukhasampadāyako-ti!

Lokānukampāyā-ti lokassa anukampanatthāya, mettā-ka-rāṇā-sampattiya mātāpitāro viya lokassa rakkhita gopitā-ti.

Atthāya hitāya sukhāya devamanussāna-ti idha devama-nussa-gaḥaṇena bhābhappuggale veneyyasatte eva gahetvā tesam nibbāna-magga-phalādhigamāya Tathāgatassa uppatti dassitā paṭhamavāre. Duttiya-tatiya-vāresu pana arahato sekkhassa ca vasena yojetabbam.

Tattha *atthāyā*-ti iminā paramatthāya nibbānāyā-ti vuttaṃ hoti.

Hitāyā-ti taṃ-sampāpaka-maggatthāyā-ti vuttaṃ hoti. Nibbaṇasampāpaka-maggato hi uttariṃ hitaṃ nāma n'atthi.

Sukhāyā-ti phala-samāpatti-sukhāyā-ti vuttaṃ hoti, tato uttariṃ sukhābhāvato. Vuttaṃ h'etaṃ:—"Ayaṃ samādhi paccuppannasukho c'eva āyatiṇca sukha-vipāko"-ti.* *Tathā-gato*-ti ādīnaṃ padānaṃ attho heṭṭhā vutto.†

Vijjācaranasampanno-ti-ādisu tisso'pi vijjā *Bhaya* *bherave* āgatanayena,‡ cha pi vijjā cha labhiññāvasena,§ attha'pi vijjā *Ambattha-sulle*|| āgatā-ti vijjāhi, sīlasamvarādihi paṇṇarasahi caraṇadhammehi ca anaññasādhāraṇehi sampanno samannā-gato-ti *vijjācarana-sampanno*.

Sobhana-gamanattā sundaraṃ ṭhānaṃ gatattā sammāga-dattā vā *sugato*.

Sabbathā viditalokattā *lokavidū*.

N'atthi etassa uttaro-ti *anuttaro*.

* D. iii, 278.

† Vide ante notes on Sutta 2, II, 1.

‡ Cf. M. i, 16 ff.

§ Cf. M. i, 290 ff.

|| Cf. D. i, 87 ff.

Purisadamme purisaveneyye sãreti vineti-ti *purisadamma-sãrathĩ*.

Diṭṭha-dhammika-samparãyika-paramatthehi yathãrahaṃ anusãsatĩ-ti *satthã*.

Sabbassã pi ñeyyassa¹ sabbappakãrena sayambhũñãpena buddhattã *Buddho*-ti. Ayamettha sañkhepo. Vitthãro pana Visuddhimaggato gahetabbo.*

So dhammaṃ deseti ãdĩ—pe—pariyosãnakalyãṇa-ti so Bhagavã sattesu kãruññataṃ paṭicca hitvãpi anuttaraṃ vivekasukhaṃ dhammaṃ deseti, tañca kho appaṃ vã bahuṃ vã desento ãdi-kalyãṇãdippakãrameva deseti.² Kathaṃ? Ekagãthã pi hi samanta-bhaddakattã³ dhammassa paṭhama-pãdena ãdi-kalyãṇã, dutiya tatiyehi majjhe-kalyãṇã, pacchamena pariyosãna-kalyãṇã. Ekãnusandhikaṃ suttaṃ nidãnena ãdikalyãṇaṃ, nigamanena⁴ pariyosãna-kalyãṇaṃ, sesena majjhe-kalyãṇaṃ. Nãnãnusandhikaṃ suttaṃ paṭhamena anusandhinã ãdi-kalyãṇaṃ, pacchimena pariyosãna-kalyãṇaṃ, sesehi majjhe-kalyãṇaṃ. Sakalo pi vã sãsanadhammo attano atthabhũtena sãlena ãdi-kalyãṇo, samathavipassanã-magga-phalehi majjhe-kalyãṇo, nibbãnena pariyosãna-kalyãṇo. Sãla-samãdhihi vã ãdi-kalyãṇo, vipassanã-maggehi majjhe-kalyãṇo, phalanibbãnehi pariyosãna-kalyãṇo. Buddha-subuddhatãya vã ãdikalyãṇo, dhammasudhammatãya majjhe-kalyãṇo, Saṃgha-supatĩpattiyã pariyosãna-kalyãṇo. Taṃ sutvã tathattãya paṭipannena adhigantabbãya abhisambodhiyã vã ãdi-kalyãṇo, paccekabodhiyã majjhe-kalyãṇo, sãvakabodhiyã pariyosãna-kalyãṇo. Suyyamãno c'esa nãvaraṇa-vikkhambhanato savanena pi kalyãṇameva ãvahati-ti ãdi-kalyãṇo, paṭipajjiyamãno samatha-vipassanã-sukhãvahanato paṭipattiyã pi sukhameva ãvahati-ti majjhe-kalyãṇo, tathãpaṭipanno ca paṭipattiphale niṭṭhite tãdibhãvãvahanato paṭipattiphalena pi kalyãṇameva ãvahati-ti pariyosãna-kalyãṇo. Nãthappabhavattã ca pabhava-suddhiyã ãdi-kalyãṇo, attasuddhiyã majjhe-kalyãṇo, kicca-suddhiyã pariyosãna-kalyãṇo.

* Vism. 198 ff.

¹ S vene°.

² B h°badrak°; S santagaruk°.

³ S dīpeti.

⁴ S nigamena.

Tena vuttam so dhammam deseti ādi—pe—pariyosānakalyāṇan-ti.

Yam pana Bhagavā dhammam desento sāsana-brahmacariyam magga-brahmacariyañca pakāseti nānāyehi dīpeti. Tam yathānurūpam atthasampattiyaṃ *sāttuham* byañjana-sampattiyaṃ *sabyañjanam* sampakāsana-pakāsana-vivarana-vibhajana-uttānikarāṇa-paññatti-atthapada-samāyogato *sāttuham* akkharapada-byañjanākāra-niruttiniddesa-sampattiyaṃ *sabyañjanam*, atthagambhīratā-paṭivedhagambhīratāhi vā *sāttuham* dhammagambhīratā-desanāgambhīratāhi *sabyañjanam*, attha-paṭibhāṇa-paṭisambhidā-visayato vā *sāttuham* dhammanirutti-paṭisambhidā-visayato *sabyañjanam*, paṇḍita-vedanīyato parikkhakajanappasādakan-ti *sāttuham* saddheyyato lokiyajanappasādakan-ti *sabyañjanam*, gambhīrādhippāyato *sāttuham* uttānapadato *sabyañjanam* upanetabbassa abhāvato sakala-paripunṇa-bhāvena *kevala-paripunṇam*, apanetabbassa abhāvato niddosa-bhāvena *parisuddham*. Api ca paṭipattiyaṃ adhigamabyattito *sāttuham* pariyattiyaṃ āgamabyattito *sabyañjanam* silādi-pañca-dhammakkhanda-pāripūriya-paripunṇam nirupakkilesato nittharaṇatthāya pavattito lokā-misanirapekkhato ca *parisuddham* sikkhattaya-pariggahitattā brahma-bhūtehi seṭṭha-bhūtehi caritabbato tesam cariyabhāvato ca *brahmacariyam*. Taamā *sāttuham sabyañjanam—pe—pakāseti*-ti vuccati.

Paṭhamo-ti gaṇanānupubbato sabba-lokuttama-bhāvato ca *paṭhamo puggalo*.

*Tass'eva satthuno*¹ *sāvako*-ti tass'eva yathāvutta-guṇassa satthu sammāsambuddhassa dhamma-desanāya savaṇante jāto dhammasenāpatisadisso sāvako na pūraṇādi viya paṭiññāmatena satthu sāvako.

Pāṭipado-ti paṭipadā-saṃkhātena ariyamaggena ariyāya jātiya jāto bhavito pāṭipado, anitthita-paṭipatti-kicco paṭipajjamāno-ti attho.

Butta-geyyādi pariyatti-dhammo bahum suto etenā-ti *bahusuto*.

Pāṭimokkha-saṃvarādi-sīlena c'eva āraññika-dhutaṅga-

¹ For satthu of the Text.

vattahi ca uppanno sampanno samannāgato-ti *sīlavatūpa-*
panno.

Iti Bhagavā lokānukampā nāma hit'ajjhāsayena dhamma-
desanā, sā ca imesu eva tīsu puggalesu paṭibaddhā-ti dasseti.
Sesaṃ suviññeyyameva.

Gāthāsu:—

Tassanvayo-ti tass'eva Satthu paṭipattiyā dhamma-desa-
nāya ca anagamanena tassanvayo anujāto.

Avijjandhakāro vidhamitvā sakaparasantānesu dhammā-
loka-samkhātāya pabhāya karanato *pabhaṅkarā*.

Dhammudīrayantā-ti catu-sacca-dhammaṃ kathentā.

*Apāpuranti*¹-ti ugghātenti *amatassa* nibbānassa *dvāraṃ*
ariyamaggam.

Yogā-ti kāmavogādito.

Satthavāhenā-ti veneyyasatthavāhanato bhavakantāra-ni-
tharanato satthavāho Bhagavā. Tena satthavāhena.

Sudesitaṃ maggamanukkamanī-ti tena tasmā desitaṃ ariya-
maggam tassa desanānusārena anugacchanti paṭipajjanti.

Idh'evā-ti imasmiṃ yeva attabhāve. Sesaṃ uttānameva.

Pañcamasuttavaṇṇanā.

6. Chaṭṭhe:—

Asubhānupassī-ti asubhan-ti anupassantā dvattiṃsākāra-
vasena c'eva uddhamātakādisu gahita-nimittassa upasampha-
raṇa-vasena ca kāyaamhiṃ asubham asubhākāraṃ anupassakā
hutvā viharatha.

Ānāpānasati-ti ānāpāne sati taṃ ārabbhā pavattā sati,
assāsa-passāsa-pariggāhikā satī-ti attho. Vuttañh'etaṃ—
“Ānan-ti assāso no passāso, pānan²-ti passāso na assāso”-ti^{*}
ādi.

Vo-ti tumhākaṃ.

Ajjhatan-ti idha gocarajjhataṃ adhippetam.

Parimukha-ti abhimukham.

Supatīṭhitā[†]-ti suṭṭhu upatṭhitā. Idaṃ vuttaṃ hoti: ānā-
pānasati ca tumhākaṃ kammaṭṭhānābhimukham suṭṭhu upa-

* Pṭ. i, 172.

† Also Cf. Vibh. 252; Ud. iii, 4; UdA. 188.

¹ For apāpuranti of the Text, see fn. 6 on p. 80.

² Pṭ. apānam.

ṭhitā hotū-ti. Athavā, *parimukhan*-ti pariggahita-niyyānaṃ. Vuttañ h'etaṃ Paṭisambhidāyaṃ—“*Parī*-ti pariggah'aṭṭho, *mukhan*-ti niyyān'aṭṭho, *sati*-ti upaṭṭhān'aṭṭho; tena vuccati *parimukhaṃ satin*”*-ti. Iminā catu-satipaṭṭhāna-solasappa-bhedā ānāpāna-sati-kammaṭṭhāna-bhāvanā dassitā-ti daṭṭhabbā.

Evam saṃkhepen'eva rāgacarita-vitakka-caritānaṃ sappāyaṃ paṭikūla-manasikāra-kāyānupassanā-vasena samathakammaṭṭhānaṃ vipassanā-kammaṭṭhānañ ca upadisitvā idāni suddhavipassanā-kammaṭṭhānameva desento *sabbasaṅkhāresu aniccānupassī viharathā*-ti āha.

Tattha aniccaṃ, anicca-lakkhaṇaṃ, aniccānupassanā, aniccānupassī-ti idaṃ catukkaṃ veditabbaṃ. Hutvā abhāvato udayabbaya-yogato tāvakālikato nicca-piṭakkhepato ca khandha-pañcakaṃ aniccaṃ nāma. Tassa yo hutvā abhāvākāro taṃ aniccalakkhaṇaṃ nāma. Taṃ ārambha pavattā vipassanā aniccānupassanā. Taṃ aniccaṃ-ti vipassako aniccānupassī. Ettha ca ekādasavidhā asubha-kathā paṭhamajjhānaṃ pāpetvā solasa-vatthukā ca ānāpāna-kathā catutthajjhānaṃ pāpetvā vipassanā-kathā ca vitthārato vattabbā. Sā pana sabbākārato Visuddhimagge kathitā-ti tattha vuttanayameva veditabbā.†

Idāni asubhānupassanādihi nipphādetabbaṃ phalavisesaṃ dassetum *asubhānupassīnan*-ti ādimāha.

Tattha *subhāya dhātuyā*-ti subha-bhāve subha-nimitte-ti attho.

Rāgānusayo-ti subhārammaṇe uppajjanāraho kāma-rāgānusayo. So kesādisu uddhamātakādisu vā asubhānupassīnaṃ asubhanimittaṃ gahetvā tattha paṭhamajjhānaṃ nibbattetvā taṃ pādaṃ katvā vipassanaṃ paṭṭhapetvā adhi-gatena anāgāmimaggena pahīyati sabbaso samucchindiyatī-ti attho. Vuttañ h'etaṃ—“*Asubhā bhāvetabbā kāmarāgassa pahānāyā*”-ti.‡

Bāhirā-ti bahiddhā-vatthukattā anātthāvaḥattā ca bāhirā bahibhūtā.

Vitakkāsaya-ti kāmasaṅkappādi-micchāvitakkā.

Te hi appahinā āsayānugatā sati paccayasamavāye uppajjanato vitakkāsaya-ti vuttā-ti. Kāma-vitakko c'ettha kāmarāgaggahaṇena gahito evā-ti tadavasesā vitakkā eva vuttā-ti veditabbā.

Vighālapakkhikā-ti dukkha-bhāgiyā icchā-vighāta-nibbatta-nakarā.

Te na hontī-ti te pahīyanti. Byāpāda-vitakko, vihiṃsā-vitakko, ñāti-vitakko, janapada-vitakko, amarā-vitakko, anavaññatti-paṭisaṃyutto vitakko, lābha-sakkāra-siloka-paṭisaṃyutto vitakko, parānuddayatā-paṭisaṃyutto vitakko-ti atṭha-kāma-vitakkena saddhiṃ nava-vidhā mahā-vitakkā ānāpāna-sati-samādhinā tannissitāya ca vipassanāya pubba-bhāge vikkhambhitā taṃ pādakaṃ katvā adhigatena ariya-maggena yathārahaṃ anavasesato pahīyanti. Vuttampi c'etaṃ—"ānāpānasati bhāvetabbā vitakkūpacchedāyā"-ti.*

Yā avijjā sā pahīyati-ti yā sacca-sabhāva-paṭicchādanī sabbānatthakārī sakalassa vaṭṭa-dukkhassa mūla-bhūtā avijjā, sā aniccānupassīnaṃ viharataṃ samucchijjati. Idam kira Bhagavatā aniccākārato vuṭṭhitassa sukha-vipassakakhiṇāsavassa vasena vuttaṃ. Tassāyaṃ saṃkhep'attho:—Tebhūmikesu sabba-saṃkhāresu aniccādito sammasanam paṭṭhāpetvā vipassantānaṃ yadā aniccan-ti pavattamānā vuṭṭhānagāminī-vipassanā maggena ghaṭiyati, anukkamena arahatta-maggo uppajjati, tesam aniccānupassīnaṃ viharataṃ avijjā anavasesato pahīyati, arahatta-magga-vijjā uppajjati-ti.

Aniccānupassīnaṃ viharatan-ti idam anicca-lakkhaṇassa nesaṃ pākāṭa-bhāvato itarassa lakkhaṇa-dvayassa gahaṇe upāya-bhāvato vā vuttaṃ. Na pana ekass'eva lakkhaṇassa anupassitabbato. Vuttañh'etaṃ—"Yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā"-ti.† Aparam pi vuttaṃ "Aniccaaññino hi, Meghiya, anattasaññā saṇṭhāti, anattasaññī assimāna-samugghātaṃ pāpuṇāti"-ti.‡

Gāthāsu:—

Ānāpāne paṭissato-ti ānāpāna-nimittasmiṃ paṭipaṭissato. Upaṭṭhitassati-ti attho.

* A. iv, 353.

† S. iv, 1, etc.

‡ Ud. iv, 1; cf. A. iv, 353.

Passan-ti āsavakkhayaññāpi-cakkhunā sañkhārūpasamaṃ nibbānaṃ passanto.

Ātāpi sabbadā-ti antarā-vosānaṃ anāpajjitvā asubhānu-passanādisu sattaṃ ātāpi yuttappayutto eva.

*Yato-ti vāyamamāno niyato vā sammatta-niyāmena tattha sabba-sañkhāra-samathe nibbāne arahatta-phala-vimuttiyā vimuccati. Sesam vuttanayameva.**

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—

Dhammānudhammapaṭipannassā-ti ettha dhammo nāma navavidho lokuttaradhammo, tassa dhammassa anudhammo sīlavisuddhiyā pubbabhāga-paṭipadā-dhammo, taṃ dhammā-nudhammaṃ paṭipannassa adhigantum paṭipajjamānassa.

Ayamanudhammo hoti-ti ayaṃ anucchavikasabhāvo, paṭi-rūpasabhāvo hoti.

Veyyākaraṇāyā-ti kathanāya.

Dhammānudhammapaṭipanno yan-ti karaṇattha-paccattavacanāṃ. Idaṃ vuttaṃ hoti yena anudhammena taṃ dhammānudhammaṃ paṭipanno-ti byākaramāno sammadeva byākaronti nāma siyā na tatonidānaṃ viññūhi garahitabbo siyā-ti. Yan-ti vā kiriyāparāmasanaṃ. Ten'etaṃ dasseti yadidaṃ dhammass'eva bhāsaṇaṃ dhammavitakkass'eva ca vitakkaṇaṃ tadubhayābhāve ñāṇūpekkhāya ayaṃ dhammānudhamma-paṭipannassa bhikkhuno tathārūpe ayan-ti kathanāya anurūpa-hetu anucchavikakāraṇaṃ bhāsamāno.

Dhammaṃ yeva bhāseyyā¹-ti kathento ce dasa-kathāvatthu-dhammaṃ yeva katheyya na tappaṭipakkha-mahicchatādi-adhammaṃ. Vuttañh'etaṃ—"Yāyaṃ kathā abhisallekhi-kā cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya sampvattati, seyyathidaṃ appicchakathā, santuṭṭhikathā,† pavivekakathā, asaṃsagga-kathā, viriyārambha-kathā, sīla-kathā, samādhi-kathā, paññā-kathā, vimutti-kathā, vimutti-ñāpadassana-

* For the last Gāthā see 3, I, 4; 3, III, 3.

† Cf. A. iii, 117.

‡ Cf. DA. 204; M. ii, 6; S. ii, 194.

¹ For dhammaññeva bhāseti of the Text.

kathā, evarūpiyā kathāya nikāmalābhi hoti akicchalābhi akasīralābhi"-ti.* Abhisallekhikāya kathāya lābhi eva hi taṃ bhāseyya. Etena kalyāṇamittasampadā dassitā.

Dhammavitakkaṇ-ti nekkhamma-vitakkādīṃ dhammato anapetaṃ vitakkayato silādi-paṭipadaṃ paripūressāmi-ti uparūpari ussāho abhivattissati. So pana vitakko silādīnaṃ anūpakāradhamme vajjetvā upakāradhamme anubrūhana-vasena hānabhāgiya-bhāvaṃ apanetvā t̥hitibhāgiya-bhāve pi aṭṭhatvā visesa-bhāgiyataṃ nibbedha-bhāgiyatañca sampā-pana-vasena pavattiyā aneka-ppabhedo veditabbo. *No adhammavitakkaṇ*-ti kāmavitakkaṃ no vitakkeyyā-ti attho.

Tadubhayaṃ vā panā-ti yadetaṃ paresaṃ anuggahaṇatthaṃ dhamma-bhāsaṇaṃ attano anuggahaṇatthaṃ dhamma-vitakkanañca vuttaṃ, athavā pana taṃ ubhayaṃ abhinivaj-jetvā appaṭipajjitvā akatvā.

Upekkhako-ti yathāpaṭipattiyāṃ upāsino samathavipassa-nābhāvanameva anubrūhanto vihareyya. Samathapaṭipatti-yāṃ pi vā upekkhako hutvā vipassanāyameva kammaṃ karonto vihareyya, vipassanaṃ ussukkāpetvā tattha pi sañkhārūpekkhā-ñāṇa-vasena upekkhako, yāva vipassanā ñāṇaṃ maggena ghaṭiyati, tāva yathā taṃ tikkhaṃ sūraṃ pasannaṃ hatvā vahati, tathā vihareyya *sato sampajāno*-ti.

Gāthāsu:—

Samathavipassanādhammo āramitabbat̥ṭhena ārāmo etassā-ti *dhammārāmo*.

Tasmiṃ yeva dhamme rato-ti *dhammarato*.

Tass'eva dhammassa punappunaṃ cintanto *dhammaṃ anuvicintayaṃ*. Taṃ dhammaṃ āvajjento manasikaronto-ti attho.

Anussaraṇ-ti tameva dhammaṃ uparūpari bhāvanāvasena anussaranto. Athavā, vimuttāyatanaśīse t̥hatvā paresaṃ desanāvasena silādi-dhammo āramitabbat̥ṭhena ārāmo etassā-ti *dhammārāmo*. Tath'eva tasmiṃ dhamme rato abhirato-ti *dhammarato*. Tesaṃ yeva silādi-dhammānaṃ gatiyo saman-vesanto kāmavitakkādīnaṃ okāsaṃ adatvā nekkhamma-sañkappādi-dhammaṃ yeva anuvicintanato dhammaṃ anu-

* Ud. iv, 1; for explanation also vide UdA. 229-34.

vicintayaṃ tadubhayaṃ vā pana oḷārikato dahanto ajjhupek-khitvā samatha-vipassanā-dhammameva uparūpari bhāvanāvasena anussaranto anubrūhanavasena pavattento.

Saddhammā-ti sattattimsappabhedā bodhipakkhiyadhammā, navavidhā lokuttara-dhammā ca na parihāyati naciras-s'eva taṃ adhigacchatī-ti attho.

Idāni tassa anussaraṇa-vidhiṃ dassento *caraṃ vā*-ti ādi-māha.

Tattha *caraṃ vā*-ti bhikkhācāra-vasena caṅkamana-vasena ca caranto.

Yadi vā tiṭṭhan-ti tiṭṭhanto vā nisinno vā.

Udavā sayan-ti sayanto vā. Evaṃ catusu pi ariyā-pathesu.

Ajjhattaṃ samayaṃ cittaṃ-ti yathā-vutte kammaṭṭhāna-saṃkhāte gocarajjhatte attano cittaṃ rāgādi-kilesānaṃ vūpasamanavasena pajahanavasena samayaṃ samento.

Santimevādhigacchatī-ti accanta-santiṃ nibbānameva pā-puṇāti-ti.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—*

Akusala vitakkā-ti akosallasambhūtā vitakkā.

Andhakaraṇā-ti ādisu yassa sayaṃ uppajjanti, taṃ yathā-bhūta-dassana-nivāraṇena andhaṃ karonti-ti *andhakaraṇā*.

Na paññācakkhu karonti-ti *acakkhukaraṇā*.

Aññaṃ karonti-ti *aññakaraṇā*.

Paññānirodhikā-ti kammaṣakatapaññā, ñāṇapaññā, vipas-sanā-paññā-ti imā tisso paññā appavattikaraṇena nirodhenti-ti *paññānirodhikā*.

Aniṭṭhaphaladāyakattā dukkhasaṅkhātassa vighātassa pak-khe vattanti-ti *vighātapakkhikā*.

Kilesa-nibbānaṃ na saṃvattayanti-ti *anibbāna saṃvattanikā*.

Kāma vitakko†-ti kāmapaṭisaṃyutto vitakko. So hi kilesa-kāma-sahito hutvā vutthukāmesu pavattati.

Byāpāda-paṭisaṃyutto vitakko *byāpāda-vitakko*.

* Cf. M. i, 114 ff.; A. i, 254; 274, etc.

† Cf. Asl. 114; VM. 142, 146; UdA. 220.

Vihimsā-paṭisaṃyutto vitakko *vihimsā-vitakko*. Ime dve ca sattesu pi saṅkhāresu pi uppajjanti.

Kāma-vitakko hi piyamanāpe satte vā saṅkhāre vā vitak-kentassa uppajjati. *Vyāpāda-vitakko* appiye amanāpe satte vā saṅkhāre vā kujjhitvā olokanakālato paṭṭhāya yāva nāsanā uppajjati.

Vihimsā-vitakko saṅkhāresu na uppajjati. Saṅkhāro duk-khāpetabbo nāma n'atthi. 'Ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahetun'-ti cintanakāle pana sattesu uppajjati. Ime yeva pana kāma-saṅkappādayo. Atthato hi kāma-vitakkādīnaṃ kāmasaṅkappādīnañca nānā-karaṇaṃ n'atthi. Taṃ-sampayuttā pana saññā kāmasaññā-dayo. Kāma-dhātu-ādīnaṃ pana yas mā Pāliyaṃ--“Kāma-paṭisaṃyutto takko vitakko . . . micchā-saṅkappo: ayaṃ vuccati kāma-dhātu, sabbe pi akusalā dhammā kāma-dhātu. Byāpāda-paṭisaṃyutto takko vitakko . . . micchā-saṅkappo: ayaṃ vuccati byāpādadhātu. Dasasu āghātavattḥūsu cittas-sa āghāto paṭighāto . . . anattamanatā cittassa: ayaṃ vuccati byāpādadhātu. Vihimsā-paṭisaṃyutto takko vitakko . . . micchā-saṅkappo: ayaṃ vuccati vihimśadhātu. Idh'e-kacco paṇiyā vā leḍḍunā vā daḍḍena vā sattena vā rajjuyā vā aññataraññatarena vā satte viheṭheti: ayaṃ vihimśa-dhātu"-ti* āgatattā viseso labbhati. Tattha dve kathā sabba-saṅgāhikā ca asambhinnā ca. Tattha kāmadhātuyā gahitāya itarā dvepi gahitā nāma honti. Tato pana niharitvā 'ayaṃ byāpāda-dhātu ayaṃ vihimśa-dhātū'-ti dasseti-ti ayaṃ sabba-saṅgāhikā nāma. Kāma-dhātuṃ kathento pana Bhagavā byāpāda-dhātuṃ, byāpāda-dhātutṭhāne vihimśa-dhātuṃ, vihimśa-dhātutṭhāne ṭhapetvā va avasesaṃ kāma-dhātu nāmā-ti kathesi-ti ayaṃ asambhinnakathā nāma.

Sukkapakkhe vutta-vipariyāyena attho veditabbo. Nek-khamma-paṭisaṃyutto vitakko *nekkhamma-vitakko*. So asu-bha-pubbabhāge kāmāvacaro hoti, asubhajjhāne rūpāvacaro, taṃ jhānaṃ pādakaṃ katvā uppanna-magga-phala-kāle lokuttaro.

Abyāpāda-paṭisaṃyutto vitakko *abyāpāda-vitakko*. So

mettāpubbabhāge kāmāvacaro hoti, mettā-jhāne rūpāvacaro, taṃ jhānaṃ pādaṃ katvā uppanna-magga-phala-kāle lokuttaro.

Avihimsā-paṭisaṃyutto vitakko *avihimsā-vitakko*. So karuṇā-pubbabhāge kāmāvacaro, karuṇā-jhāne rūpāvacaro, taṃ jhānaṃ pādaṃ katvā uppannamaggaphalakāle lokuttaro.

Yadā alobho sīlaṃ hoti, tadā itare dve tadanvāyikā honti. Yadā mettā sīlaṃ hoti, tadā itare dve tadanvāyikā honti. Yadā karuṇā sīlaṃ hoti, tadā itare dve tadanvāyikā honti. Ime yeva pana nekkhamma-saṅkappādayo. Atthato hi nekkhamma-vitakkādīnaṃ nekkhamma-saṅkappādīnañca nānākāraṇaṃ n'atthi. Taṃ-sampayuttā pana saññā nekkhamma-saññādayo. Nekkhammadhātu-ādīnaṃ pana, yasmā Pāliyaṃ "Nekkhamma-paṭisaṃyutto takko vitakko . . . saṅkappo: ayaṃ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu. Abyāpāda-paṭisaṃyutto takko vitakko . . . saṅkappo: ayaṃ vuccati abyāpāda-dhātu, yā sattesu metti mettāyaṇā . . . mettācetovimutti: ayaṃ vuccati abyāpāda-dhātu. Avihimsā-paṭisaṃyutto takko vitakko . . . saṅkappo: ayaṃ vuccati avihimsā-dhātu, yā sattesu karuṇā karuṇāyaṇā . . . karuṇā cetovimutti: ayaṃ vuccati avihimsā-dhātū"-ti*-āgatattā viseso labbhati. Idhā pi sabba-saṅgāhikā asambhinnā-ti dve kathā vuttanayaṃeva veditabbā. Sesam suviññeyyameva.

Gāthāsu:—

Vitakkas-ti vitakkeyya.

Nirāka-ti attano santānato nīhareyya vinodeyya paṇaheyya-ti attho.

So ve vitakkāni vicāritāni sameti vuṭṭhīva raḥḥaṃ samūhatan-ti yathā nāma gimhānaṃ pacchime māse paṭhaviyaṃ samūhataṃ samantato vuṭṭhitaṃ *raḥḥaṃ* mahato akālamagghassa vassato vuṭṭhi ṭhānaso rūpasameti, evameva so yogāvacaro vitakkāni micchā-vitakke ca vicāritāni taṃ-sampayuttavicāre ca *sameti* vūpasameti samucchindati. Tatha bhūto ca *vitakkūpasamena* *otasa* sabbesaṃ micchā-vitakkānaṃ upasamanato *vitakkū-*

pasamena ariyamagga-cittena, idh'eva diṭṭh'eva dhamme, santipadaṃ nibbānaṃ, samajjhagā samadhigato hoti-ti.

Aṭṭhamasuttavaṇṇanā.

9. Navame:—

*Antarā malā-ti ettha antarā-saddo**—

Nadittresu ṭhānesu sabbhāsu rathiyāsu ca
Janā saṃgama mantenti mañca tañca kimanta-
rañ-ti-

ādisu kāraṇe āgato. “Addasā maṃ bhante aññatarā itthi vijjantarikāya bhājanaṃ dhovanti”-ti†-ādisu khaṇe. “Api cāyaṃ Tapodā dvippaṃ mahā-nirayānaṃ antarikāya āgacchati”-ti‡-ādisu vivare.

Pitavatthe pītadhaje pītālañkāra-bhūsite
Pitantarāhi vaggūhi apilandhā va sobhati-ti||-

ādisu uttarisāṭake. “Yassantarato na santi kopā”-ti¶-ādisu citte. Idhāpi citte eva dattṭhabbo. Tasmā antare citte bhavā antarā yasmiṃ santāne uppannā tassa malina-bhāvakaraṇato malā.

Tattha malam nāma duvidhaṃ sarīra-malam citta-malan-ti. Tesu sarīra-malam sedajalikādi sarīre nibbattaṃ tattha lagga-māgantuka-rajañca. Taṃ udakena pi nīharaṇīyaṃ, na tathā saṃkilesikaṃ. Citta-malam pana rājādi-saṃkilesikaṃ ariyamagge h'eva nīharaṇīyaṃ Vuttañh'etaṃ porāṇehi—

Rūpamhi saṃkiliṭṭhamhi	saṃkilissanti māṇavā
Rūpe suddhe visujjhanti	anakkhētaṃ Mahesinā
Cittamhi saṃkiliṭṭhamhi	saṃkilissanti māṇavā
Citte suddhe visujjhanti	iti vuttaṃ Mahesinā-ti.**

Tenāha Bhagavā—“Citta-saṃkilesā, bhikkhave, sattā saṃkilissanti, cittavodānā¹ visujjhanti”-ti.†† Tasmā Bhagavā

* Cf. UdA. 109, 164; DA. 34; KhpA. 20.

† S. i, 201 (with ‘thāne’ for saṃthā°).

‡ M. i, 448.

§ Vin. iii, 108.

|| Vv. 34 (with sobhasi).

¶ Ud. 20; Vin. ii, 184.

** Cf. MA. 232.

†† S. iii, 151.

¹ Saṃyutta-N. has sattā after this.

idhāpi cittassa malavisodhanāya paṭipajjitabban-ti dassento *tayo me bhikkhave antarā malā-ti āha.*

Yathā c'ete lokādayo sattānaṃ citte uppajjitvā malina-bbhāvakarā nānappakārasaṃkilesavidhāyakā-ti antarā malā, evaṃ ekato bhuñjitvā ekato sayitvā otāragavesi amittasattu viya satte eva uppajjitvā sattānaṃ nānāvidha-anatthāvahā nānappakāradukkhānibbattakā-ti dassento *antarā amittā-ti ādimāha.*

Tattha mittapaṭipakkhato *amittā*, sapattakicca-karaṇato *sapattā*, hiṃsanato *vadhakā*, ujuvipaccanīkato *paccatthikā*. Tattha dvīhi ākārehi lokādīnaṃ amittādi-bhāvo veditabbo. Verī-puggalo hi antaraṃ labhamāno attano verissa satthena vā sīsaṃ pādeti upāyena vā mahantaṃ anattaṃ uppādeti. Ime ca lobhādayo paññāsira-pātanena yonisampaṭipādanena ca tādisaṃ tato balavataraṃ anattaṃ nibbattenti. Kathaṃ? Cakkhudvārasmiṃ hi iṭṭhādisu ārammaṇesu āpāthagatesu yathārahaṃ tāni ārabhha lokādayo uppajjanti. Ettāvatassa paññāsiraṃ pātitaṃ nāma hoti. Sota-dvārādisu pi es'eva nayo. Evaṃ tāva paññāsira-pātanato amittādi-sadisatā veditabbā. Lobhādayo pana kammanidānā hutvā aṇḍajādi-bhedā catasso yoniyo upanenti. Tassa yoni-upagamana-mūlakāni, pañca-vīsati mahā-bhayāni, dvattimsa kamma-karaṇāni ca āgatān'eva honti. Evaṃ yonisampaṭipādanato pi n'esaṃ amittādi-sadisatā veditabbā. Iti lobhādayo amittādi-sadisatāya citta-sambhūtatāyo ca *antarā amittā-ti ādinā vuttā*. Api ca amittehi kātaṃ asakkuṇeyyaṃ lobhādayo karonti amittādi-bhāvo ca lobhādīhi jāyati-ti tesāṃ amittādi-bhāvo veditabbo. Vuttañh'etaṃ—

Diso disaṃ yantaṃ kayirā
Micchāpaṇihitaṃ cittaṃ

verī vā pana verinaṃ,
pāpiyo naṃ tato kare ti.*

Gāthāsu:—

Attano ca paresaṃ ca anattaṃ janeti-ti *anattajanano*. Vuttañh'etaṃ—“Yad api luddho abhisamkharoti kāyena vācāya manasā, tad api akusalaṃ, yad api luddho lobhena

abhibhūto pariyādinna-citto parassa asatā dukkhaṃ uppādeti¹ vadhena vā bandhena vā jāniyā vā garaḥāya vā pabbājanāya vā balav'amhi balattho iti,² tadapi akusalaṃ, iti'ssa me lobhajā lobha-nidānā lobha-samudayā lobha-paccayā aneke pāpakā akusalā dhammā sambhavanti"-ti.* Aparam pi vuttaṃ—"Ratto kho brāhmaṇa rāgena abhibhūto, pariyādinna-citto, attabyābādhāya pi ceteti parabyābādhāya pi ceteti, ubhaya-byābādhāya pi ceteti cetasi-kam pi dukkhaṃ domanassaṃ paṭisaṃvedeti"-ti†-ādi.

Cittappakopano-ti citta-saṃkhobhano. Lobho hi lobhaniye vatthusmiṃ uppajjamāno cittaṃ khobhento pakopento vipariṇāmento vikāraṃ āpādeto uppajjati pasādanādi-vasena pavattitum na deti.

Bhayamantarato jātam taṃ jano nāvabujjhati-ti taṃ lobha-saṃkhātam antarato abbhantare attano citte yeva jātam anatta-janana-citta-ppakopanādiṃ bhayaṃ bhaya-hetum ayaṃ bālamahājano nāvabujjhati (vikāraṃ³) na jānāti-ti.

Luddho attam na jānāti-ti attattha-paratthādi-bhedam attam hitam luddhapuggalo yathābhūtam na jānāti.

Dhammam na passati-ti dasa-kusalakamma-patha-dhammam pi luddho lobhena abhibhūto pariyādinna-citto na passati paccakkhato na jānāti, pageva uttarimanussadhammam. Vuttaṃ pi c'etaṃ—"Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto attattham pi yathābhūtam na pajānāti parattham pi yathābhūtam na pajānāti ubhayattham pi yathābhūtam na pajānāti"-ti†-ādi.

Andha-tamaṃ-ti andhabhāvakaṃ tamam.

Yaṃ-ti yattha. Bhummatthe hi etaṃ paccatta-vacanam. Yasmiṃ kāle lobho saḥate abhibhavati naraṃ, andha-tamaṃ. tadā hoti-ti. *Yaṃ*-ti vā kāraṇa-vacanam. Yasmā lobho uppajjamāno paraṃ saḥate abhibhavati, tasmā andhatamaṃ tadā hoti-ti yojanā yata-saddānaṃ ekanta-sambandha-bhāvato. Athavā, *Yaṃ*-ti kiriyāparāmasanaṃ. Lobho saḥate-ti ettha yadetam lobhassa sahanaṃ abhibhavanam vuttaṃ, etaṃ andhabhāvakarassa tamassa gamanaṃ uppādo-ti attho.

* A. i, 201.

† A. i, 156-7.

‡ A. i, 158.

¹ A upadāhati.

² A has pi after this.

³ S omits.

Athavā, *yam naram lobho sahate* abhibhavati, tassa *andhata-mam tadā hoti, tato ca*

Luddho attham na jānāti luddho dhammam na passati-ti*

evamettha attho daṭṭhabbo.

Yo ca lobham pahantvānā-ti yo pubbabhāge tadaṅgavasena ca vikkhambhanavasena ca yathāraham samatha-vipassanāhi lobham pajahitvā tathā pajahana-hetu lobhaneyye dibbe pi rūpādike upaṭṭhite na lubbhati, balava-vipassanānubhāvena. Lobho pahiyate tamhā-ti tasmā ariya-puggalā ariya-maggena lobho pahiyati pajahiyati accantameva pariccajijiyati. Yathā kim? Udabindu va pokkharā-ti paduminipannato udaka-bindu viya. Sesa-gāthānam pi iminā nayena attho veditabbo.

Tathā dosassa—"yad api duṭṭho abhisamkharoti kāyena vācāya manasā tad api akusalam, yad api duṭṭho dosena abhibhūto pariyādinna-citto parassa asatā dukkham uppādeti¹ vadhena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho iti² tad api akusalam, iti'ssa me dosajā dosani-dānā dosa-samudayā dosapaccayā³ aneke pāpakā akusalā dhammā sambhavanti"-ti,† tathā,—“Duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinna-citto attabyābādhāya pi ceteti, parabyābādhāya pi ceteti, ubhayabyābādhāya pi ceteti, cetasikam pi dukkham domanassam paṭisamvedeti"-ti,† tathā,—“Duṭṭho kho brāhmaṇa dosena abhibhūto pariyādinna-citto attattham pi yathābhūtam na pajānāti, parattham pi yathābhūtam na pajānāti, ubhayattham pi yathābhūtam na pajānāti"-ti‡ -ādi suttapadānusāreṇa anatta-jananatā atthahānietutā ca veditabbā.

Tathā mohassa, “Yad api mūlho abhisamkhāro-ti kāyena vācāya manasā"-ti||-ādinā, “Mūlho kho brahmaṇa mohena abhibhūto pariyādinna-citto attabyābādhāya pi ceteti"-ti¶-ādinā, “. . . attattham pi yathābhūtam na pajānāti"-ti** -ādinā ca āgatasuttapadānusāreṇa veditabbā.

* It. 84.

† A. i, 201-2.

‡ A. i, 167.

§ A. i, 158.

|| A. i, 202.

¶ A. i, 157.

** A. i, 158.

Tālapakkaṃ va bandhanā-ti tāla-phalaṃ viya usumup-
pādena vaṇḍato tatiyamagga-ñānuppādena tassa cittato doso
pahiyati pariccajiyati-ti attho.

Mohaṃ vihanti so sabba-ti so ariya-puggalo sabbaṃ ana-
vasesaṃ mohaṃ catutthamaggena vihanti vidhamati samuc-
chindati.

Ādicco vudayaṃ taman-ti ādicco viya *udayaṃ* uggacchanto
tamaṃ andhakāraṃ.

Navamasuttavaṇṇanā.

10. Dasame:—

Tīhi bhikkhave asaddhammehi abhihūto-ti kā uppatti ?

Devadatte hi avīci-mahānirayaṃ pavitṭho Devadattapak-
khiyā aññatitthiyā ca samaṇena Gotamena abhisapito Deva-
datto paṭhaviṃ pavitṭho-ti abbhācikkhiṃsu. Taṃ sutvā sā-
sane anabhippasannā manussā, siyā nu kho etadevaṃ yathā
ime bhaṇanti-ti āsaṇkaṃ uppādesuṃ. Taṃ pavattim bhikkhū
Bhagavato ārocesuṃ. Atha Bhagavā—“Na bhikkhave
Tathāgatā kassaci abhisāpaṃ denti tasmā na Devadatto
mayā abhisapito, attano kammen'eva nirayaṃ pavitṭho”-ti
vatvā tesāṃ micchāgāhaṃ paṭisedhento imāya atthuppat-
tiyā imaṃ suttaṃ abhāsi.

Tattha *asaddhammehi*-ti asataṃ dhammehi.¹

Atekiṇṇa-ti Buddhehi pi anivattanīyattā avīci-nibbattiyā
tikicchābhāvato atekiṇṇa atikiṇṇanīyo-ti attho.

Asantaguna – sambhāvanādhippāyena pavattā pāpicchā
etassā-ti *pāpiccho*. Tassa bhāvo *pāpicchatā*, tāya, ahaṃ
Buddho bhavissāmi, Saṃghaṃ pariharissāmi-ti tassa icchā
uppannā.

Kokālikādayo pāpā lāmakā mittā etassā-ti pāpamitto.
Tassa bhāvo *pāpamittatā* tāya.

Uttarikaṇīye-ti jhānābhīññāhi uttarikaṇīye adhiganta-
be magga-phale anadhigate sati evaṃ taṃ anadhigantvā-
ti attho.

Oramattakenā-ti appamattakena jhānābhīññāmattena.

Vissaddhigamena-ti uttarimanussadhammādhigamena.

¹ B has asantehi vā dhammehi after this.

Antarā-ti vemajjhe.

Vosānaṃ āpādi-ti akatakiṇṇo va samāno katakiṇṇo-mhi-ti maññaṃ māno samaṇadhammato vināsaṃ āpajji.

Iti Bhagavā iminā suttena viśesato pathujjana—bhāve ādinavaṃ pakāseti. Bhāriyo puthujjanabhāvo, yatra hi nāma jhānābhinnā—pariyosānā sampattiyo nibbattetvā pi anekānatthāvaḥsaṃ nānāvidhaṃ hetuṃ asantaḥsaṃ—sambhāvanāṃ asappurisa—saṃsargaṃ ālasiyānuyogaṇa avijahanto avicimhi kappatṭhitiyaṃ atekicchaṃ kibbisāṃ pasavissati-ti.

Gāthāsu:—

Mā-ti paṭisedhe nipāto.

Jātū-ti ekaṃsena.

Kocī-ti sabba-saṃgāhika-vacanaṃ.

Lokaṃmin-ti satta-loke. Idaṃ vuttaṃ hoti—imasmim loke keci puggalo ekaṃsena pāpiccho mā hotū-ti.

Tadiminā pi jānātha pāpicchānaṃ yathā gati-ti pāpicchānaṃ puggalānaṃ yathā gati yādisi nippatti yādiso abhisamparāyo, taṃ iminā pi kāraṇena jānāthā-ti Devadattaṃ nidasento evamāha.

Paṇḍito-ti samaññaṇṇo-ti pariyattibāhu-saccena paṇḍito-ti ñāto.

Bhāvitatto-ti sammato-ti jhānābhinnāhi bhātatto-ti sambhāvito. Tathā hi so pubbe mahiddhiko Godhiputto mahānubhāvo Godhiputto-ti Dhammasenāpatinā pi pasamsito ahoṣi.¹

Jalaṃ va yasasā atthā Devadatto-ti vissuto-ti attano kittiyā parivārena pajjalanto viya okāsento viya ṭhito Devadatto-ti evaṃ vissuto pākāto ahoṣi.

Me sutan-ti pi pāṭho. Mayā sutam sutamattaṃ katipāhe-neva tathābhūtattā tassa taṃ paṇḍitādi savanamattamevā-ti attho.

So pamādamanuciṇṇo āsajja² naṃ Tathāgataṃ-ti so evaṃ bhūto Devadatto Buddho pi Sakyaputto ahaṃ pi Sakyaputto buddho pi samaṇo ahaṃ pi samaṇo buddho pi iddhiṃ ahaṃ pi iddhiṃ buddho pi dibbacakkhuko ahaṃ pi dibbacakkhuko buddho pi dibbasotako ahaṃ pi dibba-sotako

¹ Vin. ii, 189.

² For āpajja of the Text. See Text, p. 86, fn. 6.

buddho pi cetopariyañāṇalābhi ahaṃ pi cetopariyañāṇalābhi
 buddho pi atitānāgata-paccuppanne dhamme jānāti ahaṃ
 pi te jānāmi-ti attano pamāṇam ajānitvā sammāsambuddhaṃ
 attanā samasamaṭṭhapanena pamāḍaṃ āpajjanto, idānāhaṃ
 buddho bhavissāmi, bhikkhusaṃghaṃ pariharissāmi-ti abhi-
 Mārappayojanā Tathāgataṃ āsajja āsādetvā viheṭhetvā.
Pamāda-manujino-ti pi paṭhanti.¹ Tass'attho pamādaṃ
 vuttanayena āpajjanto pamādaṃ nissāya Bhagavatā saddhiṃ
 yugaggāha-cittuppadena saheva jhānābhiniññāhi anujino pari-
 hīno-ti.

Avicinirayaṃ patto catudvāraṃ bhayānaka-ti jālānaṃ
 tattha uppanna-sattānaṃ vā nirantaratāya avici-ti-laddha-
 nāmaṃ catūsu passesu catummahādvārayogena catu-dvāraṃ
 atibhayānakaṃ mahānirayaṃ paṭisandhiggahaṇādivasena
 sampatto. Tathā hi vuttaṃ—

Catukkaṇṇo catudvāro	vibhatto bhāgaso mito
Ayopākārapariyanto	ayasā paṭikujjito
Tassa ayomayā bhūmi	jalitā tejasā yutā
Samantā yojanasataṃ	pharitvā tiṭṭhati sabbadā-ti.'

Aduṭṭhassā-ti aduṭṭha-cittassa.

Dubbhe-ti dusseyya.

*Tameva pāpaṃ phusati*²-ti tameva aduṭṭha-dubbaṃ pāpa-
 puggalaṃ pāpaṃ nihīnaṃ pāpa-phalaṃ phusati pāpuṇāti
 abhibhāvati.

*Bhesmā*³-ti vipula-bhāvena gambhīra-bhāvena ca bhiṃsā-
 pente viya vipulagambhīro-ti attho.

Vādenā-ti dosena.

Vihimsati-ti bāḍhati āsādeti.

Vādo tamhi na rūhati-ti tasmim Tathāgate parena āropiya-
 māno doso na rūhati, na tiṭṭhati visakumbho viya samuddas-
 sa na tassa vikāraṃ janeti-ti attho.

Evam chahi gāthāhi pāpicchatādi-samannāgatassa nirayū-

* A. i, 141 f.; Jāt. v, 266; Mahāvastu i, 9.

¹ See Text, p. 86, fn. 5.

² For phusseti of the Text. See Text, p. 86, fn. 11.

³ For tasmā of the Text. See Text, p. 86, fn. 15.

pagabhāva-dassanena dukkhato aparimuttataṃ dassetvā, idāni tappatipakkha-dhamma-samannāgatassa dukkhakkhayaṃ dassento, *tādisaṃ mittan*-ti osānagāthamāha.

Tass'attho: *yassa sammā paṭipannassa maggānugo* paṭipattimaggaṃ anugato, tasmā paṭipanno appicchatādigūṇa-samannāgamena sakalassa vaṭṭa-*dukkhassa khayam* pariyosānaṃ pāpuneyya, *tādisaṃ buddhaṃ vā buddhasāvakaṃ vā paṇḍito* sappaṇno attano *mittaṃ kubbetha*, tena mittikaṃ kareyya *tañca seveyya* tameva payirupāseyyā-ti.

Dasamasuttavaṇṇanā.

Iti imasmiṃ vagge chaṭṭha-sattama-suttesu vivaṭṭaṃ kathitam. Itaresu vaṭṭavivaṭṭaṃ kathitaṃ.

Catukkavaggavaṇṇanā niṭṭhitā.

V, 1. Pañcamavaggassa paṭhame*—

Aggappasādā-ti ettha ayaṃ *agga*-saddho† : ādi-koṭikoṭṭhāsa-seṭṭhesu dissati. Tathā h'esa:—"Ajjatagge, samma dovārika, āvarāmi dvāraṃ Nigaṇṭhānaṃ¹ Nigaṇṭhīnaṃ," "Ajjatagge pāpupetaṃ saraṇaṃ gatan"-ti‡ ca ādisu² ādimhi dissati. "Ten'eva aṅgul'aggena taṃ aṅgul'aggaṃ parāmaseyya," "Ucchaggaṃ . . . veḷaggaṃ"³-ti§ ca ādisu koṭiyaṃ. "Ambilaggaṃ vā . . . madhuraggaṃ⁴ vā . . . tittakaggaṃ⁵ vā," "Anujānāmi bhikkhave viharaggena vā parivenaggena vā bhājetun"-ti|| ca ādisu koṭṭhāse. "Ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca uttamo ca pavaro ca," "Aggo'hamaṃsi lokassa"-ti¶ ca ādisu seṭṭhe. Svāyamidhāpi seṭṭhe yeva daṭṭhabbo. Tasmā aggesu seṭṭhesu pasādā, agga-bhūtā seṭṭhabhūtā vā pasādā *aggappasādā*-ti attho. Purimasmiṃ ca atthe *aggasaddena* Buddhādi ratanattayaṃ vuccati.

Tesu Bhagavā tāva: asadis'aṭṭhena guṇavisitṭh'aṭṭhena asamasam'aṭṭhena ca *aggo*. So hi mahābhinihāraṃ dasa-

* Cf. A. ii, 34-5.

† M. i, 380; ii, 145; D. iii, 193.

‡ S. v, 151.

† Cf. MA. 136; AA. 124.

§ VM. 172.

¶ A. ii, 95; M. iii, 123.

¹ S niggaṇ°, also lokas.

²⁻³ S uccu° veḷu°.

⁴ U° agga°.

⁵ S cūḍa.

⁶ S titt°.

nam pāramīnaṃ paricayañca ādim katvā tehi bodhisambhāra-
guṇehi c'eva buddhaguṇehi ca sesajanehi asadiso-ti asadis'aṭ-
ṭhena aggo. Ye c'assa gunā mahākarānādayo, te sesasattānaṃ
guṇehi viṣiṭṭhā-ti guṇa-viṣiṭṭh'aṭṭhenapi sabbasatt'uttama-
tāya aggo. Ye pana purimakā sammāsambuddhā, te¹ sabba-
sattehi asamā, tehi saddhiṃ ayameva rūpakāya guṇehi
c'eva dhammakāya guṇehi ca samo-ti asama-samaṭṭhenapi
aggo. Tathā dullabhapātubhāvato acchariya-manussabhā-
vato bahu-jana-hita-sukhāvahanato² adutiya-asahāyādibhā-
vato ca Bhagavā loka aggo-ti vuccati. Yathāha³:—"Ekapug-
galassa bhikkhave pātubhāvo dullabho lokasmiṃ. Kata-
massa ekapuggalassa? Tathāgatassa arahato sammāsam-
buddhassa," "eka-puggalo bhikkhave loka uppajjamāno up-
pajjati acchariyamanusso," "eka-puggalo bhikkhave loka
uppajjamāno uppajjati bahujana—pe—sammāsambuddho,"
"eka-puggalo bhikkhave loka uppajjamāno uppajjati adutiyo
asahāyo⁴ appatīmo¹ appatīsamō appatībhāgo⁵ appatī-puggalo
asamo asamasamo dipadānaṃ aggo. Katamo ekapuggalo?
Tathāgato araham sammāsambuddho"—ti.* Dhamma-saṅ-
ghā pi añña-dhammasaṅghehi asadis'aṭṭhena viṣiṭṭha-guṇa-
tāya dullabhapātubhāvādinā ca aggā. Tathā hi:—tesaṃ
svākkhātātādi-supatīpannatādi-guṇa-visesehi añña-dhamma-
saṅghā sadisā appataranihinā vā n'atthi, kuto seṭṭhā. Saya-
meva ca pana tehi viṣiṭṭha-guṇatāya seṭṭhā. Tathā dulla-
bhuppāda-acchariyabhāva-bahujanahitasukhāvahā adutiya-
asahāyādi-sabhāvā⁶ ca, te. Yadaggena hi Bhagavā dulla-
bhapātubhāvo, tadaggena dhammasaṅghāpi. Acchariyā-
dibhāvepi es'eva nayo.

Evam aggesu seṭṭhesu uttamesu pavaresu⁷ guṇa-viṣiṭṭhesu
pasādā-ti *aggappasādā*. Dutiyasmiṃ pana atthe yathā-
vuttesu aggesu buddhādisu⁸ uppattiyā aggabhūtā pasādā
aggappasādā. Ye pana ariya-maggena āgatā aveccappasādā,
te ekanten'eva aggabhūtā pasādā-ti *aggappasādā*. Yathāha:—

* A. i, 22.

¹ S omits.

² S °vahanato.

³ S has pāṭhe after this.

⁴ C asamāyo.

⁵ A omits.

⁶

⁷

⁸

“Idha bhikkhave ariyasāvako Buddhhe aveccappasādena samannāgato hoti”-ti* ādiṃ. Aggavipākattāpi c’ete aggapasādā. Vuttam hi:—“Agge kho pana pasannānam aggo vipāko”-ti.†

Yāvatā-ti yattakā.

Sattā-ti pāpino.

Apadā-ti apādakā.

Dvipadā-ti dvipādakā. Sesapadadvayepi es’eva nayo.

Vāṭṭ-saddo samuccay’attho, na vikapp’attho. Yathā:—
“Anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati”-ti,‡ ettha anuppanno ca uppanno cā-ti attho. Yathā ca:—“Bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesiṇaṃ vā anuggahāyā”-ti,|| ettha bhūtānaṃ sambhavesiṇaṃ cā-ti attho. Yatthā ca:—“Aggito vā udakato vā mithubhedato vā”-ti,¶ ettha aggito ca udakato ca mithubhedato cā-ti attho. Evaṃ *apadā vā—pe—aggamakkhāyati*-ti etthāpi apadā ca dvipadā cā-ti sampiṇḍanavasena attho daṭṭhabbo. Tena vuttam—‘Samuccay’attho vā saddo, na vikapp’attho’-ti.

Rūpino-ti rūpavanto.

Na rūpino-ti *arūpino*.

Saññino-ti saññāvanto.

Na saññino-ti *asaññino*.

Nevasaññānāsaññino nāma bhavaggapariyāpannā. Et-tāvatā ca: **kāmabhavo, rūpabhavo, arūpabhavo, ekavokārabhavo, catuvokāra-bhavo, pañcavokārabhavo, saññībhavo, asaññībhavo, n’evasaññī-nāsaññībhavo-ti navavidhepi bhava satte anavasesato pariyādiyitvā dassesi Dhammarājā.

Ettha hi—rūpaggahaṇena kāmabhavo, rūpabhavo, pañcavokārabhavo, ekavokārabhavo ca dassito. Arūpaggahaṇena arūpabhavo, catuvokārabhavo ca dassito. Saññībhavādayo pana sarūpen’eva dassitā. Apadādiggaṇaṇena kāmabhava-pañcavokārabhava-saññībhavānaṃ ekadeso dassito-ti.

* A. ii, 56.

† A. ii, 34.

‡ Cf. MA. 67.

§ M. i, 7.

|| M. i, 48, 261.

¶ D. ii, 88.

** Cf. D. iii, 216; A. i, 223; iii, 444; S. iv, 258. Also vide ante notes on Sutta 3, I, 2.

Kasmā pan'ettha' yathā dutiyasutte—*dvipadānaṃ* aggo-ti dvipadānaṃ gahaṇameva akatvā apadādiggahaṇaṃ katan-ti? Vuccate: dutiyasutte tāva seṭṭhataravasena dvipadagga-haṇameva kataṃ. Imasmiṃ loke seṭṭho nāma uppajjamāno apada-catuppada-bahuppadesu na uppajjati dvipadesu yeva uppajjati. Kataresu dvipadesu? Manussesu c'eva devesu ca. Manussesu uppajjamāno sakalalokaṃ vase vattetuṃ samattho Buddho hutvā uppajjati.

Aṅguttar'aṭṭhakathāyaṃ pana tisahassī—mahāsahassī-lokadhātum vase pavattetuṃ samattho-ti vuttaṃ. Devesu uppajjamāno dasasahassī-lokadhātum vase vattanako Mahā-brahmā hutvā uppajjati. So tassa kappiyakārako vā ārāmiko vā sampajjati. Iti tatopi seṭṭhataravasen'eva dvipadānaṃ aggo-ti tattha vuttaṃ. Idha pana anavasesa—pariyādāna-vasena evaṃ vuttaṃ. Yāvatā hi sattā attabhāva-pariyā-pannā *apadā vā—pe—n'evasaññānīdasaññāno vā Tathāgato tesam aggamakkhāyati*-ti. Niddhāraṇe *te'taṃ sāmivacanaṃ*. Ma-kāropadasandhikaro. Aggo akkhāyati-ti padavibhāgo.

Aggo *vipāko hoti*-ti agge sammā-sambuddhe *pasannānaṃ* yo pasādo so aggo seṭṭho uttamo koṭibhūto vā. Tasmā tassa vipāke'pi aggo seṭṭhe uttamo koṭibhūto ulāratamo pañītatamo hoti. So pana pasādo duvidho lokiya-lok'ut-tarabhedato tesu lokiyassa tāva:—

“Ye keci Buddhā saraṇaṃ gatāse,
Na te gamissanto apāyabhūmiṃ,²
Pahāya mānusaṃ dehaṃ,
Deva-kāyaṃ paripūressanti.”*

“Buddho-ti kittayantassa yassa ³kāye bhavati pīti,³
Vameva hi sā pīti kaṣiṇenapi Jambudīpassa.”†

“Sataṃ hatthi sataṃ assā sataṃ assatari rathā,
Sataṃ kaṇṇhā sahasāni āmuttamaṇikuppalā,
Ekassa padavītihārassa kalam nāgghanti soḷasaṃ.”‡

* S. i, 37; D. ii, 255; J. i, 97; Sum. 233, etc.

† (?)

‡ S. i, 211.

¹ S omits.

² C apāyaṃ.

³⁻³ S kāye bhavati yā pīti.

“Sādhū kho devānaminda Buddhāṃ saraṇagamanāṃ hoti. Buddhāṃ saraṇagamanahetu kho devānaminda evamidh’ekacco sattā kāyassa bhedaṃ parammarañā sugatīm saggaṃ lokaṃ uppajjanti. Te aññe deye dasahi thānehi adhiggaṇhanti: dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi”-ti,* evamādināṃ suttapadānaṃ vasena pasādassa phalavisesayogo veditabbo. Tasmā so apāya-dukkha-vinivattanena saddhīm sampattibhavesu sukhavipākadāyako-ti daṭṭhabbo. Lokuttaro pana sāmāññaphala-vipākadāyako vaṭṭadukkha-vinivattako ca. Sabbo pi cāyaṃ pasādo paramparāya vaṭṭadukkhaṃ vinivatteti yeva. Vuttaṃ hetam:—“Yasmiṃ bhikkhave samaye ariyasāvako attano saddhaṃ anussarati, n’ev’assa tasmiṃ samaye rāgapariyutṭhitaṃ cittaṃ hoti, na dosa-pariyutṭhitaṃ, na mohapariyutṭhitaṃ cittaṃ hoti. Ujugata-mev’assa tasmiṃ samaye cittaṃ hoti, ujugata-cittassa pāmujaṃ jāyati, pamuditassa pīti jāyati—pe—nāparaṃ itthatāyā-ti pajānāti”-ti.†

Dhammā-ti sabhāvadhammā.

Saṅkhatā-ti samecca sambhuyya paccayehi katā-ti saṅkhatā, sappaccayā dhammā.

Hetuihi ca paccayehi ca na kehici katā saṅkhatā-ti *asaṅkhatā*, appaccaya-nibbānaṃ. Saṅkhatānaṃ paṭiyogibhāvena asaṅkhatā-ti puthuvacanāṃ.

Virāgo tesam aggamakkhāyā-ti tesam saṅkhatāsaṅkhatadhammānaṃ yo virāgasaṅkhatō asaṅkhatā-dhammo, So sabhāven’eva saṇhasukhumabhāvato santatara-paṇṭatara-bhāvato gambhīrādi-bhāvato madanimmadanādi-bhāvato ca aggaṃ seṭṭhaṃ uttamaṃ pavaranti vuccati.

Yadidan-ti nipāto, yo ayan-ti attho.

Madanimmadano-ti ādīni sabbāni nibbāpavevacanāni yeva. Tathā hi taṃ āgama mānamada-purisaamadādiko sabbo mado nimmadīyati pamaddīyati, kāmapiṇḍādikā sabbā piṇḍā vinīyati, kāmālayādikā sabbepi ālayā samugghātiyanti sabbepi kammavaṭṭa-kilesavaṭṭavipākavaṭṭā upacohijjanti,

aṭṭhasatabhedā¹ sabbāpi taṇhā khīyati, sabbepi kilesā virajjanti, sabbam dukkham nirujjhati, tasmā *madanimmadano—pe—nīrodho*-ti vuccati.

Yā pan'esā taṇhā: bhavena bhavam, phalena kammam vinati saṃsibbatī-ti katvā *vānaṇ*-ti vuccati. Tam vānam ettha n'atthi, etasmim² vā adhigate ariya-puggalassa na hotī-ti *nibbānam*.

Aggo vipāko hotī-ti etthāpi:—

“Ye keci dhammam saraṇam gatāse—pe—

Dhammo-ti kittayantassa yassa ³kāye bhavati pīti.”^{3*}

“Sādhū kho devānaminda dhammam saraṇagamanam hoti, dhammam saraṇagamanahetu kho devānaminda evamidh'e-kacce—pe—dibbehi phoṭṭhabbehi”-ti⁴ evamādinam suttapa-dānam vasena dhamme pasādassa phalavisesayogo veditabbo. Evamettha asaṅkhata-dhammavasen'eva aggabhāvo āgato. Sabbasaṅkhatanissaraṇadassan'attham ariya-magga-vasenā-pi ayamattho labbhat'eva. Vuttam h'etaṃ:—“Yāvatā bhikkhave dhammā saṅkhatā ⁴vā asaṅkhatā vā⁴ ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati”-ti,[†] “Maggānattāṅgiko seṭṭho”-ti[‡] ca.

Saṅghā vā gaṇā vā-ti janasaṃmūhasaṅkhātā yāvatā loka saṅghā vā gaṇā vā.

Tathāgata-sāvaka-saṅgho-ti aṭṭha-ariya-puggala-saṃmūha-saṅghāto ditṭhisīla-sāmaññena saṃphato⁵ Tathāgatassa sāva-kasaṅgho.

Tesam aggamakkhāyati-ti attano sīla-samādhi-paññā-vimutti-ādi-guṇa-visesena tesam saṅghānam aggo seṭṭho uttamo pavaro-ti vuccati.

Yadidan-ti yāni imāni.

Cattāri purisayugāni-ti yugalavasena paṭhama-maggaṭṭho paṭhama-phalaṭṭho-ti idamekam yugalam, yāva catuttha-

* J. i, 97; also cf. J. i, 13.

† A. ii, 34.

† S. iv, 275.

‡ Dph. 273.

¹ S °ppabhedā.

² S tasmiṃ.

³⁻⁵ B kāye bhavati yā pīti.

⁴⁻⁵ S omīta.

⁵ C saṃphāto.

maggatṭho, catuttha-phalatṭho-ti idamekaṃ yugalan-ti evaṃ cattāri purisayugāni.

Aṭṭha purisapuggalā-ti purisapuggalavasena eko paṭhama-magg'aṭṭho, eko paṭhama-phal'aṭṭho-ti iminā nayena *aṭṭha purisapuggalā*. Ettha ca—puriso-ti vā puggalo-ti vā ekatthāni etāni padāni, veneyyavasena pan'etaṃ vuttaṃ.

Esa Bhagavato sāvaka-saṅgho-ti yānimāni yugavasena cattāri purisayugāni, pāṭekkato aṭṭha purisapuggalā esa Bhagavato sāvaka-saṅgho.

Āhuneyyo-ti-ādisu ānetvā hunitabban-ti āhunam, dūrato pi āgantvā sllavantesu dātabban-ti attho. Catunnaṃ pacca-yānaṃ etaṃ adhivacanaṃ. Mahapphalabhāva-karaṇato taṃ āhunam paṭiggahetuṃ yutto-ti *āhuneyyo*. Athavā, dūrato¹ pi āgantvā sabbaṃ sāpateyyampi ettha āhunitabbaṃ,¹ sakkārā-dīnampi āhavanaṃ arahatī-ti vā² āhavanīyo. Yo cāyaṃ brāhmaṇānaṃ āhavanīyo nāma aggi yattha hutaṃ mahapphalan ti tesaṃ laddhi. So ce hutassa mahapphalatāya āhavanīyo, saṅgho va āhavanīyo saṅghe hutamhi³ mahapphalaṃ hoti. Yathāha:—

“Yo ca vassasataṃ jantu aggim paricare vane,

Ekañca bhāvitattānaṃ muhuttamapi pūjaye;

Sā yeva pūjanā seyyo yañca vassasataṃ hutaṃ”-ti.*

Tayidaṃ nikāyantare āhavanīyo-ti padaṃ idha āhuneyyo-ti iminā padena atthato ekaṃ, byañjanato pana kiñcimattameva nānaṃ. Tasmā evaṃ atthavaṇṇanā katā.

*Pāhuneyyo*⁴-ti ettha pana pāhunaṃ vuccati disāvidisato āgatānaṃ piyamanāpānaṃ ñāti-mittānaṃ atthāya sakkārena paṭiyattaṃ āgantukadānaṃ, taṃ pi ṭhapetvā te tathārūpe pāhunake saṅghass'eva dātuṃ yuttaṃ. Tathāh'esa⁵ ekabud-dhantare pi diassa⁶.⁶ 7Ayaṃ pan'ettha⁷ pad'attho piyamanā-pattakarehi pi⁸ dhammehi samannāgato-ti.⁹ Evaṃ pāhu-

* Dh. 16.

¹ C huni°.

² C omits.

³ B hutāhi.

⁴ C °neyyā.

⁵ S esa.

⁶ C has abbo kippaṇṇa after this.

⁷⁻⁹ C notes abbokippaṇṇo as alternative reading.

⁸ S omits.

⁹ S samannatabbo°.

neyyam¹ dātum yuttam, pāhunañca paṭiggahetum yutto-ti pāhuneyyo. Yesam pana pāhavanīyo-ti pāli, tesam yasmā sañgho pubbakāram arahati, tasmā sañgho² sabbapaṭhamam ānetvā ettha hunitabban-ti pāhavanīyo, sabbappakārena vā āhavanam arahati-ti pāhavanīyo. Svāyamidha ten'eva atthe-na pāhuneyyo-ti vuccati.

Dakkhiṇā-ti paralokam saddahitvā³ dātabbam dānam,³ tam dakkhiṇam arahati, dakkhiṇāya vā hito mahapphala-bhāvakarapena visodhanato-ti *dakkhiṇeyyo*. Ubho hatthe sirasi paṭiṭṭhapetvā sabbalokena kariyamānam⁴ añjalikam-mam arahati-ti añjalikaranīyo.

Anuttaram puññakkhettaṃ lokassā-ti sabbalokassa asadisam puññavirūhanatṭhānam. Yathā hi rattasālinam vā yavānam vā virūhanatṭhānam rattasālikkhettaṃ⁵ yavakkhet-tan-ti vuccati, evam sañgho sadevakassa lokassa puññavi-rūhanatṭhānam.

Saṅgham nissāya hi lokassa nānappakāra-hita-sukha-nibbataṃ puññāni virūhanti, tasmā sañgho anuttaram puñña-kkhettaṃ lokassa. Idhāpi:—

“Ye keci saṅgham saraṇam gatāse—pe—

Saṅgho-ti kittayantassa⁶ yassa kāye bhavati pīti.”⁶

“Sādhū kho devānaminda saṅgham saraṇagamanam hoti, saṅgham saraṇagamanahetu kho devānaminda—pe—dibbehi phoṭṭhabbehi”-ti⁷ ādīnam suttapadānam vasena saṅghe pasā-dassa phalavisesayogo, ten'assa aggatā aggavipākatā ca veditabbā. Tathā anuttariya-paṭilābhena⁷ sattama bhavādito paṭṭhāya vaṭṭadukkasamucchedo anuttara-sukhādhigamo-ti⁸ evamādi-ujāra-phalanipphādanavasena agga-vipākatā veditabbā.

Gathāsu:—

Aggato-ti agge ratanattaye, aggabhāvato vā *pasannānam*.

Aggaṃ dhamman-ti aggasabhāvaṃ Buddhasubuddhatam⁹

* J. i, 97.

† S. iv, 275.

¹ S °hunaṃ in fn.

² S omits.

³⁻⁵ S °bbadān°.

⁴ C kayiram°.

⁶ S sālik°.

⁶⁻⁸ B saṅghe bhavati yā pīti.

⁷ S °lābho.

⁸ S °rasamedhig°.

⁹ S Buddha subodhitam.

dhamma-sudhammatam saṅghasuppaṭipattim ratanattayassa anaññāsādhāraṇam uttamasabhāvaṃ¹ dasabalādi-svākkhātātādi—suppaṭipannatādi—²guṇasabhāvaṃ³ vā vijānatam vijānantānam. Evaṃ sādharmaṇato aggappasāda—vatthum dassetvā idāni asādhāraṇato tam vibhāgena dassetum *agge buddhe*-ti ādi vuttam. Tattha:—

Pasannānan-ti aveccappasādena itarappasādena ca pasan-nānam adhimuttānam.

Virāgūpasame-ti virāge upasame ca. Sabbassa rāgassa sabbesaṃ kilesānam accanta—virāga—hetu—bhūte, accanta-upasamahetubhūte cā-ti attho.

Sukhe-ti vaṭṭa-dukkhakkhayabhāvena saṅkhārūpasamasukhabhāvena ca sukhe.

Aggasmim dānam dadatan-ti agge ratanattaye dānam dadantānam deyyadhammam pariccajantānam. Ettha dharmānam Bhagavantam catūhi paccayehi upatṭhahantā pūjentā sakkarontā parinibbutaṇca Bhagavantam uddissa dhūta-cetiyādike upatṭhahantā pūjentā sakkarontā Buddhē dānam dadanti nāma. Dhammam pūjessāmā-ti ye pana dhamma-dhare puggale catūhi paccayehi upatṭhahantā pūjentā sakkarontā dhammaṇca ciraṭṭhitikam karontā dhamme dānam dadanti nāma. Tathā ariyasaṅgham catūhi paccayehi upatṭhahantā pūjentā sakkarontā tam uddissa itarasmim pi tathā paṭipajjantā saṅghe dānam dadanti nāma.

Aggam puññam pavaḍḍhati-ti evam Ratanattaye pasannena cetasā ulāram pariccāgam ulāraṇca pūjāsakkāram pavattentānam⁴ divase divase aggam ulāram kusalam upaciyati.⁴ Idāni tassa puññassa aggavipākatāya aggabhāvaṃ dassetum *aggam āyū*-ti ādi vuttam. Tathā—

Aggam āyū-ti dibbam vā mānusaṃ vā *aggam* ulāratamam āyu.

Pavaḍḍhati-ti uparūpari brūhati.

Vaṇṇo-ti rūpasampadā.

¹ C notes uttama-bhāvaṃ as an alternate reading.

²⁻³ C guṇam sabbhāvaṃ.

³ C notes pavattento.

⁴ C notes upacittasati.

Yaso-ti parivārasampadā.

Kūṭi-ti gupaghoso.¹

Sukhan-ti kāyikaṃ cetasikañca sukhaṃ.

Bala-ti kāyabalaṃ ñānabalañca.

Aggassa dātā-ti aggassa ratanattayassa dātā. Athavā,² aggassa deyyadhammassa dānaṃ uḷaraṃ katvā tattha puññaṃ pavattetā.

Aggadhammasamāhito-ti aggena pasāda-dhammena dānādidhammena ca *samāhito* samannāgato acalappasādayutto. Tassa vā vipākabhūtehi bahujaṇassa piyamanāpatādidhammehi yutto.

Aggappatto pamodati-ti yattha yattha sattanikāye uppanno, tattha tattha aggabhāvaṃ seṭṭhabhāvaṃ³ adhigato, aggabhāvaṃ vā lokuttaramaggaphalaṃ adhigato *pamodati* abhiramati paritusati-ti.

Paṭhamasuttavaṇṇanā.

2. Dutiyam atth'uppattivaseṇa desitaṃ:—

Ekasmiṃ hi⁴ samaye Bhagavati Kapilavatthusmiṃ Nigrodhārāme viharante bhikkhū āgantukabhikkhūnaṃ senāsanāni paññapentā pattacīvarāni paṭisāmentā sāmaṇerā ca lābha⁵ bhājaniyaṭṭhāne sampattāsampattānaṃ⁶ lābhaṃ gaṇhantā uccāsaddā mahāsaddā ahesuṃ. Taṃ sutvā Bhagavā bhikkhū paṇāmesi. Te kira sabb'eva navā adhunāgatā imaṃ dhamma-vinayaṃ. Taṃ ñatvā Mahābrahmā āgantvā abhinandatu bhante Bhagavā bhikkhū sabbe-ti⁷ tesam paṇāmita-bhikkhūnaṃ anuggaṇhaṇaṃ yāci. Bhagavā tassa okāsaṃ akāsi. Atha brahmā katāvakaṃso khomhi Bhagavatā-ti Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha Bhagavā bhikkhusaṅgho āgacchatū-ti, Ānanda—ttherassa ākāraṃ dassesi. Atha te bhikkhū Ānandattherena pakkositā Bhagavantam upasaṅkamitvā sārājīyamānārūpā ekamantaṃ niaḍḍiṃsu. Bhagavā tesam sappāyadesanaṃ vīmaṃsaṇto ime āmisahetu paṇāmitā, piṇḍiyālopadhammadevaṇā nesaṃ

¹ S thutigh°.

² S viṣiṭṭabh°.

³ S sampattānaṃ.

⁴ S Kira.

⁵ S tattha vā.

⁶ S omāsa.

⁷ S bhikkhu-saṃghaṇ-ti.

sappāyā-ti cintetvā *antamidam bhikkhave*-ti imaṃ desanaṃ desesi.

Tatrāyaṃ *anta**-saddo¹:—"Santi bhikkhave eke samaṇa-brāhmaṇā pubbantakappikā pubbantānudiṭṭhino"-ti†-ādisu koṭṭhāse āgato. "Antam akāsi dukkhassa," "Antavā ayaṃ loko parivaṭṭumo"-ti‡-ādisu paricchede. "Haritantam vā paṭṭhantam² vā selantam vā"-ti§-ādisu mariyādāyaṃ. "Antam . . . antaḡuṇaṃ"-ti||-ādisu sarīrāvayaṃve.

"Carante h'eke parivāracchannā

Anto asuddhā bahi sobhamānā"-ti.¶-

ādisu citte.

"App'ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍakejātāni uḍake samvaddhāni uḍakānuggatāni anto nimug-ga-posinī"-ti**³-ādisu abbhantare.

"Migānaṃ koṭṭhuko³ anto pakkhīnaṃ pana vāyaso,

Eraṇḍo anto rukkhānaṃ tayo antā samāgatā"-ti††-

ādisu lāmake. Idhāpi lāmake yeva daṭṭhabbo. Tasmā *antamidam bhikkhave jīvikānaṃ*-ti bhikkhave idaṃ jīvikānaṃ antaṃ pacchimaṃ lāmakam, sabbanihīnaṃ jīvitaṃ-ti attho.

Yadidaṃ piṇḍolyaṃ-ti yaṃ idaṃ piṇḍapariyesanena bhikkhācariyāya jīvikam⁴ kappentassa jīvitaṃ. Ayaṃ paṇ'ettha pad'attho: piṇḍāya ullatī-ti piṇḍolo, tassa kammaṃ *piṇḍolyaṃ*, piṇḍapariyesanena jīvikā-ti attho.

Abhisāpo-ti akkoso. Kupitā hi manussā attano paccatthikaṃ pilotikakhaṇḍaṃ nivāsetvā kapālahattho piṇḍaṃ pariyesamāno careyyāsi-ti akkosan-ti. Athavā: kiṃ tuyhaṃ *akātabbaṃ atthi*,⁵ yo tvaṃ evaṃ balaviriyyūpapaṇṇo pi hirottappaṃ pahāya kapaṇo piṇḍolo vicarasi pattapāṇī-ti evampi akkosan-ti yeva.

* Cf. MA. 87; DA. 103.

† D. i, 12.

‡ M. i, 12; A. i, 134; Pts. i, 152.

§ M. i, 188.

|| Cf. A. iv, 132; S. ii, 270.

¶ DA. 103.

** D. i, 75.

†† J. ii, 440.

¹ O saddle.

² S pathantantam; M. pathant°.

³ S koṭṭhako.

⁴ S jīvitaṃ.

⁵ B kātābbaṃ m'atthi.

Taṇca kho etan-ti tam etam abhisāpaṃ pi samānaṃ piṇḍo-lyam.

Kulaputtā upenti atthavasikā-ti mama sāsane jātikulaputtā ca ācāra-kulaputtā ca atthavasikā kāraṇavasikā hutvā kāraṇa-vasaṃ pātipicca upenti upagacchanti.

Rājābhiniṭā-ti-ādisu ye rañño santakaṃ khāditvā raññā bandhanāgāre bandhāpitā palāyitvā pabbajanti, te raññā bandhanaṃ abhinitattā rājābhiniṭā nāma.

Ye pana corehi aṭaviyaṃ gahetvā ekaccesu māriyamānesu ekacce mayaṃ sāmi tumhehi viassaṭṭhā gehaṃ anajjhāvasitvā pabbajissāma, tattha tattha yaṃ yaṃ Buddhapūjādi-puññaṃ karissāma, tato tato tumhākaṃ pattiṃ dassāmā-ti te hi viassaṭṭhā pabbajanti, te *corābhiniṭā* nāma corehi māretabbataṃ abhinitattā.

Ye pana iṇaṃ gahetvā paṭidātuṃ asakkontā palāyitvā pabbajanti, te *iṇaṭṭhā* nāma. *Taṇca kho etam piṇḍo-lyam kulaputtā* mama sāsane *n'eva rājābhiniṭā-pe-na ājivikāpakatā¹ upenti, api ca kho otinṇamhā jātiyā-pe-paṇṇāyethā-ti upenti-ti* pada-sambandho.

Tattha:—*Otinṇamhā-ti* otinṇā amhā.

Jātiyā-ti-ādisu: tamhi tamhi satta-nikāye khandhānaṃ paṭhamābhiniṭṭatti *jāti*, paripāko *jarā*, bhedo *maraṇaṃ*.

*Ñāti-roga-bhoga-sīla-ditṭhi*byasanehi phutṭhassa santāpo anto nijjhānaṃ *soko*.

Tehi phutṭhassa vacivippalāpo *paridevo*.

Aniṭṭha-phoṭṭhabba-paṭihata-kāyassa kāyapilā *dukkhaṃ*.

Āghāta-vatthūsu upahatacittassa cetopilā *domanassaṃ*.

Ñāti-byasanādīhi eva phutṭhassa paridevenapi adhivāsetuṃ asamatthassa citta-santāpasamuṭṭhito bhūso āyāso *upāyāso*.

Etehi jātiyādīhi otinṇā *dukkhotinṇā*, tehi jātiādīhi dukkhehi anto anupavittṭhā.

Dukkhapareṭā-ti tehi dukkha-dukkhavatthūhi abhibhūṭā. Jāti-ādayo hi dukkhassa vatthubhāvato dukkhā, dukkha-bhāvato ca soka-parideva-dukkha-domanassupāyāsā *dukkhā-ti*.

Appevandāma-pe-paṇṇāyethā-ti imassa sakalaassa vaṭṭa-

¹ C ājipakatā.

dukkharāsiassa paricchedakaraṇaṃ osānakiriyaṃ api nāma paññāyeyya.

So ca hoti abhijjhālū-ti idaṃ: yo kulaputto dukkhassa antaṃ kariessāmi-ti pubbe cittaṃ uppādetvā pabbajito aparabhāge taṃ pabbajjaṃ tathārūpaṃ kātum na sakkoti, taṃ dassetaṃ vuttaṃ.

Tattha—Abhijjhālū-ti parabhaṇḍānaṃ abhijjhāyitā.

Tibbasārāgo-ti bahula-rāgo.

Byāpannacitto-ti byāpādena pūtibhūtattā vipannacitto.

Paduṭṭhamanasaṅkappo-ti tikhiṇasiṅgo viya caṇḍaḥḥo pa-resaṃ upaghātanavasena duṭṭhacitto.

Muṭṭhassaṭi-ti bhattanikkhitta-kāko viya mamsa-nikkhit-tasunakho viyā ca *muṭṭhassaṭi*, idha kataṃ ettha na sarati.

Asampajāno-ti nippaṇṇo khandhādipariccheda-rahito.

Asamāhito-ti caṇḍasote baddhanāvā viya asaṇṭhito.

Vibbhantacitto-ti pantharūḷha-migo viya bhantamano.

Pākatindriyo-ti yathā gihī saṃvarābhāvena pariggaha-parijane olokenti asaṃvutindriyā, evaṃ asaṃvutindriyo hoti.

Chavālātan-ti chavānaṃ daḍḍhaṭṭhāne alātaṃ.

*Ubhato padittaṃ majjhe gūthagataṃ*¹-ti pamāṇena aṭṭhaṅgula-mattaṃ ubhato dvīsu koṇesu² ādittaṃ majjhe gūthamakkhitaṃ.

Neva gāme-ti sace hi taṃ yuganaṅgala-gopāṇasi-pakkipā-sakādināṃ atthāya upanetaṃ sakkā assa, gāme kaṭṭhatthaṃ phareyya, sace khēttakuṭiyaṃ kaṭṭhatthara-mañcakādināṃ atthāya upanetaṃ sakkā assa, araṇṇe kaṭṭhatthaṃ phareyya. Yasmā pana ubhayatthāpi na sakkā, tasmā evaṃ vuttaṃ.

Tathūpamāhan-ti tathūpamaṃ ohavālātasadisāṃ ahaṃ imaṃ yathāvuttaṃ puggalaṃ vadāmi.

Gihībhogā ca parihīno-ti yo agāre vasantehi gihīhi dāyajje bhājiyamāne aṇṇathā ca bhogo laddhabbo assa, tato ca parihīno.

Sāmaññatthaṇḍā-ti ācariyūpajjhāyāṇaṃ ovāde ṭhatvā pariyatti-paṭivedha-vasena pattabbaṃ sāmaññatthaṇḍa na paripūreti. Imaṃ pana upamaṃ satthā na dussīlassa vasena

¹ S gūdhag°, here end below.

² S koṭṭsu.

āhari, parisuddhasiḥṣassa pana alasassa abhiḥjḥādīhi dosehi dusitacittassa puggalassa vasena āhari-ti veditabbam.

Gathāsu:—

Gūḥbhogā-ti kāmasukkhūpabhogato.

Parikīno-ti jano. *Sāmaññatthan*-ti paṭivedhabāhusaccañ-c'eva pariyatti bāhusaccañca. Tādiso hi assutaṃ sotuṃ sutam pariyodapetuṃ na sakko-ti alasabhāvato.

¹Bhagassa abhāvato¹ duṭṭhu bhago-ti *dubbhago*, alakkhiko kālakaṇṇipuriso.

Paridhammamāno-ti vinassamāno.

Pakireti-ti vikireti vidhamseti. Sabbametam bhāvino sām-aññatthassa anuppādanameva sandhāya vuttaṃ.

Chavālātaṃ va nassati-ti so tādiso puggalo yathāvuttaṃ chavālātaṃ viya kassaci anūpayujjamāno eva nassati. Ubha-to paribhaṭṭhabhāvato eva kāyavācāhi akatavītikkamopi cit-tam avisodhento nassati pakeva katavītikkamo.

Dussilo-ti tassa apāyadukkhabhāgibhāvadassanena dussile ādinavaṃ dassetvā tato satte vivecetukāmo *kāsāvakaṇṇhā*''-ti ādinā gāthādvayamāha. Tass' attho heṭṭhā vutto eva.*

Dutiyasuttavaṇṇanā.

3. Tatiye:—

Saṅghāṭikaṇṇe-ti cīvarakoṭiyam.

Gahetvā-ti parāmasitvā.

Anubandho assā-ti anugato bhaveyya. Idam vuttaṃ hoti:— bhikkhave idh'ekacco bhikkhu attano hatthena mayā pā-rutassa sugata-mahā-cīvarassa kaṇṇe parāmasanto viya maṃ anugaccheyya, evaṃ mayhaṃ āsannataro hutvā vihareyyā-ti.

Pāde pādam nikkhipanto-ti gacchantassa mama pāde pā-daṃ nikkhattaṭṭhāne pādudhāraṇānantaraṃ attano pādam nikkhipanto. Ubhayenāpi ṭhānagamanādisu avijjahanto sabbakālaṃ mayhaṃ samīpe eva vihareyya ce pi-ti dasseti.

So ārakā va mayhaṃ ahañca tassā-ti so bhikkhu mayā vutta-paṭipadaṃ apūrento mama dūre yeva, ahañ ca tassa dūre yeva. Etena mamsacakkhunā Tathāgatadassanaṃ rūpakāyasamo-

* Vide ante Sutta 2, II, 11.

dhānañ ca akāraṇaṃ, ñāṇacakkhunā va dassanaṃ dhamma-kāyasamodhānameva ca pamāṇaṃ-ti dasseti. Ten'evāha:—
 “Dhammaṃ hi so bhikkhave bhikkhu na passati, dhammaṃ apassanto na maṃ passati”-ti. Tattha *dhammo* nāma na-vavidho lokuttaradhammo. So ca abhijjhādihi dūsitacittena¹ na sakkā passituṃ, tasmā dhammassa adassanato dhammakāyaṃ na passati-ti. Tathā hi vuttaṃ “Kimpe Vakkali iminā pūtikāyena diṭṭhena, yo kho Vakkali dhammaṃ passati, so maṃ passati, yo maṃ passati, so dhammaṃ passati”-ti,²
 “Dhammabhūto brahmabhūto”-tiṭ ca, “Dhammakāyo itipi, brahmakāyo itipi”-tiṭ ca ādi.

Yojanasate-ti yojanasate padese, yojana-sata-matthake-ti attho. Sesam vuttavipariyāyena veditabbaṃ. Ariyamag-gādhigamavasena c'assa anabhijjhālu-ādibhāvo daṭṭhabbo.

Gathāsu:—

Mahiccho-ti kāmesu tibbasārāgatāya mahā-iccho.

Vighātavā-ti paduṭṭhamanasañkappatāya sattesu āghāta-vasena mahicchatāya icchitālābhena ca *vighātavā*.

Ejānugo-ti ejāsañkhātāya taṇhāya dāso viya hutvā taṃ anugacchanto rāgādi-kilesa-pariḷāhābhībhavena *anibbuto*, rūpādivisayaṇaṃ abhikañkhanena *giddho*.³

Passa yāvañ ca ārakā-ti *añejassa nibbutassa vūtagedhassa* sammā-sambuddhassa okāsavasena samīpe pi samāno *mahiccho vighātavā ejānugo anibbuto giddho* bālaputhujjano dhamma-sabhāvato yattakaṃ dūre, tassa so dūrabhāvo *passa*, vattuṃ pi na sukarāṃ-ti attho. Vuttaṃ h'etaṃ:—

“Nabhañca⁴ dūre paṭhavi ca dūre pāraṃ samuddassa tathāhu⁵ dūre,

Tato have dūratarāṃ vadanti satañ ca dhammo⁶ asatañ ca dhammo⁶”-ti. §

* S. iii, 120.

† M. i, 111; A. v, 226.

‡ D. iii, 84.

§ A. ii, 51.

¹ S. *dussita*°.

² C notes *viddho* as an alternative reading.

³ C *Nabhā* ca as alternative reading; also in A.

⁴ C *Tadāhu* as alternative version; also in A.

⁵ A °*map*.

⁶ S *rājā*; °*map* in A.

Dhammamabhiññāyā-ti catusaccadhammaṃ abhiññāya añ-
ñāya¹ ñātatiṇṇa-pariññāhi yathārahaṃ pubbabhāge jānitvā.

Dhammamāññāyā-ti tameva dhammaṃ aparabhāge magga-
ñāṇena pariññādivasena yathā-mariyādaṃ jānitvā.

Paṇḍito-ti paṭivedhabāhusaccena paṇḍito.

Rahado va nivāte cā-ti nivātaṭṭhāne rahado viya.

Anejo-ti kilesa-calanarahito upasammati. Yathā so *rahado*
*nivāta*ṭṭhāne vātena anabbhāhato sannisinno va hoti, evaṃ
ayaṃ pi sabbathāpi paṭippassaddhakilesa kilesacalana-rahito
arahattaphalasaṃādhiṇā *vūpasammati* sabbakālaṃ upasanta-
sabhāvo va hoti.

Anejo-ti so evaṃ anejādisabhāvo arahā anejādisabhāvassa
sammā-sambuddhassa okāsato dūre pi samāno dhamma-
sabhāvato adūre santike evā-ti.

Tatīyasuttavaṇṇanā.

4. Catutthe*:—*Aggī*-ti² anudahanatṭhena aggī. *Rāg'aggī*-ti²
rāgo eva aggī *rāg'aggī*. Rāgo hi uppajjamāno satte anu-
dahati jhāpeti, tasmā aggī-ti vuccati. Itaresu pi dvīsu es'eva
nayo. Tattha yathā aggī yadeva indhanaṃ nissāya uppajjati,
taṃ nidahati mahāparilāho ca³ hoti, evameva tepi rāgādayo
yasmim santāne sayam uppannā taṃ nidahanti, mahāparilāhā
ca³ honti dunnibbāpayā. Tesu rāgaparilāhena⁴ santattahada-
yānaṃ icchitālābhadukkhena maraṇappattānaṃ sattānaṃ pa-
mānaṃ n'atthi. Ayaṃ tāva rāgassa anudahanatā. Dosassa
pana anudahanatāya visesato manopadosikā devā, mohassa
anudahanatāya khiḍḍāpadosikā devā ca³ nidassanaṃ. Moha-
vasena hi tesam satisammoso hoti. Tasmā khiḍḍāvasena
āhāraṇaṃ ativattantā kālaṃ karonti. Ayaṃ tāva rāgādi-
naṃ diṭṭhadhammiko anudahanabhāvo. Samparāyiko pana
nirayādisu nibbattāpana-vasena ghorataro duradhivāso ca.
Ayañca attho *āditta*-pariyāyena ca³ vibhāvetabbo.

Gāthāsu:—

Kāmesu mucchite-ti vatthukāmesu kāma²-pātabyatā-vasena
mucchaṃ bālyaṃ pamādaṃ micchācāraṃ āpanne.

* D. iii, 217; S. iv, 19; A. iv, 41; Vibh. 368, etc.

¹ S paññāya.

² S omits.

³ S va.

⁴ S rāgapap^o.

Byāpanne-ti byāpannacitte, *dahati*-ti sambandho.

Nare pāṇātipātino-ti idaṃ dosaggissa.

Ariyadhamme akovide-ti ye khandhāyatanaṅdisu sabbena sabbaṃ uggahuparipucchāya manasikāra-rahitā ariyadhammassa akusalā, te sammohena abhibhūtā visesena ca¹ sammulhā nāmā-ti vuttā.²

Ete aggī ajānantā-ti ete rāg'aggi-ādayo idha c'eva samparāye ca anudahantī-ti ajānantā, pariññābhisamayavasena pahānābhisamayavasena ca appaṭivijjhantā.

Sakkāyābhiratā-ti sakkāye upādānakkhandha-paṇcake taṇhādiṭṭhimānanandanābhiratā.³

Vaḍḍhayanti-ti punappunaṃ uppajjanena vaḍḍhayanti ācīnanti.

Nirayan-ti aṭṭhavidhaṃ mahānirayaṃ soḷasavidhaṃ ussadanirayan-ti sabbaṃ pi nirayaṃ.

Tiracchānaṇca yoniyo-ti tiracchānayoniyo ca.

Asuran-ti asurakāyaṃ, *pettivisayaṇca*⁴ *vaḍḍhayanti*-ti sambandho. Ekkāvata rāg'aggi-ādīnaṃ idha c'eva samparāye ca anudahanabhāva-dassanamukhena vaṭṭaṃ dassetvā, idāni tesāṃ nibbāpanena vivaṭṭaṃ dassetuṃ—*ye ca rattindivā*-ti ādī⁵ vuttā.

Tattha:—*yuttā*-ti bhāvanānuyogavasena yuttā. ⁶Tattha *sammā-sambuddhasāsane*, na aññasāsane rāg'aggi-ādīnaṃ nibbāpanabhāvaṃ⁶ dasseti. Tathā hi anaññasādhāraṇaṃ tesāṃ nibbāpanavidhiṃ asubhakammaṭṭhānaṃ ca⁶ saṅkhepen'eva dassento:—

“Te nibbāpenti rāgaggiṃ niccaṃ asubhasaṇṇino,

Dosaggiṃ pana mettāya nibbāpenti naruttamā,

Mohaggiṃ pana paṇṇāya yāyaṃ nibbedhagāmini”-ti

āha.

Tattha:—*Asubhasaṇṇino*-ti dvattiṃsākāravasena c'eva udhamātakādivasena ca asubhabhāvanānuyogena asubha-saṇṇino.

¹ S omits.

² C vuttā.

³ S °ditthābhinand°.

⁴ S pitti°.

⁵ C omits.

⁶ C Kattha? Sammāsambuddha sāsane. Tena . . . °panābhāvaṃ. S notes in fn. tena sammāsambuddha sāsanaṭo aññasāsane . . . °panābhā°.

Mettāyā-ti—"So mettāsahagatena cetasā ekam disaṃ pharitvā viharatī"-ti* vuttāya mettābhāvanāya. Ettha ca asubhajjhānañca pādakaṃ katvā nibbattita-anāgāmimaggena rāgaggidosaggīnaṃ nibbāpanaṃ veditabbaṃ.

Paññāyā-ti vipassanā—paññā—sahitāya maggapaññāya. Ten'evāha:—*yāyaṃ nibbedhagāmini*-ti.

Sā hi kilesakkhandhaṃ vinivijjhantī gacchati pavattatī-ti *nibbedhagāmini*-ti vuccati.

Asesaṃ parinibbanti-ti arahattamaggena asesaṃ rāgaggi-ādiṃ *nibbāpetvā* saupādisesāya nibbānadhātuyā tñitā paññā-vepullappattiyā *nipakā* pubbe'va sammappadhānena sabbaso kosajjassa supahīnattā phalasamāpatti-samāpajjanena akilāsubhāvena ca *rattindivamatanditā* carimaka-cittanirodhena anupādisesāya nibbānadhātuyā *asesaṃ parinibbanti*. Tato ca asesaṃ anuvasesaṃ *vattadukkhā accagum*¹ atikkamimsu.

Evam ye rāg'aggi-ādike nibbāpenti, tesam anupādisesa-nibbāpena nibbutiṃ dassetvā, idāni paṭividdha-guṇehi thomento osānagāthamāha.

Tattha:—

Ariyaddasā-ti ariyehi Buddhādīhi passitabbaṃ,² kilesehi vā ārakattā ariyaṃ nibbānaṃ, ariyaṃ catusaccameva vā diṭṭhavanto-ti *ariyaddasā*.

Vedassa³ maggañāṇassa, tena vā vedena saṃsārassa pariyosānaṃ gatā-ti *vedaguno*.

Sammadaññāyā-ti sammadeva sabbam ājānitabbaṃ kusalādiṃ khandhādīñca jānitvā. Sesaṃ vuttanayameva.

Catutthasuttavaṇṇanā.

5. Pañcame:—

Tathā tathā-ti tena tena pakārena.

Upaparikkheyyā-ti vīmaṃseyya parituleyya sammaseyya vā.

Yathā yathāssa upaparikkhato-ti yathā yathā assa bhikkhu-no upaparikkhantassa.

* A. ii, 184; Vibh. 272.

¹ S ajjhagum.

² C jānitabbaṃ.

³ C ariyabhāvakarassa.

Bahiddhā cussu viññāṇaṃ avikkhittaṃ avisaṭṭan-ti bahiddhā rūpādi-ārammaṇe¹ uppajjanakavikkhepābhāvato avikkhittaṃ samāhitaṃ, tato eva avisaṭṭaṃ siyā. Idaṃ vuttaṃ hoti: Bhikkhave yena yena pakārena imassa āradhavi-passakassa bhikkhuno upaparikkhato saṅkhāre sammasantassa pubbe samāhitākāra-sallakkhaṇa-vasena samathanimittaṃ gahetvā sakkaccaṃ nirantaraṃ sammasanañāṇaṃ pavattentassa attano vipassanācittaṃ kammaṭṭhānato bahiddhā rūpādi-ārammaṇe uppajjanakaṃ na siya, accāradhavi-riyatāya uddhacapakkhayaṃ na siyā, tena tena pakārena bhikkhu upaparikkheyya parituleyya.

*Ajjhattaṃ asaṅghitaṃ*²-ti yasmā viriye maṇḍaṃ vahante samādhissa balavābhāvato kosajjābhivhavena *ajjhattaṃ* gocarajjhata-saṅkhāte kammaṭṭhānārammaṇe saṅkopavasena ṭhitattā saṅghitaṃ nāma hoti, viriyasamatāya pana yojitāya asaṅghitaṃ hoti vīthiṃ paṭipannaṃ tasmā yathā yathāssa upaparikkhato viññāṇaṃ ajjhattaṃ asaṅghitaṃ assa vīthipaṭipannaṃ siyā, tathā tathā upaparikkheyya.

Anupādāya ³*na paritasseyyā*³-ti yathā yathāssa upaparikkhato "etaṃ mama eso me attā"-ti taṇhādiṭṭhiggāhavasena rūpādisu kiñci saṅkhāraṃ aggahetvā tato eva taṇhādiṭṭhiggāhavasena na paritasseyya, *tathā tathā upaparikkheyyā*-ti sambandho. Kathaṃ pana upaparikkhato tividhaṃ p'etaṃ siyā-ti? Uddhacapakkhiye ca⁴ kosajjapakkhiye ca dhamme vajjento⁵ viriyasamataṃ yojetvā pubb'eva⁶ vipassanūpakki-lesahi cittaṃ visodhetvā yathā sammadeva vipassanāñāṇaṃ vipassanāvīthiṃ paṭipajjati, tathā sammasato.

Iti Bhagavā catusaccakammaṭṭhānikassa bhikkhuno anukamena paṭipadāñāna-dassana-visuddhiyā āradhāya accāradhavi-riya-atīti-sīlavi-riya-vipassanūpakki-lesahi citta-ssa visodhanūpāyaṃ dassetvā, idāni tathā visodhite vipassanāñāṇe na cirass'eva vipassanāmaggena ghaṭetvā sakala-vatṭadukkha-samatikkamāya sampvattanti-ti dassento:—*bahiddhā cassa*

¹ C rūpādikāra°, here and below.

² C asaṅghitaṃ, here and below.

²⁻³ For aparitassato of the Text.

⁵ S āvajjento.

⁴ C omits.

⁶ S pubbe.

*bhikkhave viññāṇan*¹-ti-ādimāha. Taṃ vuttaṇayameva. Yaṃ pana vuttaṃ:—“Āyatim jāti-jarā-maraṇadukkkhasamudaya-sambhavo na hoti”-ti.* Tass’attho: evaṃ vipassanā-maggena ghaṭetvā magga-paṭipātiyā aggamaggena anavasesato kilesesu khīṇesu āyatim anāgate jāti-jarā-maraṇa-sakala-vatṭadukkhā-samudaya-sañkhāto sambhavo uppādo ca na hoti. Jātisañkhāto vā dukkkhasamudayo, jarāmarāṇa-sañkhāto dukkkhasambhavo ca na hoti.

Gathāyaṃ:—

Sattasaṅgappahīnassā-ti taṇhāsaṅgo, diṭṭhisaṅgo, māna-saṅgo, kodhasaṅgo, avijjāsaṅgo, kilesasaṅgo, duccaritasāṅgo-ti† imesaṃ sattannaṃ saṅgānaṃ pahīnattā *sattasaṅgapahīnassa*. Keci pana sattānusayā eva sattasaṅgā-ti vadanti.

Netticchinna-ti chinna bhavanettikassa.

Vikkhīṇo jāti-saṃsāro-ti punappunaṃ jāyana-vasena pavattiyā, jāti hetukattā ca jātibhūto saṃsāro-ti *jāti-saṃsāro*, so bhavanettiyā chinnaṃ vikkhīṇo parikkhīṇo, tato eva n’atthi tassa punabbhavo-ti.

Pañcamasuttavaṇṇanā.

6. Chatṭhe:—‡

Kāmaṇṇappattiyo-ti kāmapaṭilābhā, kāmapaṭisevanā vā.

Paccupattihīlakāmā-ti nibaddha²-kāma, nibaddhārammaṇā yathātaṃ manussā, manussā hi nibaddha-vatthusmiṃ vasaṃ vattenti, yattha³ paṭibaddhacittā honti, sataṃ pi sahasaṃ pi datvā tameva mātugāmaṃ ānetvā nibaddhabhogam bhuñjanti. Ekacce ca devā, cātummahārājikato paṭṭhāya hi catuddevalokavāsino nibaddhavatthusmiṃ yeva vasaṃ vattenti.

Pañcasikkhavatthu c’ettha nidassanaṃ. Tathā ekacce āpāyike nerayike ṭhapetvā sesāpāya⁴-sattāpi nibaddha-vatthusmiṃ yeva vasaṃ vattenti. Macchā hi attano macchiyā kacchapo kacchapiyā-ti evaṃ sabbe pi tiracchānā petā vinipā-

* M. iii, 223.

† Cf. UdA. 73, 349.

‡ Cf. D. iii, 218.

¹ S viññāṇa.

² C nibandha.

³ C yaasā.

⁴ S sesa-apī°, here and below.

ikā ca. Tasmā nerayike ṭhapetvā sesāpāyasatte upādāya yāva tusitakāyā ime sattā paccupaṭṭhitakāmā nāma.

Nimmāṇaratino-ti sayam nimmitte nimmāṇe rati etesan-ti *nimmāṇaratino*, tehi¹ nīlapitādivasena yādisaṃ rūpaṃ icchanti, tādisaṃ nimminītvā ramanti āyasmato Anuruddhassa purato manāpakāyikā devatā viya.*

Paranimmīta-vasavattino-ti parehi nimmitte kāme vasaṃ vattenti-ti paranimmīta-vasa-vattino, tesam hi manam hiatvā pare yathārucitaṃ kāmabhogaṃ nimminanti, te tattha vasaṃ vattenti. Kathaṃ te parassa manam jānanti-ti? Patisevanā-vasena.² Yathā hi kusalo sūdo rañño bhujjantassa yaṃ yaṃ ruccati, taṃ taṃ jānāti. Evaṃ pakatiyā ābhiru-citārammaṇaṃ hiatvā³ tādisaṃ yeva⁴ nimminanti. Te tattha vasaṃ vattenti, methunasevanādi-vasena kāme paribhujjanti. Keci pana hasita-mattena, olokita-mattena, āliṅgita-mattena, hatthagahana-mattena ca tesam kāmakkiccam ijjhati-ti vadanti. Taṃ aṭṭhakathāyaṃ *etaṃ pana n'atthi*-ti paṭikkhit-taṃ. Na hi kāyena aphasantassa phoṭṭhabbakāmakkiccam sādheti. Channaṃ pi kāmāvacaradevānaṃ kāmā pakatikā eva. Vuttaṃ h'etaṃ:—

Cha ete kāmāvacarā sabbakāmasamaṅgino⁴

Sabbesaṃ ekasaṅkhātāṃ⁵ āyu bhavati kittakan⁶ "a-ti.†

Gathāsu:—

Ye caññeti ye yathāvuttadevehi aññe ca kāmabhogino manussā c'eva ekacce apāyūpagā ca, sabbe te.

Itthabhāvāññathābhāvan-ti imaṃ yathāpaṭiladdhatta-bhāvañc'eva uppatti-bhāvantara-saṅkhātāṃ ito aññathā bhāvañcā-ti. dvippabhedam saṃsāraṃ *nātivattare* na atikkaman-ti.

Sabbe pariccaje kāme-ti dibbādi-bhede sabbe pi kāme vatthukāme ca kilesa-kāme ca pariccajeyya. Kilesa-kāme anāgāmi-maggena pajahanto yeva hi vatthu-kāme pariccajati nāma.

* Cf. A. iv, 262.

† Vibh. 423.

¹ S omits.

⁴ Vibh. "samiddhino.

² S Pakatis².

⁵ Vibh. "khāto.

³⁻⁴ C tādisayeva.

⁶ Vibh. "tako.

Piyarūpa-sātarūpa-gadhītan-ti piyarūpesu rūpādisu sukha-vedanassādena gadhitam giddham.

Chetvā sotaṃ duraccayan-ti aññehi duraccayaṃ duratikka-maṃ taṇhāsotaṃ arahattamaggena samucchinditvā. Sesaṃ heṭṭhā vuttanayameva.*

Chatṭhasuttavaṇṇanā.

7. Sattame:—†

Kāmayogayutto-ti pañca-kāmaguṇiko rāgo kāmayogo, tena yutto kāmayogayutto. Asamucchinnakāmarāgass'etaṃ adhi-vacanam. Rūpārūpa-bhavesu chandarāgo *bhavayogo*, tathā jhānanikanti, sassatadiṭṭhisahagato ca rāgo, tena yutto *bhavayogayutto*, appahīnabhavarāgo-ti attho.

Āgāmī-ti brahmaloke ṭhito'pi paṭisandhiggahaṇavasena imaṃ manussalokaṃ āgamanasīlo. Ten'evāha—*āgantā*¹ *itthatan*-ti. Manussattabhāva-saṅkhātam itthabhāvaṃ āgamana-dhammo, manussesu uppajjanasīlo-ti attho. Kāmañc'ettha kāmayogo itthattam āgamanassa kāraṇam. Yo pana kāmayogayutto, so ekantena bhavayogayutto'pi hoti-ti dassan'at-tham *kāmayogayutto bhikkhave bhavayogayutto*-ti ubhayaṃ pi ekajjham katvā vuttaṃ.

*Kāmayogavisamyutto*²-ti ettha asubhajjhānaṃ pi kāmayogavisamyogo, taṃ pādakaṃ katvā adhigato anāgāmimaggo ekanten'eva kāmayogavisamyogo nāma. Tasmā tatiyamag-gaphale ṭhito ariya-puggalo *kāmayogavisamyutto*-ti vutto. Yasmā³ pana rūpārūpabhavesu chandarāgo anāgāmimaggena na pahiyati, tasmā so appahīna-bhavayogattā bhavayoga-yutto-ti vutto.

Anāgāmī-ti kāmaloḥkaṃ paṭisandhigahaṇavasena anāgāmī, kāmayoga-visamyogavasen'eva hi saddhim anavasesa-orambhāgiya-samyojana-samugghātena ajjhataṣaṃyojanabhāva-siddhito itthattam anāgantā hoti, tattha parinibbāyī anāvatti-dhammo.

Yassa pana anavasesaṃ bhavayogo pahīno, tassa avijjā-yogādi-avasitṭhakileśā pi tadekatṭhabhāvato pahīnā eva

* Cf. ante Sutta 3, V, 4.

† Cf. A. ii, 10; D. iii, 230; S. v, 59.

¹ S āgantvā.

² For 'saddhutto of the Text.

³ C Tasmā.

honti-ti so parikkhīṇabhavasamyojano araham¹ khīṇāsavo-ti vuccati. Tena vuttam: *kāmayogavisamyutto bhikkhave bhavayogavisamyutto araham hoti khīṇāsavo-ti*. Ettha ca kāmayoga-visamyogo anāgāmī catutthajjhānassa sukha-dukkha-somanassa-domanassappahānaṃ viya, tatiya-maggassa diṭṭhi-vicikicchā-sīlabhata-parāmāsa-samyojana-parikkhayo viya ca² catuttha-maggassa vaṇṇabhaṇanatthaṃ vutto-ti daṭṭhabbam. Paṭhama-padena sotāpannasakadāgāmihi saddhim sabbo puthujjano gahito, dutiya-padena pana sabbo anāgāmī, tatiyapadena arahā-ti arahattanikūṭena³ desanaṃ niṭṭhāpesi.

Gathāsu:—*

Ubhayān-ti ubhayena kāmayogena bhavayogena ca samyut-tā-ti attho.

Sattā gacchanti saṃsāraṇ-ti puthujjanā sotāpannā sakadāgāmino-ti† ime tividhā *sattā* kāmayoga-bhavayogānaṃ appahīnattā *gacchanti saṃsāranti*, tato eva *jātimaraṇagāmino* honti. Tattha⁴ ekabījī, kolaṃkolo, sattakkhattuparamo-ti tisu sotāpannesu sabbhamudu sattakkhattu-paramo, so aṭṭhamam bhavaṃ na nibhatteti, attano paricchinna-jāti-vasena⁵ pana saṃsarati, tathā itare pi. Sakadāgāmīsu'pi yo idha sakadāgānimaggam patvā devaloke uppajjitvā puna idha nibhattati, so attano paricchinna-jāti-vasen'eva saṃsarati. Ye pana sakadāgāmino vomissakanayena vinā tattha tattha devesu yeva manussesu yeva vā nibhattanti, te uparimaggā-dhigamāya yāva indriyaparipākā punappunaṃ uppajjanato saṃsaranti yeva. Puthujjane pana vattabbameva n'atthi sabbabhavasamyojanānaṃ aparikkhīṇattā. Tena vuttam:—

*“Kāmayogena samyuttā bhavayogena c'ubhayam,
Sattā gacchanti saṃsāraṇ jātimaraṇagāmino”-ti.*

Kāme pahantvūnā-ti kāmarāgasuñkhāte kilesakāme anāgānimaggena pajahitvā.

Chinnasaṃsayā-ti samucchinna-kāṇkhā, tañ ca kho sotāpat-timaggen'eva. Vaṇṇabhaṇanatthaṃ pana catutthamaggassa

* Cf. A. ii, 12.

† Cf. D. iii, 132.

¹ S arahanta-khi°.

² S omīsa.

³ C nikūṭhena.

⁴ S ettha.

⁵ C paricchanna°; also below.

evaṃ vuttaṃ. Arahanto hi idha chinnaśaṃsayā-ti adhippetā. Ten'evāha:—*Khīṇamānapunabbhavā*-ti. Sabbaso khīṇo navavidho pi māno āyatīṃ punabbhavo ca etesaṃ-ti *khīṇamānapunabbhavā*. Mānaggahaṇena c'ettha tadekaṭṭhatāya lakhaṇavasena vā sabbo catuttha-maggavajjho kilesa gahito-ti. Khīṇamānatāya ca saupādisesā nibbānadhātu vuttā hoti. Khīṇapunabbhavatāya anupādisesā. Sesamaṃsuviññeyyameva. Sattamasuttavaṇṇaṇā.

8. Aṭṭhame:—

Kalyāṇasīlo-ti sundarasīlo, sampannasīlo, paripunṇasīlo. Tattha: sīlapāripūri dvīhi kāraṇhi hoti sammadeva sīlavipattiyā ādinavadassanena sīlasampattiyā ca āniśaṃsadassanena. Idha pan'assa¹ sabbaparibandhavippamuttassa² sabbākāraparipunṇassa maggasīlassa ca phalasīlassa ca vasena kalyāṇatā veditabbā.

Kalyāṇa-dhammo-ti sabbe bodhipakkhiyadhammā adhippetā. Tasmā kalyāṇa satipaṭṭhānādi-bodhipakkhiya-dhammā, etassa-ti kalyāṇadhammo.

Kalyāṇapaṇṇāso-ti ca maggaphalapaṇṇāsa-vasen'eva kalyāṇapaṇṇāso. Lokuttarā eva hi sīlādi-dhammā ekantakalyāṇā nāma akuppasabhāvattā. Keci pana "Catu-pārisuddhisīlavasena kalyāṇa-sīlo, vipassanā-maggadhammavasena kalyāṇa-dhammo, maggaphalapaṇṇāsa-vasena kalyāṇapaṇṇāso"-ti vadanti. "Asekkhā eva te sīladhamma-paṇṇāsa"-ti eke. Apara pana bhaṇanti "Sotāpanna-sakadāgāmināṃ maggaphalasīlaṃ kalyāṇasīlaṃ nāma, tasmā *kalyāṇasīlo*"-ti iminā sotāpanno sakadāgāmi ca gahitā va honti, te hi sīlesu paripūrikārino nāma. Anāgāmi-maggaphala-dhammā aggamaggadhammā ca kalyāṇa-dhammā nāma, tattha hi bodhipakkhiyadhammā bhāvanāpāripūriṃ gacchanti, tasmā *kalyāṇadhammo*-ti iminā tatiyamaggaṭṭhato paṭṭhāya tayo ariyā gahitā honti. Paṇṇā-kiccassa matthakappattiyā aggaphale paṇṇāsa *kalyāṇa-paṇṇāsa* nāma, tasmā paṇṇāsa-vepullappatto arahā *kalyāṇapaṇṇāso*-ti vutto, evameva puggalā gahitā honti-ti. Kiṃ iminā papañcena, aggamaggaphaladhammā idha kalyāṇasīlāda-

¹ C Idha pana.

² C vippayuttassa.

yo vuttā-ti ayamamhākaṃ khanti. Dhammavibhāgena hi ayaṃ puggalavibhāgo, na dhammavibhāgo-ti.

Kevalī-ti ettha kevalaṃ vuccati kenaci avomissakatāya sabba-saṅkhatavivittaṃ nibbānaṃ, tassa adhigatattā arahā *kevalī*. Athavā: pahānabhāvanā-pāripūriyā pariyosāna-ana-vajja-dhamma-pāripūriyā ca kalyāṇakatṭhena abyāsekasukhatāya ca kevalaṃ arahattaṃ, tadadhigamena *kevalī* khīṇāsavo.

Maggabrahmacariyavāsaṃ vasitvā pariyosāpetvā tṭhito-ti *vusitavā*.

Uttamehi aggabhūtehi vā asekkhadhammehi* samannāgatattā *uttamaपुरiso* ti vuccati.

Sīlavā†-ti ottha ken'aṭṭhena sīlaṃ? Sīlanatṭhena sīlaṃ. Kimidaṃ sīlaṃ nāma? Samādhānaṃ susīlyavasena kāyakammādināṃ avippakiṇṇatā-ti attho. Athavā: upadhāraṇaṃ jhānādi-kusala-dhammānaṃ patitṭhāna-vasena ādhārabhāvo-ti‡ attho. Tasmā sīlati, sīleti-ti vā sīlaṃ. Ayaṃ tāva saddalakkhaṇanayena sīl'attho. Apare pana: Sīr'atṭho sīl'atṭho, sītal'atṭho sīl'atṭho, siv'atṭho sīlatṭho"-ti nirutti-nayena atthaṃ vaṇṇenti. Tayidaṃ pāripūrito atisayato vā sīlaṃ assa atthī-ti *sīlavā*. Catupārisuddhisīlavase-na sīlasampanno-ti attho. Tattha yaṃ jeṭṭhakasīlaṃ, taṃ vitthāretvā dassetuṃ—*pāṭimokkhasaṃvara* – *saṃvuto*-ti – ādi vuttan-ti ekaccānaṃ ācariyānaṃ adhippāyo.

Apare pana bhaṇanti ubhayatṭhāpi§ pāṭimokkhasaṃvaro Bhagavatā vutto. Pāṭimokkhasaṃvaro eva hi sīlaṃ. Itaresu indriya – saṃvaro chadvārarakkhāmattakameva. Ājīvapārisuddhi – dhammena paccayuppādamattameva. Paccaya-sanni-sitaṃ paṭiladdhapaccaye idamatthan-ti paccavekkhitvā paribhuñjana-mattameva. Nippariyāyena pāṭimokkhasaṃvaro va sīlaṃ. Yassa so bhinno, so chinna-sīso puriso viya hatthapāde sesāni rakkhissatī-ti na vattabbo. Yassa pana so arogo, so acchinna-sīso viya puriso tāni puna pākati-kāni katvā rakkhituṃ sakkoti. Tasmā *sīlavā*-ti iminā pāṭimokkhasīlameva uddisitvā taṃ vitthāretuṃ *pāṭimokkha-saṃvarasaṃvuto*-ti-ādi vuttanti.

* Cf. D. iii, 271.

† Vism. i, 8.

‡ Cf. Ud. iv, 1; and UdA. 223.

§ Cf. MA. 155.

Tattha:—

Pāṭimokkhan-ti sikkhāpadasīlaṃ, taṃ hi yo pāti rakkhati, taṃ mokkheti mocayati apāyikādihi dukkhehi¹-ti *pāṭimokkham*. Saṃvaraṇaṃ saṃvaro,—kāyavācāhi avitikkamo. Pāṭimokkhameva saṃvaro-ti *pāṭimokkha-saṃvaro*. Tena saṃvuto pihitakāyavāco-ti *pāṭimokkhasaṃvarasaṃvuto*. Idamassa tasmim sīle paṭiṭṭhitabhāvaparidīpanaṃ.*

Vidharatī-ti tadanurūpa-vihāra-samañgibhāva-paridīpanaṃ.

Acāragocarasaṃpanno-ti heṭṭhā pāṭimokkha—saṃvarassa upari visesānuyogassa ca upakārakadhammaparidīpanaṃ.

Anumattesu vajjesu bhayadassāvī-ti Pāṭimokkhasīlato aca-
vanadhammatā-paridīpanaṃ.

Samādāyā-ti sikkhāpadānaṃ anavasesato ādānaparidī-
panaṃ.

Sikkhatī-ti sikkhāya samañgibhāvaparidīpanaṃ.

Sikkhāpadesu-ti sikkhitabbadhammaparidīpanaṃ.

Aparo nayo: kilesānaṃ balavabhāvato, pāpakiriyāya su-
karabhāvato, puññakiriyāya ca dukkarabhāvato, bahukkhata-
tum apāyesu patanasīlo-ti *pāti* puthujjano. Aniccatāya vā
bhavādisu kammavegukkhitto ghaṭiyantaṃ viya anavatṭhā-
nena¹ paribbhamanato gamanasīlo-ti *pāti*.

Marapaṇavasena² vā tamhi tamhi sattanikāye attabhāvassa
pātanasi³-ti *pāti*, sattasantāno cittameva vā. Taṃ pātinam
saṃsāradukkhato mokkheti⁴-ti *pāṭimokkham*.⁴ Cittassa hi
vimokkhena satto vimutto. “Cittavodānā visujjhanti”-ti,
“anupādāya āsavehi cittaṃ vimuttan”-ti† ca vuttaṃ.

Athavā: Avijjānidānā hetunā saṃsāre patati gacchati pavat-
tati⁵-ti *pāti*. “Avijjānīvaraṇānaṃ sattānaṃ taṇhā-saṃyo-
janānaṃ sandhāvataṃ saṃsaratan”-ti† hi vuttaṃ. Tassa
pātino sattassa taṇhādi-saṅkilesattayato mokkho etenā-ti
pāṭimokkham. Taṇhākālo-ti⁶ ādīnaṃ viyassa samāsa-siddhi
veditabbā.

* Cf. VM. i, 16; Sam. Vin. 323; Vin. ii, 95; A. iii, 113, 262; UdA. 223.

† S. ii, 187; iv, 20; v, 317.

‡ S. ii, 178.

¹ UdA. °vadānena.

² UdA. caranava°.

³ UdA. pata°.

⁴ S °kkho.

⁵ C Kaṇṭhekālo; UdA. Kaṇṭh oṭṭha-kālo.

Athavā: pātetī vinipātetī dukkhetī¹-ti *pāṭi*, cittaṃ. Vuttaṃ hi:—“Cittena niyati loko, cittena parikassatī”²-ti.* Tassa pātino makkho etenā-ti *pātimokkho*.

Patati vā etena apāya-dukkhe saṃsāradukkhe cā-ti *pāṭi*, taṇhādi-sañkilesa.³ Vuttaṃ hi:—“Taṇhā janeti purisaṃ, taṇhā-dutiyo puriso”-ti† ca ādi. Tato patito makkho-ti *pātimokkho*.⁴

Athavā: patati etthā-ti *pāṭi*, cha ajjhattikabāhirāni āyatanāni. Vuttaṃ hi:—

“Chassu⁵ loko samuppanno . . . chassu kubbati santhavan”-ti.‡ Tato cha ajjhattikabāhir’āyatana – saṅkhātato pātito makkho-ti *pātimokkho*.

Athavā: pāto vinipāto assa atthī-ti *pāṭi*, saṃsāro. Tato pātito makkho-ti *pātimokkho*.

Athavā: sabba-lokādhīpatibhāvato dhamm’issaro Bhagavā patī-ti vuccati, muccati etenāti makkho, patino makkho tena paññatto-ti patimokkho, patimokkho eva *pātimokkho*.

Sabbagaṇānaṃ vā mūlabhāvato uttam’aṭṭhena pati ca so yathāvutten’atthena makkho cā-ti patimokkho, patimokkho eva *pātimokkho*. Tathāhi vuttaṃ:—“Pātimokkhan-ti mukhametaṃ pamukhametan”-ti§ vitthāro.

Athavā: ‘Pa’ iti pakāre, atī-ti accant’atthe nipāto. Tasmā pakārehi accantaṃ makkhetī-ti *pātimokkho*.

Idaṃ hi sīlaṃ sayāṃ tadaṅgavasena samādhisahitaṃ paññāsahitaṃ vikkhambhana-vasena samuccheda-vasena ca accantaṃ makkhetī mocetī-ti *pātimokkhaṃ*.

Paṭipatī makkho-ti vā paṭimokkho, tamhā tamhā vītikamitabba-dosato paṭi paccekaṃ makkho ti attho. Paṭimokkho eva *pātimokkho*.

Mokkho vā nibbānaṃ; tassa makkhassa paṭimokkhaṃ paṭibimba-bhūtan-ti paṭimokkhaṃ. *Pātimokkha-sīlasaṃvaro* hi suriyassa aruṇ’uggamaṇaṃ viya nibbānassa udayabhūto tappatibhāgo viya hoti yathārahaṃ kilesanibbāpanato-ti paṭimokkhaṃ, paṭimokkhameva *pātimokkhaṃ*.

* S. i, 39.

† S. i, 37; ii, 10.

‡ Sn. 169.

§ Vin. i, 103.

¹ UdA. ‘khehi.² C ‘kissati.³ C ‘leasā.⁴ O ‘kho; also below.⁵ S chassu; also below.

Athavā: mokkhaṃ paṭivattati, mokkhābhimukhaṃ-ti vā paṭimokkhaṃ, paṭimokkhameva paṭimokkhaṃ-ti evaṃ tāv'ettha *paṭimokkha*-saddassa attho veditabbo.

Samvarati pidahati etenā-ti *saṃvaro*, paṭimokkhameva saṃvaro, paṭimokkhasaṃvaro. Atthato pana tato tato vīṭikkamitabbato viratiyo cetanā ca. Tena paṭimokkhasaṃvarena upeto samannāgato *paṭimokkhasaṃvarasaṃvuto*-ti vutto. Vuttaṃ h'etaṃ Vibhaṅge:—"Iminā paṭimokkhasaṃvarena upeto hoti samupeto upagato samupagato sampanno samannāgato, tena vuccati paṭimokkhasaṃvarasaṃvuto"-ti.*

Viharati-ti iriyāpathavihārena viharati iriyati vattati.

Ācāragocarasaṃpanno-ti veludānādi¹-micchājīvassa kāya-pāgabbhiyādīnaṃ akaraṇena sabbaso anācāraṃ vajjetvā,² kāyiko avīṭikkamo vācasiko avīṭikkamo-ti, evaṃ vuttabhikkhusārappaācārasampattiyaṃ vesiyādi-agocaraṃ vajjetvā, piṇḍapātādiatthaṃ upasaṅkamitum yuttatṭhānasaṃkhātāgocarena ca sampannattā *ācāragocarasaṃpanno*.

Api ca yo bhikkhu satthari sagāro sappatisso sabrahma-cārisu sagāro sappatisso hirottappasaṃpanno, sunivattho, supāruto, pāsādikena abhikkantena paṭikkantena ālokitena vilokitena, sammiñjitena pasāritena okkhittacakkhu iriyāpathasaṃpanno, indriyesu guttadvāro, bhojane mattaññū, jāgariyānuyutto, satisampajaññaṃ samannāgato, appiccho santuṭṭho pavivitto asaṃsaṭṭho abhisamācārike sakkaccakāri garucitikārabahulo viharati, ayaṃ vuccati *ācārasaṃpanno*.

Gocarō pana upanissaya-gocarō, āra-kkhagocarō, upa-bandhagocarō-ti tividho. Tattha dasakathāvatthu-guṇa-samannāgato vutta-lakkhaṇo kalyāṇamitto yaṃ nissāya asutaṃ supāti, sutaṃ pariyodapeti, kaṅkhaṃ vinodeti,³ diṭṭhiṃ ujukaṃ karoti, cittaṃ pasādeti, yassa ca anusikkhanto saddhāya vaḍḍhati, sīlena sutena cāgena paññāya vaḍḍhati, ayaṃ upanissaya-gocarō.

Yo bhikkhu antaragharaṃ pavitṭho, vīthiṃ paṭipanno okkhittacakkhu yugamattadassāvi saṃvuto gacchati, na

* Cf. Vibh. 246.

¹ C veddheda°.

² Cf. KhA. 242; VM. 17; Vibh. 246.

³ C vitarati.

hatthim olovento na assaṃ na rathaṃ na pattim na itthim na purisaṃ olovento na disāvidisā pekkhamāno gacchati, ayaṃ āraḁkhagocaro.

Upanibandhagocaro pana cattāro satipaṭṭhānā yattha bhikkhu attano cittaṃ upanibandhati. Vuttaññi'etaṃ Bhagavatā—"Ko ca, bhikkhave, bhikkhuno gocaro, sako pettiko visayo? Yadidaṃ cattāro satipaṭṭhānā"-ti.* Iti yathā-vuttāya ācārasampattiyaṃ imāya ca gocarasaṃpattiyaṃ samannāgatattā ācāragocarasaṃpanno.

Anumattesu vajjesu bhayadassāvī-ti appamattakesu anupamaṇesu asaññicca āpannasekhiyaakusalacitt'uppādādi-bhedesu vajjesu bhayadassanaṣṭo. Yo hi bhikkhu paramānumattaṃ vajjaṃ aṭṭhasaṭṭhiyojanasatasahass'ubbedha-Sinerupabbatarājasadisam katvā passati, yo pi sabbalahukam dubbhāsitaṃ tam paṇāpikādisam katvā passati, ayaṃ *anumattesu vajjesu bhayadassāvī* nāma.

Samādaya sikkhati sikkhāpadesū-ti yaṃ kiñci sikkhāpadesu sikkhitabbaṃ, taṃ sabbeṇa sabbam sabbathā sabbam anavaśesaṃ samādayitvā sikkhati, vattati, pūreti-ti attho.

Iti *kalyāṇaṣṭo*-ti iminā pakāreṇa kalyāṇaṣṭo samāno. Puggalādhīṭṭhānavasena hi niddiṭṭhaṃ sīlaṃ. *Evam kho bhikkhave bhikkhu kalyāṇaṣṭo ho*-ti vutta puggalādhīṭṭhānavasena'eva nigametvā, *kalyāṇadhammo*-ti ettha vuttadhamme niddisitaṃ tesam dhammānaṃ idaṃ sīlaṃ adhiṭṭhānaṃ-ti dassetuṃ puna *iti kalyāṇaṣṭo*-ti vuttaṃ.

Sattannaṃ bodhipakkhiyānaṃ-ti ādi sabbam heṭṭhā vuttatthameva. Puna kalyāṇaṣṭo-ti-ādi nigamaṇaṃ.

Gāthāsu:—

Dukkaṭaṇ-ti duṭṭhu kataṃ, (tathā) duccaritaṃ-ti attho. *Hirimaṇa*-ti hirimaṇaṃ hirisampannaṃ. Sabbaso pāpavattiyaṃ jigucchanaśabhāvaṃ-ti attho. *Hirimaṇa*-ti vā hirisahitacittaṃ. Hiriggahaṇaṇa'eva c'ettha ottappam pi gahitaṃ-ti veditabbaṃ. Hir'ottappaggahaṇaṇa ca sabbaso duccaritābhāvassa hetuṃ dassento kalyāṇaṣṭaṃ hetuṃ vibhāveti.

* S. v, 148; cf. M. i, 221; JA. ii, 59; Dialog. iii, 60.

† Cf. Viṃ. 20; Vibh. 247.

Sambodhiṃ ariyamaggañāṇaṃ gacchanti bhajanti-ti sambodhigāmino. Bodhipakkhikā-ti attho.

Anussadan-ti rūgassadādirahitaṃ.

Tathāvidhan ti pi paṭhanti. Bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto-ti yathā yathā pubbe vuttaṃ tathāvidhaṃ tādisaṃ-ti attho.

Dukkhaṣṣā-ti vaṭṭadukkhaṣṣa vaṭṭadukkhaḥhetuno vā.

Idh'eva khayamattano-ti āsavakkhayaādhiḡamena attano vaṭṭadukkhaḥhetuno samudaya-pakkhiyassa kilesa-ggaḥaṇassa **idh'eva** imasmiṃ yeva attabhāve **khayaṃ** anuppādaṃ pajānāti. Vaṭṭadukkhaṣṣ'eva vā **idh'eva** carimakacittanirodhena **khayaṃ** khīṇabhāvaṃ pajānāti.

Tehi dhammehi sampannan-ti tehi yathāvuttasīlādiddhammehi samannāgataṃ.

Asitaṃ-ti taṇhādīṭṭhinissayaṇaṃ pahīnattā asitaṃ katthaci anissitaṃ.

Sabbalokassa-ti sabbasmiṃ sattaloke. Sesaṃ vuttanayameva.

Aṭṭhamasuttavaṇṇanā.

9. Navame*:—

Dānaṃ-ti dātabbaṃ savatthukā vā cetanā dānaṃ. Sampatipariccāgass'etaṃ adhivacanaṃ.

Āmisadānaṃ-ti cattāro paccayā deyyabhāvavasena āmisadānaṃ nāma. Te hi taṇhādīhi āmasitabbato āmisanti vuccanti. Tesaṃ vā pariccāgacetanā āmisadānaṃ.

Dhammadānaṃ-ti "Idh'ekacco ime dhammā kusalā ime dhammā akusalā, ime dhammā sāvajjā ime dhammā anavajjā, ime viññūgarahitā ime viññūpasatthā, ime samattā samādinnā ahitāya dukkhāya saṃvattan ti ime hitāya sukhāya saṃvattanti"-tiḡ kusalākusalakamma-pathe vibhajanto kammakamma-vipāke idhalokaṃ paralokaṃ paccakkhato dassento viya pākaṭaṃ karonto akusalehi dhammehi nivattāpento kusalessu dhammesu paṭiṭṭhāpento dhammaṃ deseti, idaṃ dhammadānaṃ. Yo pana "Ime dhammā abhiññeyyā, ime pariññeyyā, ime pahātābbā, ime sacchikātabbā, ime bhāvetābbā"-tiḡ saccāni vibhāvento amatādhiḡamāya paṭipatti-

* Cf. A. A. i, 91.

† (?).

‡ Pts. i, 1.

dhammaṃ deseti, idaṃ sikhappattam dhammadānaṃ nāma.

Etadagga-ti etaṃ aggaṃ.

Yadida-ti yaṃ idaṃ dhammadānaṃ vuttaṃ, etaṃ imesu dvīsu dānesu aggaṃ seṭṭhaṃ uttamaṃ. Vivatṭagāmiṃ dhammadānaṃ hi nissāya sabbānatthato parimuccati sakalaṃ vaṭṭadukhaṃ atikkamati. Lokiyaṃ pana dhammadānaṃ sabbesaṃ dānaṃ nidānaṃ sabbasampattinaṃ mūlaṃ. Ten'e-vāha—

Sabbadānaṃ dhammadānaṃ jināti

Sabbarasaṃ dhammaraso jināti

Sabbaratiṃ dhammaratī jināti

Taṇhakkhayaṃ sabbadukkhaṃ jināti-ti*

abhayadānañ'ettha dhammadānen'eva saṅgahitaṃ-ti daṭṭhabbaṃ.

Sādhāraṇabhogitādhīpāyena attanā paribhuñjitabbato catupaccayato sayameva abhuñjitvā paresaṃ saṃvibhajanaṃ *āmisasaṃvibhāgo*. Sādhāraṇabhogitādhīpāyen'eva attanā viditassa adhigatassa dhammassa appossukko ahutvā paresaṃ upadeso *dhammasaṃvibhāgo*. Catūhi paccayehi catūhi ca saṅgahavatthūhi paresaṃ anuggaṇhaṇaṃ anukampanaṃ *āmisānuggaho*. Vuttanayen'eva dhammena paresaṃ anuggaṇhaṇaṃ anukampanaṃ *dhammānuggaho*. Sesaṃ vuttanayameva.

Gāthāsu:—

Yam āhu dānaṃ parama-ti yaṃ dānaṃ cittakhettadeyya-dhammānaṃ ulārabhāvena paramaṃ uttamaṃ bhogasampatti-ādināṃ vā pūranato phalanato parassa vā lobhamacchari-yādikassa paṭipakkhassa maddanato himsanato paramaṃ-ti Buddhā Bhagavanto āhu.

Anuttara-ti yaṃ dānaṃ cetanādisampattiyā sātisaṃpavattiyā aggabhāvena aggavipākattā ca uttararahitaṃ anuttarabhāvasādhanañcā-ti āhu.

Yam saṃvibhāga-ti etthā pi *paramaṃ anuttara*-ti pada-dvayaṃ ānetvā yojetabbam.

Avanaya-ti kittayi "Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakaṇaṃ paṭicatṭhānāni deti"-ti†-ādinā,

"Sace bhikkhave, sattā jāneyyūṃ dānassa saṃvibhāgassa vipākaṃ"-ti-ādinā* ca paṣaṃsayi.

Yathā pana dānaṃ saṃvibhāgo ca paramaṃ anuttaraṇca hoti, taṃ dassetuṃ *aggamhī*-ti-ādi vuttaṃ.

Tattha *aggamhī*-ti silādiguṇavisesayogena seṭṭhe anuttare puññakkhette sammāsambuddhe ariyasamghe ca.

Pasannacitto-ti kammaphalasandhāya ratanattayasandhāya ca cittaṃ paśādentō okappento. Cittasampattiyā hi khetasampattiyā ca paritte pi deyyadhamme dānaṃ mahānubhāvaṃ hoti mahājutikaṃ mahāvippahāraṃ. Vuttañ-h'etaṃ—

N'atthi citte pasannaṃ
Tathāgate ca Sambuddhe

appakā nāma dakkhiṇā
athavā tassa sāvahehi.†

Vinnū-ti sappañño.

Pajānan-ti sammadeva dānaphaladānānisamse pajānanto.

Ko na yajetha kāle-ti yuttapattakāle ko nāma dānaṃ na dadeyya. Saddhā deyyadhammā paṭiggāhakā-ti imesaṃ tippaṃ sammukhibhūtakāle yeva hi dānaṃ sambhavati na aññathā. Paṭiggāhakānaṃ vā dātuṃ yuttakāle.

Evam paṭhamagāthāya āmisadānasaṃvibhāgānuggahe dassetvā, idāni dhammadānasaṃvibhāgānuggahe dassetuṃ *ye c'eva bhāsanti*-ti dutiyaṃ gāthamāha.

Tattha *ubhayan*-ti *bhāsanti suṇanti*-ti vuttā desakā paṭiggāhakā-ti ubhayaṃ. Ayaṃ pan'ettha saṃkhep'attho: *Ye sugalassa Bhagavato sāsane saddhamme pasannacittā* vimuttāyatanaśīse ṭhatvā desenti paṭiggaṇhanti ca *tesaṃ* desaka-paṭiggāhakānaṃ *so* dhammadānadhammasaṃvibhāga-dhammānuggahasamkhāto attho paramatthasāadhanato *paramo* tanhāsaṃkilesādisabbasaṃkilesamalavisodhanena *visujjhati*. Kidisānaṃ? *Ye appamattā Sugalassa sāsane* yeva—

Sabbapāpassa akaraṇaṃ
Sacittapariyodapanaṃ

kusalass'ūpasampadā
etaṃ Buddhāna sāsanaṃ-ti‡

samkhepato evaṃ pakāsite Sammāsambuddhassa sāsane ovāde anusitṭhiyaṃ appamattā adhiaṃsasikkhādayo sakkac-

caṃ sampādentī, tesam visujjhati arahattaphalavisuddhiyā
ativiya vodāyatī-ti.

Navamasuttavaṇṇanā.

10. Dasame*:—

Dhammenā-ti ñāṇena sammāpaṭipattisaṃkhātena hetunā
kāraṇena. Yāya hi paṭipadāya tevijjo hoti, sā paṭipadā
idha dhammo-ti veditabbā. Kā pana sā paṭipadā-ti? Ca-
raṇasampadā ca, vijjāsampadā ca.

Tevijjan-ti pubbe nivāsānussatiñāṇādīhi tīhi vijjāhi saman-
nāgataṃ.

Brāhmaṇan-ti bāhitapāpabrāhmaṇaṃ.

Paññāpemi-ti brāhmaṇo-ti pajānāpemi¹ paṭiṭṭhapemi.

Nāññaṃ lapitalāpanamattenā-ti aññaṃ jātimattabrāhma-
ṇaṃ aṭṭhakādīhi lapītamattavilapanamattena² brāhmaṇaṃ
na paññāpemi. Athavā, *lapitalāpanamattenā*-ti mantānaṃ
ajjhenaajjhāpanamattena. Ubhayathā pi yaṃ pana brāh-
maṇā Sāma vedādivedattayaajjhenena *tevijjaṃ brāhmaṇaṃ*
vadanti, taṃ paṭikkhipati. Bhagavatā hi paramatthato
atevijjaṃ brāhmaṇaṃ yeva c'ete bhovādino avijjānivutā
tevijjo brāhmaṇo-ti vadanti, evaṃ pana *tevijjo brāhmaṇo*
hoṭi-ti dassanattaṃ tathā bujjanakānaṃ puggalānaṃ
ajjhāsayena ayaṃ desanā āradhā.

Tattha yasmā vijjāsampanno caraṇasampanno yeva hoti
caraṇasampadāya vinā vijjāsampattiya abhāvato, tasmā
caraṇasampadaṃ antogadhaṃ katvā vijjāsisen'eva brāh-
maṇaṃ paññāpetukāmo, *dhammenaṃ, bhikkhave, tevijjaṃ*
brāhmaṇaṃ paññāpemi-ti desanaṃ samutṭhāpetvā, *kathaṃcā-*
haṃ, bhikkhave, dhammena tevijjaṃ brāhmaṇaṃ paññāpemi-ti
kathetukammatāya pucchāṃ katvā puggalādhītṭhānāya de-
sanāya vijjattayaṃ vibhajanto *idha bhikkhave bhikkhū*-ti
ādimāha.

Tattha—*Anekavihāna*-ti anekavidhaṃ anekehi vā pakārehi
pavattitaṃ samvaṇṇitaṃ-ti attho.

* Cf. Vibh. 343-4; D. iii. 108 ff.; M. i, 22, etc.

¹ C °janāp°.

² C °vippalapana°.

Pubbenivāsan-ti samanantarāṭṭitaṃ bhavaṃ ādim katvā tattha tattha nivuṭṭhakkhandhasantānaṃ.

Nivuṭṭhan-ti ajjhāvutṭhaṃ anubhūtaṃ attano santāne uppajjitvā niruddhaṃ. Nivuṭṭhadhammaṃ vā nivuṭṭhaṃ gocarānivāseṇa nivuṭṭhaṃ, attano viññāpeṇa viññātaṃ, paraviññāpaviññātaṃ pi vā chinnavatṭumakānussaraṇādisu.

Anussarati-ti *ekaṃ pi jātiṃ dve pi jātiyo*-ti evaṃ jātipaṭi-pāṭivasena anugantvā sarati anudeva vā sarati citte abhinin-nāmite parikammasamanantaraṃ sarati.

Seyyathidan-ti āradhappakāradassan'atthe nipāto. Te-n'eva yvāyaṃ pubbenivāso āradhho hoti, tassa pakāraṃ dassento *ekaṃ pi jātin*-ti-ādimāha.

Tattha:—*Ekaṃ pi jātin*-ti *ekaṃ paṭisandhimūlakaṃ cuti-pariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ*. Esa nayo *dve pi jātiyo*-ti-ādisu.

*Aneke pi samvattakappe**-ti-ādisu pana parihāyamāno kappo *samvattakappo*, vaḍḍhamāno *vivattakappo*. Tattha samvatt-ṭena samvattatṭhāyī gahito hoti, tammūlakattā vivattṭena ca vivattatṭhāyī. Evaṃ hi sati yāni tāni: “Cattār'imāni, bhikkhave, kappassa asaṃkheyyāni. Katamāni cattāri? Samvatto, samvattatṭhāyī, vivatto, vivattatṭhāyī”—tiṭṭutṭāni cattāri asaṃkheyyāni, tāni pariggahitāni honti. Tattha tayo samvattā: tejosamvatto, āposamvatto, vāyo-samvatto-ti. Tisso samvattasīmā:—Ābhassarā, Subhakiṇhā, Vehapphalā-ti. Yadā kappo tejena samvattati, Ābhas-sarato heṭṭhā agginā dayhati. Yadā udakena samvattati, Subhakiṇhato heṭṭhā udakena vilīyati. Yadā vātena samvattati, Vehapphalato heṭṭhā vātena viddhamsiyati. Vitthā-rato pana koṭisatasahassacakkavālaṃ ekato vinassati.

Iti evarūpo ayaṃ pubbenivāsaṃ anussaranto bhikkhu aneke pi samvattakappe, aneke pi vivattakappe, anekehi samvattavivattakappe anussarati.† Kathaṃ? *Amutrāsīn*-ti-ādinā nayena.

Tattha:—*Amutrāsīn*-ti amumhi samvattakappe, amumhi bhava vā yoniyā vā gatiyā vā viññāpaṭṭhitiyā vā sattāvāse vā sattanikāye vā ahamahosiṃ.

* VM. 414 ff.

† A. ii, 142.

‡ Cf. M. i, 22.

Evannāmo-ti Tisso vā Pusso vā.

Evamgotto-ti Gotamo vā Kassapo vā.

Evamvaṇṇo-ti odāto vā sāmo vā.

Evamāhāro-ti sālīmamsodanāhāro vā pavattaphalabhojano vā.

Evam sukhadukkhapaṭisaṃvedī-ti anekappakārānaṃ kāyikacetasikānaṃ sāmisanirāmisādippabhedānaṃ vā *sukhadukkhānaṃ paṭisaṃvedī*.

Evamāyupariyānto-ti evaṃ vassasataparimāṇāyupariyānto vā caturāsītikappasatasahassaparimāṇāyupariyānto vā.

So tato cuto amutra udapādīn-ti so 'haṃ tato bhavaṇto yonito gatito viññāṇaṭṭhitito sattāvāsato sattanikāyato vā cuto puna amusmiṃ nāma bhava yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikāye vā udapādīṃ.

Tatrāpāsīn-ti atha tatrāpi bhava yoniyā gatiyā viññāṇaṭṭhitiyā ¹tatrāvāse tattranikāye¹ vā puna ahoṣiṃ. *Evannāmo*-ti ādi vuttanayameva.

Athavā. *Yasmā amutrāsīn*-ti idaṃ anupubbena ārohanassa attano abhinīhārānurūpaṃ yathābalaṃ saraṇaṃ, *so tato cuto*-ti paṭinivattentassa² paccavekkhaṇaṃ, tasmā idhūpapannaṇo-ti imissā idhūpapattiyā anantaraṃ *amutra udapādīn*-ti vuttaṃ.

Tatrāpāsīn-ti tatrāpi bhava—pe—sattanikāye vā āsiṃ.

Evannāmo-ti Datto vā Mitto vā.

Evam gotto-ti Vasiṭṭho vā Kassapo vā.

Evam vaṇṇo-ti kāḷo vā odāto vā.

Evamāhāro-ti suddhāhāro vā sālīdanādiāhāro vā.

Evam sukhadukkhapaṭisaṃvedī-ti dibbasukhapaṭisaṃvedī vā mānusa-sukhadukkhapaṭisaṃvedī vā.

Evamāyupariyānto-ti evaṃ taṃ taṃ paramāyupariyānto.

So tato cuto-ti so ahaṃ tato bhavādito cuto.

Idhūpapannaṇo-ti imasmiṃ carimabhave manusso hutvā upapannaṇo nibbatto.

Iti-ti evaṃ.

Sākāraṃ sauddesaṇ-ti nāma-gottādivasena *sauddesaṃ*, vaṇṇādivasena *sākāraṃ*.

¹⁻¹ O sattāvāse sattanikāye.

² C °vallanta°.

Nāma-gottena hi sattā Tisso Gotamo-ti uddisiyanti, vaṇṇā-dīhi sāmo odāto-ti nānattato paññāyan-ti, tasmā nāmagottaṃ uddeso, itare ākāra.

Ayamassa paṭhamā vijjā adhigatā-ti ayaṃ iminā bhikkhunā paṭhamam adhigamavasena paṭhamā viditakaraṇ'aṭṭhena vijjā adhigatā sacchikatā hoti. Kiṃ panāyaṃ viditaṃ karoti ? Pubbenivāsaṃ.

Avijjā-ti tass'eva pubbenivāsassa aviditakaraṇ'aṭṭhena tassa paṭicchādakamoho vuccati.

Tamo-ti sv'eva moho paṭicchādak'aṭṭhena tamo-ti vuccati.

Āloko-ti sā eva vijjā obhāsakaraṇ'aṭṭhena¹ āloko.

Ettha ca *vijjā adhigatā-ti* ayamattho. Sesaṃ pasamsāvacanaṃ. Yojanā pan'ettha ayaṃ kho tena bhikkhunā *vijjā adhigatā* tassa adhigatavijjassa *avijjā vihatā* vinatṭhāti (attho). Kasmā ? *Vijjā uppannā*. Sesa-padadvaye pi es'eva nayo.

Yathā tan-ti ettha yathā-ti opammatthe.² Tan-ti nipāta-mattam. Satiyā avippavāsena appamattassa viriyātāpena ātāpino, kāye ca jivite ca anapekkhatāya pahitattassa pesitat-tassā³-ti attho. Idaṃ vuttaṃ hoti—yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya, tamo vihaññeyya, āloko uppajjeyya, evameva tassa bhikkhu-no avijjā vihatā, vijjā uppannā, tamo vihatō, āloko uppanno, tassa padhānānuyogassa anurūpameva phalaṃ labhitvā viharati-ti.

*Dibbena cakkhunā-ti ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.**

Visuddhenā-ti cutūpapātadassanena diṭṭhivisuddhihetubhā-vato visuddhaṃ hoti. Yo hi cutimattameva passati na upapātaṃ, so ucchedadiṭṭhiṃ gaṇhati. Yo upapātamattameva passati na cutim, so navasattapātubhāvadiṭṭhiṃ gaṇhati. Yo pana tadubhayaṃ passati, so yasmā duvidhaṃ pi diṭṭhigataṃ ativattati, tasmāssa taṃ dassanaṃ diṭṭhivisuddhihetu hoti. Tadubhayaṃ cāyaṃ buddhaputto passati. Tena vuttaṃ cutūpapātadassanena diṭṭhivisuddhihetu-

* Vide ante Sutta 3, II, 2.

¹ C okāsaḥ.

² C °ttho.

³ C pesitacitta°.

bhāvato visuddhan-ti. Ekādasaupakkilesavirahitattā vā visuddham. Yathāha—“Vicikicchā cittassa upakkilesa”-ti* iti viditvā vicikicchā cittassa upakkilesa pajahitabbo, ayoniso-manasikāro, thīnamiddham, chambhitattam, ubbillam, duṭṭhullam, accāraddhaviriyam, atilīnaviriyam, abhijappā, nānattasaññā, atinijjhāyitattam¹ rūpānam cittassa upakkilesa pajahitabbo-ti evam vuttehi ekādasahi upakkilesehi anūpak-kilīṭṭhattā visuddham.

Manuss’upacāram atikkamitvā rūpadassanena atikkanta-mānusakam, mānusakam vā maṃsacakkhum atikkantattā atikkantamānusakam. Tena dibbena cakkhunā visuddhena atikkantamānusakena.

Satte passatī-ti manusso maṃsacakkhunā viya satte passati dakkhati oloketi.

Cavamāne upajjamāne-ti ettha cutikkhaṇe upapattikkhaṇe vā dibbacakkhunā pi datṭhum na sakkā, ye pana āsannacutikā idāni cavissantī-ti te cavamānā, ye ca gahitapaṭisandhikā sampatti-nibbattā vā te upapajjamānā-ti adhippetā, te evarūpe cavamāne upapajjamāne ca passatī-ti dasseti.

Hīne-ti mohanissandayuttattā hīnānam jātikulabhogādīnam vasena hīlite paribhūte.

Paṇṇe-ti amohanissandayuttattā tabbiparīte.

Suvāṇṇe-ti adosanissandayuttattā iṭṭhakantamanāpavaṇṇayutte.

Dubbanṇe-ti dosanissandayuttattā aniṭṭhaakantaamanāpavaṇṇayutte. Abhirūpe virūpe-ti attho.

Sugate-ti sugati-gate alobhanissandayuttattā vā adḍhe mahaddhane.

Duggate-ti duggatigate lobhanissandayuttattā vā dalidde appannapānabhojane.

Yathākammūpage-ti yaṃ yaṃ kammaṃ upacitam, tena tena upagate.

Tattha purimehi cavamāne-ti ādihi dibbacakkhukiccaṃ vuttam. Iminā pana padena yathākammūpagaññapakiccaṃ.

* Cf. Vibh. 256.

¹ Cabbini°.

Tassa ca ñāṇassa ayaṃ uppattikkamo. Idha bhikkhu heṭṭhā nirayābhimukhaṃ ālokaṃ vaḍḍhetvā nerayike satte passati mahantaṃ dukkhaṃ anubhavamāne, idaṃ dassanaṃ dibbacakkhuñāṇakiccameva. So ca evaṃ manasikaroti kinnu kho kammaṃ katvā ime sattā evaṃ dukkhaṃ anubhavanti-ti. Ath'assa idaṃ nāma katvā-ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Tathā upari deva lokābhimukhaṃ ālokaṃ vaḍḍhetvā Nandanavanamissakavana-Pārusakavanādisu satte passati sampattiṃ anubhavamāne idaṃ pi dassanaṃ dibbacakkhuñāṇakiccameva. So evaṃ manasikaroti kinnu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubhavanti-ti. Ath'assa idaṃ nāma katvā-ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Idaṃ yathā kammūpagañāṇaṃ nāma. Imassa pi visuṃ parikammaṃ nāma n'atthi. Yathā c'imassa, evaṃ anāgataṃ sañāṇassāpi. Dibbacakkhupāda kāṇ'eva hi imāni dibbacakkhunā sah'eva ijjhanti. *Kāyaduccaritenā*-ti ādisu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.*

Idha *vijjā*-ti dibbacakkhuñāṇavijjā. *Avijjā*-ti sattānaṃ cutipatisandhicchādikā avijjā. Sesam vuttanayameva.

Tatiyavāre *vijjā*-ti arahattamaggañāṇavijjā. *Avijjā*-ti catusaccapaticchādikā avijjā. Sesam heṭṭhā vuttanayattā suviññeyyameva. *Evaṃ kho*-ti-ādi nigamaṇaṃ.

Gāthāsu ayaṃ saṃkhep'attho. Yo yathāvuttaṃ *pubbenivāsaṃ avedī* adhigacchanti vuttanayena pākaṭaṃ katvā jānāti. Yo vedī-ti pi pāṭho. Yo viditaṃ katvā tṭhito-ti attho.

Chabbīsati deva lokasaṃkhātaṃ saggaṃ catubbidhaṃ apāyañca vuttanayen'eva dibbacakkhunā passati. Athā-ti tato paraṃ jātikkhayasaṃkhātaṃ arahattaṃ nibbānameva vā patto adhigato tato eva abhiññā abhivisiṭṭhāya magga-paññāya jānitabbaṃ catusaccadhammaṃ jānitvā kiccavo-sānena vosito niṭṭhānappatto moneyyadhammasamannāgamaṇa muni khīṇāsavo yasmā etāhi yathāvuttāhi tīhi vijjāhi samannāgatattā tato tatiyavijjāya sabbathā bāhitapāpattā ca *tevijjo brāhmaṇo* nāma hoti, tasmā *tameva ahaṃ tevijjaṃ brāhmaṇaṃ vadāmi*, aññaṃ pana lapitalapaṇaṃ Yaju-ādi-

mantapadānaṃ ajjhāpanaparaṃ tevijjaṃ brāhmaṇaṃ na
vadāmi, tevijjo-ti taṃ na kathemi-ti.

Dasamasuttavaṇṇanā.

Iti imasmim vagge dutiyasutte vaṭṭaṃ kathitaṃ, pañcama-
aṭṭhama-dasamesu vivaṭṭaṃ, itaresu vaṭṭavivaṭṭaṃ kathitan-
ti veditabbaṃ.

Pañcamavaggavaṇṇanā.

Paramatthadīpaniyā Khuddaka-Nikāy'aṭṭhakathāya Iti-
vuttakassa Tika-Nipātavaṇṇanā niṭṭhitā.

CATUKKA-NIPĀTA-VANṆANĀ

4. I, 1. Catukkanipātassa paṭhame—

Ahan-ti attaniddeso, yo hi paro na hoti so niyakajjhatta-saṅkhāto atto¹ *ahan*-ti vuccati.

Asmī-ti paṭijānanā,² yo paramatthabrāhmaṇabhāvo ahan-ti vuccamāno, tassa attani atthibhāvaṃ paṭijānanto hi Satthā *asmī*-ti avoca. *Ahamasmī*-ti ca yathā—“Ahamasmi brahmā mahābrahmā,” “Seyyo³hamasmi”-ti* ca appahinadiṭṭhi-mānānusayā puthujjanā attano diṭṭhimānamaññanābhini-vesa-vasena abhivadanti, na evaṃ vuttaṃ. Sabbaso pana pahīna-diṭṭhimānānusayo Bhagavā sāmaññaṃ anatidhāvanto lokasāmaññānurodhena⁴ veneyyasantānesu dhammaṃ paṭiṭṭhapento kevalaṃ tādīsassa guṇassa attani vijjamānataṃ paṭijānanto *ahamasmī*-ti āha.

*Brāhmaṇo*⁴-ti bāhitapāpattā brahmassa ca aṇanato brāhmaṇo. Ayaṃ h’ettha attho: Bhikkhave ahaṃ paramatthato *brāhmaṇo*’smī-ti. Bhagavā hi sabbākārūparipunṇassa dāna-saññaṃmādi—vattasamādānassa niravasesāya tapacariyāya pāraṃ gato sammadeva vusitabrahmacariyavāso sakalavedantagū suvisuddhavijjācaraṇo sabbathā niddhota⁵-pāpamalo anuttarassa ariyamaggasaṅkhātassa brahmassa vattā pavattā superisuddhassa ca sāsana brahmacariyassa pavedetā, tasmā sabbaso bāhitapāpattā brahmassa ca aṇanato kathanato Bhagavā paramatthena *brāhmaṇo*-ti vuccati. Iti Bhagavā sadevake loke attano anuttaraṃ brāhmaṇabhāvaṃ pavedetvā yāni tāni brāhmaṇā dānādīni cha kammāni brāhmaṇassa paññāpentī, tesāṃ pi superisuddhānaṃ ukkaṃsato attani samvijjamānataṃ dassetum—*Yācayogo*-ti-ādīmāha.

Tattha—*Yācayogo*-ti yācehi⁶ yutto. Yācanti-ti yācā yāca-

* D. i, 18; S. iii, 48.

¹ S attā.

⁴ C Brahmaṇo always.

² S paṭijānanto.

⁵ S nahāta.

³ S °nuparodhena.

⁶ S yācayogehi.

kā,¹ te pañ'ettha veneyyā veditabbā. Te hi—"Desetu bhante Bhagavā dhammaṃ desetu sugato dhammaṃ"-ti* Bhagavantam upasaṅkamitvā dhammadesanāṃ yācanti. Bhagavā ca teṣaṃ icchāvighātaṃ akaronto yathā-ruciṃ dhammaṃ desento dhammadānaṃ deti-ti yācayogo. Sabbadā sabbakālaṃ tehi avirahito. Athavā: yācayogo-ti yācanayogo,² adhippāya-puraṇato yācituṃ yutto-ti attho. Yājayogo-ti pi paṭho. Tattha yājo vuccati mahādānaṃ, yiṭṭhan-ti attho. Idha pana dhammadānaṃ veditabbam. Yāje niyutto-ti yājayogo.

Sadā-ti sabbadā, anavaratappavatta³-saddhammamahādāno-ti attho. Athavā: yājena yojeti-ti yājayogo tividhadāna-saṅkhātena yājena satte yathārahaṃ yojeti, tathā dāne niyojeti-ti attho. Yājayogo satatan-ti pi paṭhanti.

Payatapāṇi-ti parisuddhahattho. Yo hi dānādhimutto āmisadānaṃ dento sakkaccaṃ sahatthena deyyadhammaṃ dātuṃ sadā dhotahattho yeva hoti, so payatapāṇi-ti vuccati. Bhagavā pi dhammadānādhimutto sakkaccaṃ sabbakālaṃ dhammadāne yuttappayutto-ti katvā vuttaṃ Payatapāṇi-ti. Sadā-ti ca padaṃ imināpi saddhiṃ yojetabbam. Sadā payatapāṇi-ti avibhāgena hi Satthā veneyyalokassa saddhammadānaṃ sadā sabba-kālaṃ pavattento tattha yuttappayutto hutvā viharati.

Aparo nayo: yogo vuccati bhāvanā. Yathāha: "Yogā ve jāyate bhūri"-ti.† Tasmā yājayogo-ti yājabhābanam pañcāgabhāvanam anuyutto-ti attho. Bhagavā hi abhisambodhito pubbe Bodhisattaḥhūto pi karuṇāsamussāhito anavasesato dānaṃ paribrūhento⁴ tattha ukkaṃsapāramippatto hutvā abhisambodhiṃ pāpuṇi. Buddho hutvāpi tividham dānaṃ paribrūhesi, viśeṣato dhamma-dānaṃ⁵ pare pi tattha niyojeti. Tathā hi so veneyyayācākaṇaṃ kassaci saraṇāni adāsi, kassaci pañcasīlāni, kassaci dasasīlāni, kassaci catupārisuddhasīlaṃ, kassaci dhutadhamme, kassaci cattāri nīpāni, kassaci attha samāpattiyo, kassaci pañcābhīṇṇāyo, cattāro magge,

* D. ii, 37.

† Dh. p. 282.

¹ S omits. ² S notes in fa. yācane niyutto-ti yācayogo-ti pi paṭho.³ S anussaritaḥhavatta.⁴ S bruhanto.⁵ S dānaṃsa deti.

cattāri sāmāññaphalāni, tisso vijjā, catasso paṭisambhidā-ti evamādilokiyalokuttarabhedam guṇadhanam dhammadāna-vasena yathādhippāyam dento pare ca dethā-ti niyojento pariccāgabdhāvanam paribrūhesi. Tena vuttam — “Paric-
cāgabdhāvanam anuyutto”-ti.* *Payatapāṇi*-ti vā āyatapāṇi, hatthagatam kiñci dātum ‘ehi gaṇhā’-ti pasāritahattho viya ācariyamutṭhim akatvā saddhammadāne yuttappayut-
to-ti attho. *Payatapāṇi*-ti vā ussāhitahattho āmisadānam dātum ussāhitahattho viya dhammadāne kat’ussāho-ti attho.

Antimadehadharo-ti brahmacariya-vāsena brāhmaṇa-kara-
ṇam dhammānam pāripūriyā pacchimattabhāvadhārī. Avu-
sitavato¹ hi vasalakaraṇam dhammānam appahānena vasa-
lādisamaññā gati āyatim gabbhaseyyā siyā. Tena Bhagavā
attano accanta-vusitabrāhmaṇabhāvam dasseti.

Anuttaro bhisako sallakatto-ti duttikicchassa vaṭṭadukkha-
rogassa tikicchānato uttamo bhisako, aññehi anuddharaṇi-
yānam rāgādisallānam kantanato samucchēdavasena samud-
dharaṇato uttamo sallakantanavejjo. Iminā nippariyāyato
brāhmaṇakaraṇam dhammānam attani patitṭhitānam para-
santatiyam patitṭhāpanena paresam pi brāhmaṇakaraṇamāha.

Tassa me tumhe puttā-ti tassa evarūpassa mama tumhe
bhikkhave puttā atrajā hotha.

Orasā-ti urasī sambandhā. Yathā hi sattānam orasaputtā
atrajā² viasesena pitu santakassa dāyajjassa bhāgino honti,
evametepe ariyapuggalā Sammāsambuddhassa dhammassavaṇ-
ante ariyāya jātīyā jātā tassa santakassa vimuttisukhassa
ariyadhammaratanassa ca ekantabhāgiyatāya *orasā*. Athavā:
Bhagavato dhammadesanānubhāvena ariyabhūmim okkama-
mānā okkantā ca ariyasāvaka Satthu ure vāyāmājanitābhi-
jātītāya nippariyāyena orasaputtā-ti vattabbatam arahanti.
Tathā hi: te³ Bhagavatā āsayānussayacariyādhimutti-ādi-
lokanena vajjānucintanena ca hadaye katvā vajjato nivā-
retvā anavajje patitṭhapentena silādidhammasarīraposanena
samvaḍḍhitā.

Mukhato jātā-ti mukhato jātāya dhammadesanāya ariyāya

* (?).

¹ C Assutavato in fn.

² S atajā.

³ C ye.

jātiyā jātattā *mukhato jātā*. Athavā: anaññasādhāraṇato sabbassa kusaladhammassa mukhato pāṭimokkhatto, vuṭṭhānagāminivipassanāsañkhātato vimokkhamukhato vā ariyamaggajātiyā jātā-ti pi *mukhato jātā*.

Sikkhattaya¹-saṅgahe sāsanaadhamme ariyamaggadhamme vā jātā-ti *dhammajā*, ten'eva dhammena nimmitā māpitā-ti *dhammananimmitā*. Sati-dhamma-vicayādidhammadāyādā na lābhasakkārādiāmisadāyādā, dhammadāyādā no āmisadāyādā hothā-ti² attho.

Tattha* dhammo duvidho: nippariyāyadhammo, pariyāyadhammo-ti. Āmisam pi duvidham: nippariyāyāmisam, pariyāyāmisam-ti. Katham? Maggaphalanibbāṇappabhedo hi navavidho lokuttaradhammo nippariyāyadhammo nibbattitadhammo³ yeva, na kenaci pariyāyena kāraṇena vā lesena vā dhammo. Yampan'idaṃ vivaṭṭupanissitaṃ kusalaṃ, seyyathidaṃ: Idh'ekacco vivaṭṭaṃ paṭṭhento dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, gandhamālādīhi Satthu pūjaṃ karoti, dhammaṃ suṇāti, deseti, jhānasamāpattiyo nibbatteti. Evaṃ karonto anupubbena nippariyāyaṃ amataṃ nibbāṇaṃ paṭilabhati: ayaṃ pariyāyadhammo. Tathā civarādayo cattāro paccayā nippariyāyāmisameva, na aññena pariyāyena vā kāraṇena vā lesena vā āmisam. Yampan'idaṃ vaṭṭagāmikusalaṃ, seyyathidaṃ: Idh'ekacco vaṭṭaṃ paṭṭhento sampattibhavaṃ icchamāno dānaṃ deti . . . pe . . . samāpattiyo nibbatteti, evaṃ karonto anupubbena devamanussa-sampattiyo paṭilabhati, idaṃ pariyāyāmisam nāma.

Tattha† nippariyāyadhammo pi Bhagavato yeva santako. Bhagavatā hi kathitattā bhikkhū maggaphalanibbāṇāni⁴ adhigacchanti. Vuttaṃ h'etaṃ:—"So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā, asaṇṇjātassa maggassa sañjanetā . . . pe . . . maggānugā ca pan'etarahi sāvakā viharanti, pacchā samannāgatā"-ti,‡ "So h'āvuso, Bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto, ñāna-bhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa

* Cf. MA. 89.

† Cf. MA. 90.

‡ M. iii, 8.

¹ C Sikkhattaya in fn.² S yevā-ti.³ S omīta.⁴ C nibbāna in fn.

ninnetā, amatassa dātā, dhammasāmi Tathāgato"-ti* ca. Pariyāyadhammo pi Bhagavato yeva santako, Bhagavatā hi kathitattā yeva jānanti—vivatṭaṃ paṭṭhetvā dānaṃ dento . . . pe . . . samāpattiyo nibbattento anukkamena amataṃ nibbānaṃ paṭilabhatī-ti. Nippariyāyāmisam pi Bhagavato yeva santakaṃ, Bhagavatā hi anuññātattā yeva bhikkūhi jīvakavatthum ādiṃ katvā paṇitacīvaraṃ laddhaṃ. Yathāha:—"Anujānāmi, bhikkhave, gahapati-cīvaraṃ. Yo icchati paṃsukūliko hotu, yo icchati gahapaticīvaraṃ sādīyatu. Itarītarena cāhaṃ,¹ bhikkhave, santutṭhiṃ yeva vaṇṇemī"-ti† evaṃ itare pi paccayā Bhagavatā anuññātattāyeva bhikkūhi paribhuñjitum laddhā. Pariyāyāmisam pi Bhagavato yeva santakaṃ, Bhagavatā kathitattāyeva hi jānanti—sampatti-bhāvaṃ paṭṭhento dānaṃ datvā sīlaṃ . . . pe . . . samāpattiyo nibbattetvā anukkamena pariyāyāmisam dibbasampattiṃ manussasampattiṃ ca paṭilabhatī-ti. Yadeva yasmā nippariyāyadhammo pi, pariyāyadhammo pi, nippariyāyāmisam pi, pariyāyāmisam pi Bhagavato yeva santakaṃ, tasmā tattha attano sāmibhāvaṃ dassento tattha ca yaṃ seṭṭhataraṃ accantahitasukhāvahaṃ tatth'eva ne niyojento evamāha:—*Tassa me tumhe puttā orasā . . . pe . . . no āmisadāyādā*-ti.

Iti Bhagavā paripuṇṇavattasamādānaṃ tapacariyaṃ sammadeva vusitabrahmacariyaṃ suvisuddhaviññācārāṇasampannaṃ anavasesavedantapāraguṃ bāhitasabhapāpaṃ satataṃ yācayogaṃ² sadevake loke anuttaradakkhiṇe yabhāvappattataṃ attano paramatthabrāhmaṇabhāvaṃ ariyasāvakānañca attano orasaputtādibhāvaṃ pavedesi.

Bhagavā hi—"Sīho-ti kho, bhikkhave, Tathāgatass'etaṃ adbhivacanaṃ arahato sammāsambuddhassā"-ti† ettha sīhasadisāṃ, "Puriso maggakusalo-ti kho, Tissa,³ Tathāgatass'etaṃ adbhivacanaṃ"-ti‡ ettha maggadesika⁴-purisasadisāṃ, "Rājā"-

* M. i, 111.

† Vin. i, 280.

‡ A. iii, 122.

§ A. iv, 340 (if 'puriso mag' means "vedagu" as expl. in 4. I, 10 below).

¹ C pāhaṃ.² S yājayogaṃ.³ C Bhikkhave in fn.⁴ S magguddesaka.

ham'smi, Selā''-ti* ettha rājasadisam, "Bhisako sallakat-to-ti kho, Sunakkhatta, Tathāgatass'etaṃ adbhivacanan"-ti† ettha vejjasadisam, "Brāhmaṇo-ti kho, bhikkhave, Tathāgatass'etaṃ adbhivacanan"‡-ti ettha brāhmaṇasadisam attānaṃ katheti. Idhāpi brāhmaṇasadisam katvā kathesi.

Idāni yehi dānādihi yuttassa ito bāhiraka-brāhmaṇassa brāhmaṇakiccaṃ paripuṇṇaṃ maññanti, tehi attano dānādīnaṃ aggasettḥabhāvaṃ pakāsetuṃ—*dve'māni bhikkhave dānāni*-ti ādi āradhmaṃ. Tattha:—

Yāgā-ti mahāyāññā, mahādānāni-ti attho, yāni yitṭhāni-ti vuccanti. Tattha velāmadānavessantaradānamahāvijitayaññasādisā *āmisayāgā* veditabbā.

Mahāsamayāsutta - *Maṅgalasutta* - *Culla*¹ - *Rāhulovādasutta* - *Samacittasutta*§ - *desanādayo dhammayāgā*. Sesam heṭṭhāvuttanayameva.

Gāthāyaṃ:—*Ayaḍi*-ti adāsi. *Amacchari*-ti sabbamacchari-yānaṃ bodhimūle yeva supahīnattā maccherarahito.

Sabbasattānukampī-ti mahākaruṇāya sabbasatte piyaputaṃ viya anuggaṇhanasīlo. Vuttaṃ h'etaṃ:—

Vadhake Devadatte ca core Aṅgulimālake,
Dhanapāle Rāhule c'eva² samacitto Mahāmuni-ti||.

Sesam suviññeyyameva.

Paṭhama-sutta-Vaṇṇanā.

2. Dutīye¶—*Appāni*-ti parittāni.

Sulabhāni-ti sukkena laddhabbāni, yattha katthaci vā³ sakkaṃ hoti laddhuṃ.

Anavajjāni-ti vajjarahitāni niddesāni āgamanasuddhito kāyamaṇḍanādi-kilesavatthubhāvābhāvato ca. Tattha sulabhatāya pariyesanadukkhassa abhāvo dassito, appatāya

* Sn. 109. † Cf. A. iv, 340; M. i, 510; ii, 256.

‡ A. iv, 340.

§ See P. J. ii, 174; UdA. 324, also MP. 20.

|| (?).

¶ Cf. A. ii, 26.

pariharaṇadukkhassāpi abhāvo dassito, anavajjatāya agara-hitabbatāya bhikkhusārubbabhāvo dassito hoti. Appatāya parittāsassa avatthutā, sulabhatāya gedhāya avatthutā. anavajjatāya ādinava-vasena nissaraṇapaññānaṃ¹ vatthutā dasitā hoti. Appatāya yathālābhena na somanassaṃ janayanti. sulabhatāya alābhena na domanassaṃ janayanti. anavajjatāya vipphaṇṇasāraṇimittam aññānupekkham na janayanti avipphaṇṇasāravatthubhāvato.

Pamsukūlan-ti rathikā-susānasaṅkārakūṭādisu yatthakatthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena paṃsukūlaṃ viyā-ti *paṃsukūlaṃ*, paṃsum viya kucchitabhāvaṃ ulati gacchatī-ti *paṃsukūlan*-ti evaṃ laddhanāmaṃ rathikādisu patitanantakāni uccinitvā katacīvaraṃ.

Piṇḍiyūlopo-ti jaṅgha-piṇḍiyā balena caritvā ghare ghare ālopamattaṃ ālopamattaṃ² katvā laddhabhojanaṃ.

Rukkhamūlan-ti vivekānurūpaṃ yaṃ kiñcirukkkhasamīpaṃ.

Pūtimuttan-ti yaṃ kiñci gomuttaṃ. Yathā hi suvaṇṇavaṇṇo pi kāyo pūtikāyo va, evaṃ abhinavampi muttam pūtimuttameva. Tattha keci gomuttabhāvitam haritakikhaṇḍam pūtimuttan-ti vadanti. Pūtibhāvena āpaṇādito visatṭham chaḍḍitam apariggahitam³ yaṃ kiñci bhesajjam pūtimuttan-ti adhippetan-ti apare.

Yato kho-ti paccatte nissakavacanaṃ, yaṃ kho-ti vuttam hoti. Tena *Tuṭṭho hoti*-ti vuttakiriyaṃ parāmasati.

Tuṭṭho-ti santuṭṭho.

*Idamassāhanti*⁴ yvāyaṃ catubbidhena yathāvuttena puc-cayena appena sulabhena santoso, idaṃ imassa bhikkhuno sīlasamvarādisu aññātaraṃ ekaṃ sāmāññaṃ samāna-bhāvakaraṇan-ti ahaṃ vadāmi. Santuṭṭhassa hi catupārisuddhisīlaṃ suparipuṇṇam hoti. Samathovipassanā ca bhāvanā pāripūriṃ gacchanti. Athavā: Sāmaññaṃ nāma uriya-maggo, tassa saṅkhepato dve aṅgāni: bāhiram, ajjhattikan-ti. Tattha bāhiram sappurisupassayo⁵ saddhammassavaṇaṇca, ajjhattikam pana yoniso manasikāro dhammānudhamma-

¹ C °aññānaṃ in fn.

² S ālopamattaṃ only once.

³ S apaṇitam.

⁴ Imassāhan-ti—Text.

⁵ C sappurissupanissayo in fn.

paṭipatti ca. Tesu yasmā yathārahaṃ dhammānudhamma-
paṭipattibhūtā tassā mūlabhūtā c'ete dhammā, yadidaṃ
appicchatā, santuṭṭhitā, pavivittatā, asaṃsaṭṭhatā, āradha-
viriyatā-ti evamādayo. Tasmā vuttaṃ:—*Idamassāhaṃ añ-
ñalaram sāmāññaṅgan-ti vadāmi-ti.*

Gāthāsu:—*Senāsanamārabbhā*¹-ti viharādipi mañcapīṭhādīñ-
ca senāsanam nissāya.

Cīvaram pīṇabhōjanan-ti nivāsanādicīvaram ambapāna-
kādi-pānam, khādaniyabhōjanīyādibhuñjitabbavatthuñca
ārabbhā-ti sambandho.

Vighāto vihatabhāvo cetodukkhaṃ na hotī-ti yojanā.
Ayaṃ h'ettha saṅkhep'attho: asukhasmiṃ² nāma āvāse pac-
cayā sulabhā-ti labhitabbatṭhānagamanena vā mayhaṃ
pāpuṇāti na tuyhanti vivādāpajjanena vā navakammakaraṇā-
di³-vasena vā senāsanādīni pariyesantānaṃ asantuṭṭhānaṃ
icchitālābhādīnā yo vighāto cittassa hoti, so tāttha santuṭ-
ṭhassa na hotī-ti.

Disā nappuṭṭihāññati-ti santuṭṭhiyā cātuddisabhāvena disā
nappuṭṭihanti. Vuttaṃ h'etaṃ:—

“Cātuddiso appaṭigho ca hoti,
Santussamāno itarītareṇā”-ti.*

Yassa hi asukaṭṭhānaṃ nāma gato cīvarādīni labhissāmi-ti
cittaṃ uppajjati, tassa *disā paṭīhaññati* nāma. Yassa pana
evaṃ na uppajjati, tassa *disā nappuṭṭihāññati* nāma.

Dhammā-ti paṭipattidhammā.

Sāmāññassānulomikā-ti samaṇadhammassa samathavipas-
sanā-bhāvanāya ariyamaggass'eva vā anucchavikā appic-
chatūdayo.

Adhiggahitā-ti sabbe tē *tutṭhacittassa* santuṭṭhacittena bhik-
khunā adhiggahitā paṭipakkhadhamme abhibhavitvā gahitā
honti abbhantaragatā, na bāhiragatā-ti.

Dutiyasutta-Vaṇṇanā.

* Sn. 7.

3. Tatiye:—*Jānato*-ti jānantassa.

Passato-ti passantassa; yadipi imāni dvepi padāni ekatthāni byañjanaṃeva nānaṃ, evaṃ santepi *jānato*-ti nāṇalakkhaṇaṃ upādāya puggalaṃ niddisati. Jānanalakkhaṇaṃ hi nāṇaṃ, *passato*-ti nāṇappabhāvaṃ upādāya. Dassanappabhāvaṃ hi upādāya nāṇasamaṅgī puggalo cakkhumā viya puggalo cakkhunā rūpāni nāṇena vivaṭṭe dhamme passati. Athavā: *Jānato*-ti anubodhañāṇena jānato. *Passato*-ti paṭivedhañāṇena passato. Paṭilomato vā dassanamaggena passato, bhāvanāmaggena-jānato. Keci pana nātattirūpa-pahāna-pariññāhi jānato sikhāpatta-vipassanāya passato-ti vadanti. Athavā: dukkhaṃ pariññābhisamayena jānato, nirodhaṃ sacchikiriyābhisamayena passato. Tadubhaye ca sati pahānabhāvanābhisamayā siddhā eva hontī-ti catusaccābhisamayo vutto hoti. Yadā c'ettha vipassanāñāṇaṃ adhippetam, tadā *jānato* *passato*-ti padānaṃ hetu-attha¹-dīpanatā daṭṭhabbā. Yadā pana maggañāṇaṃ adhippetam, tadā maggakiccattadīpanatā.²

Āsavānaṃ khayān-ti “Jānato ahaṃ bhikkhave passato āsavānaṃ khayam vadāmi”-ti* evamāgate *Subbāsavaṇṇa-pariyāye*, ‘Āsavānaṃ khayā anāsavaṃ cetovimuttin’-ti† ādisu ca Suttapadesu āsavānaṃ pahānaṃ accanta kkhayo asamuppādo khīṇākāro n’atthibhāvo āsavakkhayaṃ-ti vutto. Āsavānaṃ khayā samaṇo hoti”-ti‡ ādisu phalaṃ.

“Paravajjānupassissa niccaṃ ujjhānasaññino,

Āsavā tassa vadḍhanti, ārā so āsavakkhayaṃ”-ti§

ādisu nibbānaṃ.

“Sekkhaṃ sikkhamānaṃ uju-maggānusārino,

Khayasmim paṭhamam nāṇaṃ tato añño anantarā

Tato añño vimuttassa nāṇaṃ ve hoti tādino”-ti||

evamāgate *Indriyasutte*,¶ idha ca maggo āsavakkhayaṃ-ti vutto. Tasmā yathāvuttanayena jānantassa passantassa ahaṃ ariyamaggādhigamaṃ vadāmi-ti vuttaṃ hoti.

* M. i, 7.

† Ud. iii, 2; M. i, 284.

‡ M. i, 284.

§ Dh. 253.

|| A. i, 231 (with aññā for añño); It. 53.

¶ S. v, 193.

¹ S hetumagga°.

² S °kiccadīpanatā.

No ajānato no¹ apassato-ti yo pana na jānāti, na passati, tassa no vadāmi-ti attho. Etena ye ajānato apassato pi saṃsārasuddhiṃ vadanti, te paṭikkhipati. Purimena vā padadvayena upāyo vutto, iminā anupāyapaṭisedho. Sañkhepena c'ettha ñāpaṃ āsavakkhayakaraṃ,² sesaṃ tassa parikkhāro-ti dasseti. Idāni yaṃ jānato yaṃ passato āsavakkhayo hoti, taṃ dassetuṃ—*Kiñca bhikkhave jānato-ti puccham ārabhi. Tattha-jānanā bahuvadhā: dabbajātiko eva hi koci bhikkhu chaṭṭaṃ kātuṃ jānāti, koci cīvarādīnaṃ aññatarāṃ. Tassa idisāni kammāni vattasīse ṭhatvā karontassa sā jānanā maggaṃ phalaṇaṃ padaṭṭhānaṃ na hoti-ti na vattaḃbā. Yo pana sāsane pabbajitvā vejjakammādīni kātuṃ jānāti, tass' evaṃ jānato āsavā vadḍhanti yeva, tasmā yaṃ jānato yaṃ passato āsavānaṃ khayō hoti, tadeva dassento āha Idam dukkhaṇ-ti ādip.*

Tattha: yaṃ vattaḃbaṃ catusaccakammaṭṭhānaṃ, taṃ heṭṭhā *Yonisomanasikārasutta* sañkhepato vuttameva.* Tattha pana "Yoniso bhikkhave bhikkhu manasikaronto akusalaṃ pajahati, kusalaṃ bhāveti"-ti† āgatattā, "Idaṃ dukkhaṇ-ti yoniso manasikaroti"-ti‡-ādinā atthavibhāvanā katā. Idha "Idaṃ dukkhaṇ-ti bhikkhave jānato passato āsavānaṃ khayō hoti"-ti§ āgatattā, "Idaṃ dukkhaṇ-ti pariññāpaṭivedhasena pariññābhisaṃmayā-vasena maggañāpāna jānato passato āsavānaṃ khayō hoti"-ti|| ādinā nayena yojetabbam. Āsavesu ca paṭhamamaggena diṭṭhāsavo khīyati, tatiyamaggena kāmāsavo, catuttha-maggena bhavāsavo avijjāsavo ca khīyati-ti veditaḃbaṃ.

Gathāsu:—*Vimuttiñāḍaṇ-ti* vimuttiyaṃ nibbāṇe phale ca paccavekkhaṇaṇāpaṃ.

Uttamaṇ-ti uttamaḍḍhammārammaṇattā uttamaṃ.

Khaye ñāḍaṇ-ti āsavānaṃ saṃyojanānaṃ ca khaye khayakare ariyamagge ñāpaṃ. "Khīṇā saṃyojanā iti ñāḍaṇ"-ti idhāpi ānetvā sambandhitabbam. Tena pahīnakilesapaccavekkhaṇaṃ dasseti. Evamettha cattāri pi paccavekkhaṇaṇāni vuttāni

* Vide It. I., ii, 6.
§ It. 103-4.

† It. 9.
|| (?).

‡ M. i, 9.

honti. Avasiṭṭhakilesapaccavekkhaṇā hi idha n'atthi arahat-
taphalādhigamassa adhippetattā. Yathā c'ettha jānato pas-
sato-ti nibbāpādhigamena sammādiṭṭhikiccaṃ adhikaṃ katvā
vuttaṃ, evaṃ sammappadhānakiocampi adhikameva icchi-
tabban-ti dassento *Na tvev'idaṃ kusītenā*-ti osānagāthamāha.

Tattha:—*Na tvev' idan*-ti na tu eva idaṃ. Tu-saddo
nipātamattaṃ.

Bālena-m-avijānatā-ti makāro padasandhikaro. Ayañ-
h'ettha saṅkhepattho: idaṃ sekkhamaggena asekkhamaggena
ca pattabbaṃ abhiyjhākāyaganṭhādisabbaganṭhānaṃ *pamo-
canaṃ* pamocanassa nimittabhūtaṃ nibbānaṃ “Idaṃ duk-
khaṇ”-ti-adinā cattāri saccāni yāthābhūtaṃ *avijānatā* tato
eva *bālena* aviddasunā yathā adhigantaṃ na sakkā, evaṃ
kusītena nibbiriyaṇāpi, tasmā tadadhigamāya āradhaviyriyena
bhavitabban-ti. Tenāha Bhagavā:—

“Āradhaviyriyassāyaṃ dhammo no kusītassa.”*

Ārabhatha nikkhamatha yuñjatha Buddhasāsane,
Dhunātha Maccuno senaṃ Naḷāgāraṃ va kuñjaro ”-ti.†
Tatiya-sutta-Vaṇṇanā.

4. Catutthe—*ye hi kecī*-ti ye keci.

Idaṃ dukkhaṇ-ti *yathābhūtaṃ nappajānanti*-ti idaṃ duk-
khaṃ ettakaṃ dukkhaṃ na ito bhiyyo-ti aviparītaṃ sabhāva-
sarasaḷakkhaṇato vipassanāpaññāsahitāya maggapaññāya duk-
kha-saccam na jānanti, na paṭivijjhanti.

Sesesiya es'eva nayo.

Na me te bhikkhave-ti-ādisu ayaṃ saṅkhep'attho: bhikkhave
catusaccakammaṭṭhānaṃ ananuyuttā pabbajjāmatasamaṇā
o'eva jātimattabrāhmaṇā ca, na mayā te samitapāpasamaṇesu
samaṇo-ti bāhitapāpabrāhmaṇesu brāhmaṇo-ti ca sammatā
anuññātā. Kasmā? Samaṇakaraṇānaṃ brāhmaṇakaraṇā-
nañca dhammānaṃ abhāvato-ti. Ten'evāha—*Na ca paṇ'ete
āyasmanto*-ti-ādiṃ.

Tattha:—*Sāmaññatthāna*-ti sāmaññasaṅkhātāṃ attham, cat-
tāri sāmaññaphalāni -ti attho.

Brahmaññatthāna-ti tass'eva vevacanaṃ. Apare pana *sāmañ-*

ñatthan-ti cattāro ariyamaggā, *brahmaññatthan*-ti cattāri ariya-phalāni¹-ti vadanti. Sesam vuttanayameva. Sukkapakkhe vuttavipariyāyena veditabbo.

Gāthāsu apubbaṃ n'atthi.

Catutthasuttavaṇṇanā.

5. Pañcame:—*

Sīlasampannā-ti ettha sīlaṃ nāma: khīṇāsavānaṃ lokiya-lokuttaraṃ sīlaṃ, tena sampannā samannāgātā²-ti sīlasampannā. Samādhi-paññāsu pi es'eva nayo. Vimutti pana phala-vimutti yeva. Vimuttiñāpadassanaṃ paccavekkhaṇāññaṃ. Evamettha sīlādayo tayo lokiya-lokuttarā, vimuttilokuttarā va, vimutti-ñāpadassanaṃ lokiyameva.

Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ pare ovaḍanti anusāsanti³-ti *ovāḍakā*.

Viññāpakā-ti kammāni kammaphalāni ca *viññāpakā*. Tattha ca—"Ime dhammā kusalā, ime dhammā akusalā, ime¹ sāvajjā, ime¹ anavajjā"-ti[†]-ādinā kusalādivibhāgato khandhādi-vibhāgato salakkhaṇato sāmāññalakkhaṇato tividhehi nayehi dhammānaṃ *ñāpakā* avabodhakā.

Sandassakā-ti te yeva dhamme hatthena gahetvā viya parassa paccakkhato dassetāro.

Samādapakā-ti yaṃ sīlādi yehi asamādinnaṃ, tassa samādapetāro, tattha te patitṭhapetāro.

Samuttejakā-ti evaṃ kusaladhammesu patitṭhitānaṃ upari adhiccittānuyoge niyojanavasena cittassa sammā uttejakā, yathā visesūdhigamo hoti, evaṃ nisāmanavasena *vodapakā*.²

Sampahamsakā-ti tesam yathāladdhehi upari laddhabbehi ca guṇavisesehi cittassa sammā pahamsakā laddha'ssāda-vasena sutṭhu tosakā.

Alaṃ samakkhātāro-ti alaṃ pariyattaṃ³ yathāvuttaṃ aparihāpetvā sammadeva anuggahādhippāyena akkhātāro.

Athavā *Sandassakā*-ti dhammaṃ desentā pavattinivattiyo sabhāvasarasalakkhaṇato sammadeva dassetāro. *Samādapakā*-ti citte patitṭhāpanavasena tass'eva atthassa gāhāpakā.

* Cf. Puggalapaññatti iv, 23 and iii, 13.

† (?).

¹ C ime dhammā in fn.

² C tejanā in fn.

³ C pati in fn.

Samuttejakā-ti tadatthagahane ussāhajananena sammadeva vodapakā,¹ jotakā vā. *Sampahaṃsakā*-ti tadatthaṃ paṭipattiyam² ānisaṃsadassanena sammadeva pahaṃsakā tosakā. *Alaṃsamakkhātāro*-ti samatthā hutvā vuttanayena samakkhātāro.

Saddhammassā-ti³ paṭivedhasaddhammassa tividhassāpi vā saddhammassa desetāro.

Dassanamp'ahan-ti dassanampi ahaṃ. Tampan'etaṃ cakkhudassanaṃ, ñāṇadassanan-ti duvidhaṃ. Tattha pasan-
nehi cakkhūhi ariyānaṃ olokanam cakkhudassanaṃ nāma. Ariyabhāvakarānaṃ pana dhammānaṃ ariyabhāvassa ca vipassanā-maggaphalehi adhigamo ñāṇadassanaṃ nāma. Imasmiṃ pan'atthe cakkhudassanaṃ adhippetam. Ariyānaṃ hi pasannehi cakkhūhi olokanampi sattānaṃ bahupakārameva.

Savaṇan-ti asuko nāma khīṇāsavo asukasmiṃ nāma ratthe vā janapade vā gāme vā nigame vā vihāre vā lepe vā vasatī-ti kathentānaṃ sotena savaṇaṃ etampi⁴ bahupakārameva.

Upasaṅkamaṇan-ti dānaṃ vā dassāmi, pañhaṃ vā pucchisāmi, dhammaṃ vā soṇṇāmi, sakkāraṃ vā karissāmi-ti evarūpena cittaena ariyānaṃ upasaṅkamaṇaṃ.

Payirupāsanan-ti pañhāpayirupāsanaṃ,⁵ ariyānaṃ guṇe sutvā te upasaṅkamitvā nimantetvā dānaṃ vā datvā, vattaṃ vā katvā. 'kiṃ bhante kusalan'-ti-ādinaṃ nayena pañhāpucchanaṃ-ti attho. Veyyāvaccūdikaraṇaṃ payirupāsanaṃ yeva.

Anussaraṇan-ti⁶ rattitṭhānadivātṭhānesu nisinnassu idāni ariyā gumbaleṇamaṇḍapādīsu jhānavipassanāmagga-phala-sukhehi vītināmentī-ti tesaṃ dibbavihārādiguṇavisesārammaṇaṃ anussaraṇaṃ. Yo vā tesaṃ santikā ovādo laddho hoti, taṃ āvajjitvā imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhi, imasmiṃ vipassanā, imasmiṃ maggo, imasmiṃ phalan-ti evaṃ anussaraṇaṃ.

Anupabbajjan-ti ariyesu cittaṃ pasādetvā gharā nikkhamma tesaṃ santike pabbajjaṃ.

¹ C samuttejakā in fn.

² S Saddhammassa.

³ C pañhe in fn.

⁴ C tattha paṭipattiyam in fn.

⁵ C sotena savaṇampi.

⁶ S Anussatin-ti.

Ariyesu ca cittaṃ pasādetvā tesam yeva santike pabbajitvā tesam yeva ovādānusāsanim paccāsimsamānassa caratopi¹ pabbajjā anupabbajjā nāma. Aññesam santike ovādānusāsanim paccāsimsamānassa caratopi pabbajjā anupabbajjā nāma. Ariyesu pasādena aññattha pabbajitvā ariyānaṃ santike ovādānusāsanim paccāsimsamānassa caratopi pabbajjā anupabbajjāva. Aññesu pana pasādena aññesam yeva santike pabbajitvā aññesam yeva ovādānusāsanim paccāsimsamānassa aññapabbajjā² anupabbajjā nāma na hoti. Vuttanayena pabbajitesu pana Mahākassapatttherassa tāva anupabbajjam pabbajitā satasahassamattā ahesum. Tathā therass'eva Saddhivihārikassa Candaguttattherassa, tassāpi Saddhi-vihārikassa Suriyaguttattherassa, tassāpi Saddhivihārikassa Assaguttattherassa, tassāpi Saddhivihārikassa Yonakadhammarakkhitattherassa. Tassa pana Saddhivihāriko Asokarañño kaniṭṭhabhātā Tissatthero nāma ahosi. Tassa anupabbajjam pabbajitā aḍḍhateyyakoṭṭisañkhā ahesum. Dipappasādaka-Mahāmahindattherassa pana anupabbajitānaṃ gaṇanaparicchedo n'atthi. Yāvajjādivasā Laṅkādiṇe satthari pasādena pabbajantā Mahāmahindattherass'eva anupabbajanti nāma.

Idāni yena kāraṇena tesam ariyānaṃ dassanādi bahupakāran-ti vuttaṃ, taṃ dassetum—*tathārūpe*-ti-ādimāha.

Tattha:—*tathārūpe*-ti tādise sīlādiguṇasampanne ariye. Yasmā dassanasavaṇṇānussaraṇāni upasaṅkamaṇapayirupāsanaṭṭhānāni, tasmā tāni anāmasitvā upasaṅkamaṇapayirupāsanaṇi yeva dassetum *Sevato bhajato payirupāsato*-ti vuttaṃ. Dassanasavaṇṇānussaraṇato hi ariyesu uppanna-saddho te upasaṅkamitvā payirupāsitvā pañham pucchitvā laddhasavaṇṇānuttariyo aparipūre sīlādiguṇe paripūressatīti. Tathāhi vuttaṃ:—“Saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati”-ti*-ādi.

Tattha—*Sevato*-ti vattapaṭivattakarapa-vasena kālena kālaṃ upasaṅkamato.

* Cf. M. ii, 173.

¹ O caratopi, and after.

² S caratopi pabbajjā.

Bhajato-ti sampiyāyanabhatti-vasena bhajato.

Payirupāsato-ti pañhāpucchanena¹ paṭipattianukaraṇena ca payirupāsato-ti tinnam padānaṃ atthavibhāgo veditabbo. Vimuttiñāṇadassanassa pāripūri ekūnavisatimassa paccavekkhaṇañāṇassa uppattiyā veditabbā.

Evarūpā ca te bhikkhave bhikkhū-ti-ādisu ye yathāvuttagūṇasamannāgamena evarūpā edisā bhinnasabbakilesā bhikkhū, te diṭṭhadhammikādihitesu sattānaṃ niyojana-vasena anusāsanato *sattāro ti pi* vuccanti. Jātikantārādinittharaṇato *sattavāhā ti pi*, rāgādiraṇānaṃ jahanato jahāpanato ca *raṇañjahāti pi*, avijjātamassa vinodanato vinodāpanato ca *tamonudā ti pi*, saṇḍarasantānesu² paññāśālokapaññāśābhāsa-paññāpajjotānaṃ karaṇena nibbattanena *ālokaḍḍikarā ti pi* tathā³ *ñāṇukkā-ñāṇappabhādhammukkādhammappabhānaṃ dhāraṇena karaṇena*⁴ ca *ukkādhārā ti pi*, *pubbañkarā ti pi*, ārakattā kilesehi, anaye⁵ *na iriyanato*,⁶ *aye ca iriyanato* *paṇḍesaṃ ca tathābhāve*⁷ hetubhāvato sadevakena lokena araṇiyato *ariyā ti pi*, paññācakkhuddhammacakkhūnaṃ sātisaṃyapaṭilābhena *cakkhumanto ti pi* vuccanti.

Gathāsu:—

Pāmojjakaraṇatthāna-ti nirāmisappamodassa nibbatta-⁸kaṃ thānaṃ⁹ kāraṇaṃ.

Etan-ti idāni vattabbanidassanaṃ sandhāya vadati.

Vijānatan-ti saṃkilesavodānassa⁷ yāthāvato jānantaṇaṃ.

Bhāvitattāna-ti bhāvitasabhāvānaṃ, kāyabhāvanādīhi bhāvitasantānānaṃ-ti attho.

Dhammajīvinan-ti micchājīvaṃ pahāya dhammena nāyena jīvitakappanato, dhammena vā nāyena attabhāvassa pavat-tanato⁸ samāpattibahulatāya vā aggaphaladhammena jīvanato dhammajīvaṇaṃ. Ayaṃ h'ettha saṅkhep'attho: yadidaṃ bhāvitattānaṃ pariniṭṭhitasamādhipaññābhāvanānaṃ tato eva dhammajīvaṇaṃ ariyānaṃ dassanaṃ, evaṃ avippaṭi-sāranimittānaṃ sīlādīnaṃ pāripūrihetubhāvato vijānataṃ

¹ C pañhāpucchanena.

² S saṇḍarasantānesu.

³⁻⁵ S ñāṇappabhā-dhammakiraṇakaraṇena.

⁴⁻⁶ S anīriyanato.

⁷⁻⁸ S nesaṃ ca tathābhāve.

⁹ C nibbattikatthānaṃ.

⁷ C. vodāna.

⁸ S vahanato.

sappañña-jātikānaṃ ekanten'eva pītipāmojjakāraṇaṃ-ti. Idāni taṃ tassa kāraṇabhāvaṃ dassetuṃ—*Te jotayanti*-ti osāna-gāthādvayaṃ āha.

Tattha: *Te*-ti te bhāvitattā dhammajjvino ariyā. *Jotayanti*-ti pakāśenti.

Bhāsayanti-ti saddhammobhāsenā lokam pabhāsayanti, dhammaṃ desenti-ti attho.

Yesan-ti yesaṃ ariyānaṃ.

Sāsanaṃ-ti ovādaṃ.

Sammadaññāyā-ti pubba-bhāgaññānehi sammadeva jānitvā. Sesaṃ vuttanayameva.

Pañcama-sutta-vaṇṇanā.

6. Chaṭṭhe—*

Taṇhuppādā-ti ettha uppajjati etesū-ti uppādā. Kā uppajjati? Taṇhā. Taṇhāya uppādā taṇhuppādā; taṇhāvat-thūni, taṇhākāraṇāni-ti attho.

Yatthā-ti yesu nimittabhūtesu.

Uppajjamānā-ti uppajjanasīlā.

Cīvara-hetū-ti ettha manāpaṃ cīvaraṃ labhissāmi-ti cīvara-kāraṇā uppajjati. Sesa-padesu pi es'eva nayo.

Iti bhavābhava-hetū-ti ettha pana *itī*-ti nidassan'atthe nipāto, yathā cīvarādi-hetupī-ti¹ attho. *Bhavābhavā*-ti c'ettha pañi-tappaṇitāni sappīnavanītādīni adhippetāni bhavati ārogyaṃ etenā-ti katvā. Sampattibhavesu pañitappaṇitataro bhavā-bhavo-ti pi vadanti. “*Bhavo*-ti vā sampatti, *abhavo*-ti vipatti. *Bhavo*-ti vuḍḍhi, *abhavo*-ti hāni. Tannimittañca taṇhā uppajjati-ti vuttaṃ *bhavābhava-hetu* cā”²-ti.

Gāthā heṭṭhā vuttatthā eva. Api ca—

Taṇhādutiyo-ti taṇhāsahāyo. Ayaṃ hi satto anamatagge saṃsāravatṭe saṃsaranto na ekako va saṃsarati, taṇhaṃ pana dutiyikaṃ sahāyikaṃ labhitvā va saṃsarati. Tathā hi taṃ papātapātaṃ acintetvā madhuggaṇhana-kaluddakaṃ³

* Cf. A. ii, 10.

¹ C yāthā cīvarādi-hetu, evaṃ mahābhava-hetu pī-ti in fn.

² S vā.

³ S °luddhakaṃ.

viya anekādinavākulesupi bhavesu ānisaṃsameva dassenti anattahajāle sā paribbhamāpeti.

Itamādīnaṃ ātva-ti etaṃ attitānāgatapaccuppannesu khandhesu itthabbhāvaññātabbhāvasaññitam ādinavaṃ jānitvā.

Taṇhā dukkhasa sambhava-ti taṇhā c'ayaṃ¹ vaṭṭadukkhassa sambhavo pabhavo kāraṇaṇ-ti jānitvā. Ettāvatā ca ekassa bhikkhuno vipassanaṃ vaḍḍhetvā arahattuppati dassitā. Idāni taṃ khīṇāsavaṃ thomento *vītataṇho*-ti-ādimāha. Yampan'ettha avuttaṃ taṃ heṭṭhā vuttanayameva.

Chaṭṭhasuttavaṇṇanā.

7. Sattame:—*

Sabrahmakāni-ti saseṭṭhakāni.

Yesan-ti yesaṃ kulānaṃ.

Puttāna-ti puttehi, pūjita-saddayogena hi idaṃ karaṇatthe sāmivacanaṃ.

Ajjhāgāre-ti sake ghare.

Pūjitā honti-ti yaṃ ghare atthi, tena paṭijaggitā manāpena c'eva kāyikavācasikena ca paccuppaṭṭhitā honti. Iti mātā-pitupūjakāni² kulāni sabrahmakāni³-ti pasaṃsitvā upari pi n'esaṃ pasaṃsanīyataṃ dassento *Sapubbadevatāni*-ti ādimāha.

Tattha *Brahmā*-ti-ādīni tesāṃ brahmādibbhāvasādhanaṇ-atthaṃ vuttāni. Tatrāyamatthavibhāvanā:

Brahmā-ti seṭṭhādhivacanaṃ. Yathā hi brahmuno³ catasso bhāvanā avijahitā honti:—mettā, karuṇā, muditā, upekkhā-ti, evaṃ mātāpitūnaṃ⁴ puttesu catasso bhāvanā avijahitā honti. Tā tasmim tasmim kāle veditabbā: kucchigataasmim hi dārake kadā nu kho puttakaṃ arogaṃ paripuṇṇaṅgapaccaṅgaṃ passissāmā-ti mātāpitunnaṃ mettacittaṃ uppajjati. Yadā paṇ'esa mando uttānaseyyoko ūkāhi⁵ vā maṅkuṇehi vā daṭṭho dukkhasēyyāya vā pīlito parodati viravati, tadāssa saddaṃ sutvā mātāpitunnaṃ kāruṇṇyaṃ uppajjati. Ādhāvitvā vidhāvitvā kilanākāle pana lobhaniya-vayasmim⁶ vā ṭhitakāle

* Cf. A. i, 132; ii, 70.

¹ S ca bhaya.

² S mahābrahmuno.

³ Sukkāhi.

⁴ S mātāpitūpūjitāni.

⁵ S mātāpitūnaṃ, and after.

⁶ S lobhaniya°.

te pacchādevā nāma. Tena vuttaṃ *Pubbadevā-ti bhikkhave mātāpitunnaṃ etaṃ adhivacanan-ti*.

Pubbācariyā-ti paṭhama¹-ācariyā, matāpitāro hi putte sikkhāpentā ati-taruṇa-kālate paṭṭhāya 'evaṃ nisīda, evaṃ gaccha, evaṃ tiṭṭha,² evaṃ saya,³ evaṃ khāda, evaṃ bhujja, ayaṃ te tāto-ti vattabbo, ayaṃ bhātiko-ti, ayaṃ bhaginī-ti, idaṃ nāma kātum vaṭṭati, idaṃ na vaṭṭati, asukaṃ nāma upasaṅkamitum vaṭṭati, asukaṃ na vaṭṭati⁴-ti gāhenti, sikkhāpenti. Aparabhāge, aññe ācariyāpi sippaṃ muddaṃ⁴ gaṇanan-ti evamādiṃ sikkhāpenti. Aññe saraṇāni denti, sīlesu paṭiṭṭhāpenti, pabbājenti, dhammaṃ uggaṇhāpenti, upasampādenti, sotāpattimaggādāni pāpenti. Iti sabbe pi te pacchā-ācariyā nāma. Mātāpitāro pana sabbapaṭhamam. Tenāha *Pubbācariyā-ti bhikkhave mātāpitunnaṃ etaṃ adhivacanan-ti*.

Āhuneyyā-ti ānetvā hunitabbaṃ, dūrato-pi ānetvā phala-visesaṃ ākaṅkhaṇtena guṇavantesu dātabban-ti *āhunaṃ*. Annapānavatthacchādanādīnaṃ etaṃ nāmaṃ. Upakārak-khettatāya taṃ āhunaṃ arahantī-ti *āhuneyyā*. Tena vuttaṃ:—

Āhuneyyā-ti bhikkhave mātāpitunnaṃ etaṃ adhivacanan-ti.

Idāni tesaṃ brahmādi-bhāve kāraṇaṃ dassetuṃ taṃ kissa *hetu*, *bahukārā-ti*-ādi vuttaṃ.

Taṃ kissa hetu-ti taṃ mātāpitunnaṃ brahmādi-adhivacanaṃ kena kāraṇenā-ti ceti attho.

Bahukāra-ti bahūpakārā.

Āpādakā-ti jīvitassa āpādakā pālakā. Puttānaṃ hi mātāpitūhi jīvitaṃ āpāditaṃ pālitaṃ ghaṭitaṃ anuppabandhena pavattitaṃ sampāditaṃ.

Posakā-ti hatthapāde vaḍḍhetvā hadaya-lohitaṃ pāyetaṃ posetāro.

Imassa lokassa dassetāro-ti puttānaṃ imasmiṃ loke iṭṭhāniṭṭhārammaṇadassanaṃ nāma mātāpitāro nissāya jānanti, te tesaṃ imassa lokassa *dassetāro* nāma. Iti tesaṃ bahukārat-taṃ⁵ brahmādibhāvassa ca kāraṇaṃ dassitaṃ, yena putto

¹ C paṭhamam in fn.

² S muddhaṃ.

³ S pasesa.

⁴ S omāta.

⁵ C bahukārabhāvo in fn.

mātāpitūnaṃ lokiyena upakārena kenaci pariyāyena pariyaṇ-
taṃ paṭikāraṃ kātuṃ na samattho yeva.

Sace hi putto 'mātāpitunnaṃ upakārassa paccupakāraṃ
karissāmi'-ti utthāya samutthāya vāyamanto dakkhiṇe aṃ-
sakūṭe mātaraṃ itarasmaṃ pitaraṃ ṭhapetvā vassasatāyuko
sakalaṃ vassasatampi parihareyya catūhi paccayehi ucchā-
danaparimaddananahāpanasambahanādihi ca yathāruciṃ upaṭ-
ṭhahanto tesam muttakarisampi ajigucchanto, na ettāvata
puttena mātāpitunnaṃ paṭikāro kato hoti, aññatra saddhā-
diguṇavisesapatiṭṭhāpanā. Vuttaṃ h'etaṃ Bhagavatā:—
“Dvinnāhaṃ, bhikkhave, na suppatikāraṃ vadāmi. Ka-
tamesaṃ dvinnaṃ? Mātu ca, pitu ca.¹ Ekena, bhikkhave,
aṃsena mātaraṃ parihareyya, ekena aṃsena . . . pitaraṃ
parihareyya vassasatāyuko vassasatajīvi. So ca tesam uc-
chādanaparimaddananahāpanasambāhanena, te ca tatth'eva
muttakariṣaṃ cajeyyuṃ, na tveva, bhikkhave, mātāpitunnaṃ
kataṃ vā hoti, paṭikataṃ vā. Imissā ca, bhikkhave, mahā-
paṭhaviyā pahūtasattaratanāya mātāpitaro issariyādhipacce
raje patiṭṭhāpeyya na tveva, bhikkhave, mātāpitunnaṃ
kataṃ vā hoti paṭikataṃ vā. Taṃ kissa hetu? Bahukārā,
bhikkhave, mātā-pitaro puttānaṃ āpālakā posakā imassa
lokassa dassetāro. Yo ca kho, bhikkhave, mātāpitaro assad-
dhe saddhāsampadāya samādapeti niveseti, patiṭṭhāpeti,
dussīle sīlasampadāya, maccharino cāgasampadāya, dupaṇṇe
paṇṇāsampadāya samādapeti niveseti, patiṭṭhāpeti, ettavata
kho, bhikkhave, mātāpitunnaṃ kataṇca hoti paṭikataṇca ati-
kataṇca”-ti.* Tathā:—“*Mātāpitu-upaṭṭhānaṃ bhikkhave paṇ-
ḍitapaṇṇātan*”-ti* ca evamādiṃ mātāpitunnaṃ puttassa bahu-
kārabhāvasādhakāni suttāni daṭṭhabbāni.

Gāthāsu:—*Vuccare*-ti vuccanti kathīyanti.

Pajāya anukampakā-ti paresaṃ pāpaṃ chinditvāpi attano
santakaṃ yaṃ kiñci cajitvā pi attano paṇaṃ paṭijagganti
gopayanti. Tasmā *pajāya* attano puttānaṃ *anukampakā*
anuggāhakā.²

* A. i, 61-2; 151.

¹⁻¹ C has mātucca pitucca for the whole of this part.

² S anuggāhakā.

Namasseyyā-ti sāyaṃ pātaṃ upatṭhānaṃ gantvā idaṃ mayhaṃ uttamaṃ puññakkhettaṃ-ti namakāraṃ kāreyya.

*Sakkareyyā*¹-ti sakkārena paṭimāneyya. Idāni taṃ sakkāraṃ dassento *Annenā*-ti ādimāha.

Tattha:—*Annenā*-ti yāgubhattakhādanīyena.

Pānenā-ti aṭṭhavidhapānena.

Vatthenā-ti nivāsanapārūpanena.

Sayanenā-ti mañcapīṭṭhabhisibibbohanādinā sayanena.²

Ucchādanenā-ti duggandhaṃ paṭivinodetvā sugandha-karaṇucchādanena.

Nahāpanenā-ti sītakāle uṇhodakena, uṇhakāle sītodakena gattāni parisiñcitvā nahāpanena.

Pādānaṃ dhovanena cā-ti uṇhodakasītudakehi pādadhovanena c'eva telamakkhaṇena ca.

Tāya naṃ pāricariyāyā-ti ettha *nan*-ti nipātamattaṃ, yathāvuttaparicaraṇena. Athavā: *pāricariyāyā*-ti varaṇa-kiccakaraṇakulavaṃsapatitṭhāpanādinā pañcavidha—upatṭhānena. Vuttaṃ h'etaṃ:—“Pañcahi kho gahapatiputta ṭhānehi puttana puratthimā disā mātāpitaro paccupatṭhātabbā. ‘Bhato nesaṃ bharissāmi, kiccaṃ nesaṃ karissāmi, kula-vaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjissāmi. Athavā pana nesaṃ petānaṃ kālakatānaṃ dakkhiṇamanupadassāmi’-ti.³ Imehi kho gahapatiputta pañcahi ṭhānehi puttana puratthimā disā mātāpitaro paccupatṭhitā pañcahi ṭhānehi puttaṃ anukampanti, pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, paṭirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī”-ti.*

Api ca: yo mātāpitaro tīsu vatthūsu abhippasanne katvā silesu vā patitṭhāpetvā pabbajjāya vā niyojetvā upatṭhahati, ayaṃ mātāpitu-upatṭhākānaṃ aggo-ti veditabbo. Sā panāyaṃ pāricariyā puttassa ubhayalokahitasukhāvahā-ti dassento *Idh'eva naṃ paṃsaṃsanti pecca sagge pamodati*-ti āha.

Tattha *Idhā*-ti imasmim loke. Mātāpitu-upatṭhākāṃ hi puggalaṃ paṇḍita-manussā tattha pāricariyāya paṃsaṃsanti

* D. iii, 189.

¹ S *Sakkaveyyā*.

² C *senāsanena in sn*.

³ S *omits*.

vaṇṇenti thomenti, tassa ca diṭṭhānugatiṃ āpajjantā sayampi attano mātāpitūsu tathā¹ patipajjitvā mahantaṃ puññaṃ pasavanti.

Peccā-ti paralokaṃ gantvā sagge ṭhito mātāpitupaṭṭhāko dibbasampattihi modati pamodati abhinandatī-ti.

Sattamasuttavaṇṇanā.

8. Aṭṭhame:—*Brāhmaṇagahapatikā*-ti brāhmaṇā c'eva gahapatikā ca, vajjetvā² brāhmaṇe ye keci agāraṃ ajjhāvasantā idha *gahapatikā*-ti veditabbā.

Ye-ti aniyamato niddiṭṭhaparāmāsaṇaṃ.

Te-ti upayogabahuvacanaṃ. Ayaṃ h'ettha saṅkhep'attho: Bhikkhave, tumhākaṃ bahūpakārā brāhmaṇaggahapatikā: ye brāhmaṇā c'eva sesāgarikā ca, tumhe eva amhākaṃ puññaṃ khettaṃ yattha mayaṃ uddhaggikaṃ dakkhiṇaṃ patitṭhapema sovaṃṇikaṃ sukhavipākaṃ saggasaṃvattanikaṃ-ti cīvarādīhi paccayehi pati-upaṭṭhitā-ti. Evaṃ āmisadānena āmisasaṃvibhāgena āmisānuggahena gahaṭṭhā bhikkhūnaṃ upakāravanto-ti dassetvā, idāni dhammānena dhammasaṃvibhāgena dhammānuggahena bhikkhūnampi tesāṃ upakāravantaṃ dassetuṃ—

Tumhe pi bhikkhave-ti-ādivuttaṃ. Taṃ vuttanayameva. Iminā kiṃ kathitaṃ? Piṇḍāpacāyanaṃ nāma kathitaṃ. Ayaṃ h'ettha adhippāyo: bhikkhave yasmā ime brāhmaṇagahapatikā n'eva tumhākaṃ nātakā, na mittā, na iṇaṃ dhārenti, atha kho ime samaṇā dhammaggaṭā³ sammāpaṭipannā, ettha no kārā mahapphalā bhavissanti mahānisaṃsā-ti phalavisesaṃ ākaṅkhaṇtā tumhe cīvarādīhi upaṭṭhahanti, tasmā taṃ tesāṃ adhippāyaṃ paripūrentā appamādena sampādettha; dhammadesanāpi vo⁴ kārakānaṃ yeva sobhati ādeyyā ca hoti, na itaresaṇ-ti evaṃ sammāpaṭipattiyaṃ appamādo karaṇīyo-ti. *Evamidam bhikkhave*-ti-ādisu ayaṃ saṅkhep'attho. Bhikkhave evaṃ iminā vuttappakāreṇa gahaṭṭhapabbajitehi āmisadānadhammānāvasena aññaṃ aññaṃ sannissāya kāmādivasena catubbidhassāpi oghassa niṭṭha-

¹ U yathā.

² S sammaggatā.

³ C. ṭhapetvā.

⁴ S tesāṃ.

raṇ'atthāya, sakalassāpi vaṭṭadukkhassa sammadeva pariyosā-nakaraṇāya uposathasilānīyamādi-vasena catupārisuddhisīlā-divasena ca idaṃ sāsanaabrahmacariyaṃ maggabrahmacariyañca vussati cariyatī-ti.

Gāthāsu:—*Sāgārā*-ti gahaṭṭhā.

Anāgārā-ti pariccattāgārā pabbajitā.

Ubho aññoññanissitā-ti te ubho pi aññamaññasannissitā. *Sāgārā* hi anāgārānaṃ dhammādānasannissitā, anāgārā ca sāgārānaṃ paccayadānasannissitā.

Ārūdhayanti-ti sādheti, sampādentī.

Saddhamman-ti paṭipatti-saddhammaṃ paṭivedhasaddhammañca. Tattha:—yaṃ uttamaṃ, taṃ dassento āha *yogakkhemaṃ anullaran*-ti: arahattaṃ nibbāṇaṃ.

Sāgāresū-ti sāgārehi, nissakke idaṃ bhumma vacanaṃ; sāgārānaṃ vā santike.

Paccayan-ti vuttāvasesaṃ duvidhaṃ paccayaṃ: piṇḍapātaṃ bhesajjañca.

Parissaya-vinodanan-ti utu-parissayā diparissaya haraṇaṃ vi-hārādi-āvasathaṃ.

Sugatan-ti sammāpaṭipannaṃ kalyāṇaputhujjanena¹ sad-dhiṃ aṭṭhavidhaṃ ariyapuggalaṃ. Sāvako hi idha sugato-ti adhippeto.

Gharamesino-ti gharaṃ esino; gehe thatvā gharāvāsaṃ vasantā bhogūpakaraṇāni² c'eva gahaṭṭhasīlādini ca³ esana-sīlā-ti attho.

*Saddhāno*⁴ arahatan-ti arahantānaṃ ariyānaṃ vacanaṃ, tesāṃ vā sammāpaṭipattiṃ saddahantā. Addhā ime sammā-paṭipannā, yathā ime kathenti, tathā paṭipajjantānaṃ sā paṭipatti saggamokkhasampattiyaṃ samvattatī-ti abhisadda-hantā-ti attho. *Saddhātā*-ti pi pāṭho.

Ariyapaññāyā-ti suvisuddhapaññāya.

Jhāyino-ti ārammaṇalakkhaṇ'upanijjhānavasena duvidhe-na pi jhānena jhāyino.

Idha dhammaṃ carivānā-ti imasmim attabhāve imasmim vā sāsane lokiya lokuttarassa sukhasa maggabhūtaṃ sīlādi-

¹ S puthujjanehi.

² S sīlādinañca.

³ S °karaṇānaṃ.

⁴ S Saddahantā.

dhammaṃ paṭipajjitvā yāva parinibbāṇaṃ na pāpuṇan-ti tāvadeva sugatigāmino.

Nandino-ti pītisomanassayogena nandanasīlā. Keci pana “Dhammaṃ caritvāna maggan,”-ti sotāpatti-maggaṃ pāpuṇitvā-ti vadanti.

Devalokasmin-ti chabbidhe pi kāma¹-devaloke.

Modanti kāmakāmino-ti yathicchitavatthunipphattito kāmakāmino kāmavanto hutvā pamodanti-ti.

Atthamasuttavaṇṇanā.

9. Navame*:—*Kuhā*-ti sāmanta-jappanādina² kuhanayatthunā kuhanā, asanta-guṇasambhāvanicchāya³ kohaññaṃ katvā paresaṃ vimhāpakāni⁴ attho.

Thaddhā-ti kodhena ca mānena ca thaddhamānasā. “Kodhano hoti:—upāyāsabahuḷo appam pi vutto samāno abhisappati,⁵ kuppati, byāpajjhati, patitthiyati⁶”-tiṭ evaṃ vuttena kodhena ca; “Dubbaco hoti:—dovacassa karaṇehi dhammehi samannāgato akkhamo appadakkhipaggāhi anusāsanin⁷”-tiṭ evaṃ vuttena dovacassena ca; “Jātimado, gottamado, sippamado,⁸ ārogyamado, yobbanamado, jīvitamado⁹”-tiṣ evaṃ vuttena jātimadādibhedena madena ca, garūkātābbesu garūsu paramanipaccakāraṃ akatvā ayosalākaṃ gilitvā tthitā viya anonatā hutvā vicaraṇakā.

Lapā-ti upalāpakā micchājīvavasena kulasaṅgāhakā, pac-cayatthaṃ payuttavācāvasena nippesikatāvasena ca lapakā-ti vā attho.

Siṅgi-ti tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgaratā cāturatā cāturiyaṃ parikkhattatā¹⁰ parikkhattiyan¹¹-ti evaṃ vuttehi siṅgasadisehi pākata-kilesehi samannāgatā.

Uṇṇaḷā-ti uggatanaḷā naḷasadisam tucchamānaṃ ukkhipitvā vicaraṇakā.

* Cf. A. ii, 26.

† A. ii, 147.

† A. ii, 203.

§ Cf. D. iii, 220; A. i, 146.

¹ C kāmāvacara in fn.

² S °sambhāvanatthāya.

³ S paṭippharati.

⁴ S omits.

⁵ S °panā-ti.

⁶ S manta°.

⁷ S abhisajjati.

⁸ S siṅgamado.

⁹ S parikkatiyanti.

Asamāhitā-ti cittekaggatāmattassāpi alābhino.

Na me te bhikkhave bhikkhū māmakā-ti te mayhaṃ bhikkhū mama santakā na honti. Mayhaṃ-ti idaṃ attānaṃ uddissa pabbajitattā Bhagavatā vuttaṃ. Yasmā pana te kuhanādi-yogato na sammāpaṭipannā, tasmā *na māmakā*-ti vuttā.

Apagatā-ti yadipi te mama sāsane pabbajitā, yathānusiṭṭhaṃ pana appaṭipajjanato apagatā eva imamahā dhammavinayā, ito te suvidūraviddhūre ṭhitā-ti dasseti. Vuttaṃ h'etaṃ:—

“Nabhañ ca dūre paṭhavi ca dūre
Pāraṃ samuddassa tathāhu¹ dūre,
Tato have dūratarāṃ vadanti
Satañ ca dhammaṃ asatañ ca rājā ”-ti.*

Vuḍḍhiṃ virūhiṃ vepullaṃ āpajjanti-ti sīlādiguṇehi vaḍḍhanavasena vuḍḍhiṃ, tattha niccalabhāvena² virūhiṃ, sabbattha patthaṭa-bhāvena sīlādidhammakkhanda-pāripūriyā vepullaṃ na ca te kuhādisabhāvā bhikkhū āpajjanti, na ca pāpuṇanti-ti attho.

Te³ kho me bhikkhave bhikkhū māmakā-ti idhāpi *me*-ti attānaṃ uddissa pabbajitattā vadati, sammāpaṭipannattā pana *māmakā*-ti āha. Vuttavipariyāyena sukkapakkho veditabbo. Tattha:—yāva arahattamaggā virūhanti nāma, arahattaphale pana patte virūhiṃ vepullaṃ āpannā nāma.

Gāthā suviññeyya eva.

Navamasuttavaṇṇanā.

10. Dasame—*Seyyathāpi*-ti opammaḍassan'atthe nīpāto, yathā nāmā-ti attho.

Nadiyā sotena ovuyheyyā-ti siṅgha-sotāya hārahāriniyā⁴ nadiyā udaka⁵-vegena hetṭhato vuyheyya adho hariyetha.

Piyarūpa-sātarūpenā-ti piyasabhāvena sātasabhāvena ca kāraṇabhūtena, tassāṃ nadiyaṃ tassā vā paratīre maṇi-suvaṇṇādīṃ aṇṇaṃ vā piyavatthum vittupakaraṇaṃ atthi, taṃ gahessāmi-ti nadiyaṃ pativā sotena avakaḍḍheyya.

* Cf. A. ii, 51.

¹ O tadāhu.

² S nīlassa°.

³ S te ca.

⁴ S haritā.

⁵ S nadi-udaka°.

Kiñcāpi-ti anujānanaasambhāvan'atthe nipāto. Kiṃ anujānāti, kiṃ na sambhāveti? Tena purisena adhippetassa piyavatthuno tattha atthibhāvaṃ anujānāti, tathā-gamanam pana ādīnavavāntatāya na sambhāveti. Idaṃ vuttaṃ hoti: *Ambho purisa*, yadipi tayā adhippetam piyavatthu tattha upalabbhati, evaṃ gamane pana ayamādīnavo: yaṃ tvam heṭṭhā rahadam patvā maraṇam maraṇamattam vā dukkham pāpuṇeyyāsi-ti.

Atthi c'ettha heṭṭhā rahado-ti etissā nadiyā heṭṭhā anusotabhāge ativiya gambhīra-vitthato eko mahāsaro atthi. So ca samantato vātābhighātasamuṭṭhitāhi maṇimayapabbatakūṭa-sannibhāhi¹ mahatīhi ūmīhi vīcīhi saummi. Visamesu bhū-mippadesu savegaṃ anupakkhannena² imissā tāva nadiyā mahoghena tahiṃ tahiṃ āvaṭṭamānavipula-jalatāya valavā-mukhasadisēhi saha āvaṭṭehi-ti *āvatto*. Tam rahadam otiṇṇa-satte yeva attano nibaddhāmisa³-gocare katvā ajjhāvasan-tena ativiya bhayānakadassanena ghoracetasā dakarakkhasena *sagāho sarakkhaso*.

Caṇḍamaccha-⁴makarādinā vā *sagāho*⁴ yathāvuttarakkhasena *sarakkhaso*.

Yan-ti evaṃ sappatibhayaṃ rahadam.

Ambho purisa-ti ālapanam.

Maraṇam vā nigacchasi-ti tāhi vā ummīhi⁵ ajjhotthato tesu vā āvaṭṭesu nipatito sīsam ukkhipitum asakkonto tesam vā caṇḍamacchamakārādinam mukhe nipatito tassa vā dakarakkhasassa hattham gato maraṇam vā gamissati. Athavā pana, āyusese sati tato mucchitvā⁶ apagacchanto tehi ummi-ādīhi janitaghaṭitavasena maraṇamattam maraṇappamānam dukkham nigacchasi.

Paṭisotaṃ vāyameyyā-ti so pubbe anusotaṃ vuyhamāno tassa purisassa vacanam *suvā*, 'anattho kira me upatṭhito, maccumukhe kirāham parivattāmi'-ti uppannavatthavabhayo sambhamanto dviguṇam katvā ussāham *hatthēhi ca pādehi ca vāyameyya* tareyya⁷ na ciren'eva tīraṃ sampāpuṇeyya.

¹ O sannikāśhi.

² S 'pakkhandantena.

³ S nibandhāpita.

⁴ S 'maṇkarādinā vā sagāho.

⁵ C ūmī, also below.

⁶ S muccitvā.

⁷ S omāṭṭa.

Atthassa viññāpanāyā-ti catusaccapaṭivedhānukulassa atthassa sambodhanāya upamā katā.

*Ayañc'ettha*¹ *attho*-ti: *ayam* eva idāni vuccamāno idha mayā adhippeto upameyy'attho: yassa viññāpanāya upamā āhatā.

Taṇhāy'etaṃ adhiṇvaccanān-ti ettha catūhi ākārehi taṇhāya sotasadisatā veditabbā: anukkamāparivuḍḍhito² anuppabandhato osīdāpanato duruttarato ca. Yathā hi upari mahāmeghe abhippavutṭhe udakaṃ pabbatakandarapadarasākhāyo pūretvā tato bhassitvā, kusubbhe pūretvā tato bhassitvā, kunnadiyo pūretvā tato mahānadiyo pakkhanditvā, ekoghaṃ hutvā pabattamānaṃ nadisoto-ti vuccati, evameva ajjhattika-bāhirādivasena anekabhedesu rūpādisu ārammaṇesu lobho uppajjitvā anukkamena parivuḍḍhiṃ gacchanto taṇhā soto-ti vuccati. Yathā ca nadisoto āgamanto yāva samuddappatti, tāva³ asati vicchedappaccayabhāve³ avicchiḍḍhamāno anuppabandhena pavattati. Evaṃ taṇhāsotopi āgamanato paṭṭhāya asati vicchedapaccaye avicchiḍḍhamāno apāyasamuddābhimukho anuppabandhena pavattati. Yathā pano nadisoto sotantogate satte osīdāpeti, sisam ukkhipitum na deti, maraṇaṃ vā⁴ maraṇamattam vā dukkhaṃ pāpeti, evaṃ taṇhāsotopi attano sotantogate satte osīdāpeti, paññāsisam ukkhipitum na deti, kusalamūlacchedanena saṅkilesadhammasamāpajjanena ca maraṇaṃ vā maraṇamattam vā dukkhaṃ pāpeti. Yathā ca nadiyā soto mahoghabhāvena pavattamāno udphampaṃ⁵ vā nāvaṃ vā bandhitum netum ca chekaṃ purisaṃ nissāya paratīraṃ gantum ajjhāsayam katvā tājjaṃ vāyāmaṃ karontena taritabbo:—na yena vā tena vā-ti duruttaro, evaṃ taṇhāsotopi kām'oghabhav'oghabhūto sīlasamvaram pūretum samathavipassanāsu kammam kātum nipakena arahattaṃ pāpuṇissāmi-ti ajjhāsayam samuṭṭhāpetvā kalyāṇamitte nissāya samathavipassanānāvaṃ abhirūhitvā sammāvāyāmaṃ karontena taritabbo: na yena vā tena vā-ti duruttaro. Evaṃ anukkamaparivuḍḍhito⁶ anuppabandhanato⁷ osīdāpanato duruttarato-ti catūhi ākārehi taṇhāya nadisotasadisatā veditabbā.

¹ S ayañc'ev'ettha.

²⁻³ C vicchedappaccayābhāve.

³ S uḷlampaṃ. ⁴ S 'vutṭhito.

² S anukkamābhippavutṭhito.

⁴ S omīte, also below.

⁷ S 'bandhato.

Piyarūpasātarūpan-ti piyajātiyaṃ piyasabhāvaṃ piyarūpaṃ, madhuraajātiyaṃ madhurasabhāvaṃ sātarūpaṃ, itṭhasabhāvan-ti attho.

Channetan-ti channaṃ etaṃ.

Ajjhattikānan-ti ettha evaṃ mayaṃ attā-ti gahaṇaṃ gamis-sāmā-ti iminā viya adhippāyena attānaṃ adhikāraṃ katvā pavattānī-ti ajjhattikāni. Tattha* gocar'ajjhattaṃ, niyak'ajjhattaṃ, visay'ajjhattaṃ, ajjhatt'ajjhattan-ti catubbidhaṃ ajjhattaṃ. Tesu:—"Ajjhattarato samāhito"-ti† evamādisu vuttaṃ idaṃ gocar'ajjhattaṃ nāma; "Ajjhattaṃ sampasādanan"-ti‡ āgataṃ idaṃ niyak'ajjhattaṃ nāma; "Sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharati"-ti§ evamāgataṃ idaṃ visay'ajjhattaṃ nāma; "Ajjhattikā dhammā bāhirā dhammā"-ti|| ettha vuttaṃ ajjhatt'ajjhattaṃ nāma. Idhāpi etadeva adhippettaṃ. Tasmā ajjhattaniyeva ajjhattikānī-ti. Athavā: yathā—vutten'eva atthēna:—"Ajjhattā dhammā bahiddhā dhammā"-ti¶-ādisu viya tesu ajjhattesu bhavāni ajjhattikāni cakkhādīni, tesam ajjhattikānaṃ.

*Āyatanānan*** -ti ettha āyatanato, āyānaṃ tananato, āyatassa ca nayanato āyatanānī-ti. Cakkhādisu hi taṃ taṃ dvāravatthukā cittacetasikā dhammā sakena sakena anubhavanādinā kiccena āyatanti utṭhahanti ghaṭanti vāyamanti; te ca āyabhūte dhamme etāni āyatanti vitthārenti; yañca anamatagge samsāre pavattaṃ ativiya āyataṃ vaṭṭadukkhaṃ, taṃ nayanti pavattenti. Iti sabbathāpi'me dhammā āyatanato, āyānaṃ tananato, āyatassa ca nayanato, āyatanānī-ti vuccanti. Api†† ca: nivāsaṭṭhān'atṭhena,¹ ākar'atṭhena, samosaraṇaṭṭhān'atṭhena, sañjātides'atṭhena, kāraṇ'atṭhena ca āyatanam veditabbaṃ. Tathāhi: loke:—"Issarāyatanam devāyatanan"‡-ti-ādisu nivāsaṭṭhānaṃ āyatanan-ti vuccati; "Suvannaāyatanam ratanāyatan"§-ti-ādisu ākaro. Sāsane

* Cf. UdA. 374; AsJ. 46.

§ M. iii, 111.

** Cf. Viem. 481-2.

†† Cf. Viem. 482.

† S. v. 263.

|| Dha. 5.

†† Cf. Sum. Vil. 124 f., and AsJ. 140 f.

‡ S. ii, 211.

¶ Dha. 2.

pana:—"Manorame āyatane sevanti naṃ vihaṅgamā"^{*}-ti-
ādisu samosaraṇaṭṭhānaṃ; "Dakkhiṇāpatho gunnaṃ āyata-
nan"-ti[†]-ādisu *sañjātideso*; "Tatra tatr'eva sakkebhābhatam¹
pāpuṇāti sati² sati āyatane"-ti[‡]-ādisu *Kāraṇaṃ* āyatanan-ti
vuccati. Cakkhādisu³ ca te te cittacetasikā dhammā niva-
santi tadāyattavuttitāyā-ti cakkhādayo tesam nivāsaṭṭhā-
naṃ. Tattha ca te ākiṇṇā tannissitattā-ti te⁴ tesam⁵ ākāro,
samosaraṇaṭṭhānaṃca tattha vatthuvārabhāvena samosara-
ṇato sañjātideso ca tannissayabhāvena tesam tath'eva up-
pattito kāraṇaṃca tadabhāve tesam abhāvato-ti. Iti nivā-
saṭṭhān'aṭṭhena, ākar'aṭṭhena, samosaraṇ'aṭṭhānaṭṭhena, sañ-
jātides'aṭṭhena, kāraṇ'aṭṭhena-ti imehi kāraṇehi cakkhādāni
āyatanāni-ti vuccanti. Tena vuttam: *Channetaṃ ajjhatti-
kānaṃ āyatanānaṃ*-ti.

Yadi piyarūpādayopi⁶ dhammā:—"Rūpaṃ loke piyarūpaṃ
sātarūpaṃ etth'esā taṇhā uppajjamānā uppajjati"[†]-ti[‡] taṇhā-
vatthubhāvato piyarūpasātarūpabhāvena vuttā. Cakkhā-
dike pana muñcitvā⁷ attabhāvapaññattiyā abhāvato 'mama
cakkhu, mama sotan'-ti ādinā adhikasinehavatthubhāvato
cakkhādayo sātisaṃ piyarūpaṃ sātarūpan-ti niddesaṃ
arahanti-ti dassetuṃ—*Piya-rūpasātarūpan-ti kho bhikkhave
channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanan*-ti vuttam.

Oraṃbhāgiyānaṃ-ti ettha oraṃ vuccati kāmabhātu. Ap-
pariyāpannā oraṃbhāgā. Paccayabhāvena tena sahitā-ti oraṃ-
bhāgiyā.

Yassa saṃvijjan-ti, taṃ puggalaṃ vutṭasmiṃ saṃyojenti-
ti *saṃyojanāni*. Sakkaṃyaditṭhi-vicikicchā-sīlabbataparāmāsa-
kāmarāga-byāpādānaṃ evaṃ adhivacanaṃ. Te hi kāma-
bhav'ūpagānaṃ saṃkhārānaṃ paccayā hutvā rūpārūpa-
dhātuto hetṭhābhāvena nihīna-bhāvena oraṃbhāga-bhūtena
kāmaabhavena satte *saṃyojenti*. Eten'eva tesam *hetṭhārahada-
sadisatā* dīpitā-ti daṭṭhabbā.

* A. iii, 43.

† M. i, 494.

† Vism. 482.

‡ Vibh. 101.

¹ S sikkhitabbatam.

² S omits.

³ S cakkhād°, also below.

⁴ S omits.

⁵ Vism. reads nesaṃ.

⁶ S yadi pi rūpādayo pi.

⁷ S muccitvā.

*Ummibhayan¹-ti kho bhikkhave kodh'ūpāyāsass'etaṃ adhi-
vacanan-ti.* Bhāyati etasmā-ti bhayaṃ; ummi eva bhayan-
ti ummibhayaṃ.*

Kujjhan'aṭṭhena kodho. Sveva cittassa kāyassa ca abhip-
pamaddanapavedhan'uppādena daḥhaṃ āyāsan'aṭṭhena upā-
yāso. Ettha ca anekavāraṃ pavattitvā attanā samavegaṃ
sattaṃ ajjhottharitvā sīsaṃ ukkhipituṃ adatvā anayabya-
sanāpādanena kodh'ūpāyāsassa ummi-sadisatā daṭṭhabbā.

Tathā kāmaguṇānaṃ kilesābhibhūte satte ito ca etto etto ca
ito-ti evaṃ manāpiyarūpādivisayasamkhatē attani saṃsāretvā,
yathā tato bahibhūte nekkhamme cittaṃ pi na uppajjati,
evaṃ āvaṭṭetvā vyasanāpādanena āvaṭṭa-sadisatā daṭṭhabbā.
Yathā pana gāharakkhaso pi ārakkhārahitaṃ attano gocara-
bhūmigataṃ purisaṃ abhibhuyya gahetvā agocare t̐hitaṃ
pi rakkhasa-māyāya gocaraṃ netvā bheravarūpadassanādinā
avasam attano upakāraṃ kātuṃ asamatthaṃ katvā anvā-
visitvā, vaṇṇabalabhogayayasasukhehi pi yojento mahantaṃ
anayavyasanaṃ āpādeti, evaṃ mātugāmo pi yonisomanasikā-
rarahitaṃ avīrapurisaṃ itthikuttabhūtehi attano hāsabhāva-
vilāsehi abhibhuyya gahetvā vīrajātiyaṃ pi attano rūpādīhi
palobhanavasena itthīmāyāya anvāvisitvā avasaṃ attano
upakāradhamme silādayo sampādetuṃ asamatthaṃ karonto
guṇavaṇṇādīhi yojetvā mahantaṃ anayavyasanaṃ āpādeti.
Evaṃ mātugāmasa gāharakkhasa-sadisatā daṭṭhabbā. Tena
vuttaṃ: āvaṭṭan-ti² kho bhikkhave pañcann'etaṃ kāmaguṇā-
naṃ adhivacanaṃ, gāharakkhaso-ti³ kho bhikkhave mātugāmas-
s'etaṃ adhivacanaṃ.

Paṭisoto-ti kho bhikkhave nekkhammass'etaṃ adhivacanan-ti
ettha pabbajjā saha upacārena paṭhamam nānaṃ vipassanā-
paññā ca nibbānañca nekkhammaṃ nāma. Sabbe pi kusalā
dhammā nekkhammaṃ nāma. Vuttañh'etaṃ:—

Pabbajjā paṭhamam nānaṃ nibbānañca vipassanā
Sabbe pi kusalā dhammā nekkhamman-ti pavuccare-
ti†

* Cf. A. ii, 124.

† (?).

¹ For saummi of the Text; cf. n. 26, p. 114.

² For sāvaṭṭo-ti of the Text. ³ For sagaho sarakkhaso-ti of the Text.

imesaṃ pana pabbajjādīnaṃ taṇhāsotassa paṭilomato paṭi-sotasadisatā veditabbā. Avisesena hi dhammavinayo nek-khammaṃ. Tassa ca adhiṭṭhānaṃ pabbajjā ca dhamma-vinayo ca taṇhāsotapaṭisotaṃ vuccati. Vuttañhi'etaṃ:—

Patisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ
Rāgarattā na dakkhanti tamokkhandhena āvutā-ti.*

Iriyārambhassā-ti catubbidha - sammappadhānaviriyassa. Tassa kām'oghādibhedataṇhāsota¹ santaraṇassa *hatthehi* pādehi caturaṅgiyanadisatasantaraṇavāyāmassa sadisatā pākātā yeva. Tathā nadīsotassa tīre ṭhitassa cakkhumato purisassa kāmādiṃ catubbidhaṃ pi ohaṃ taritvā, tassa paratīrabhūte nibbānathale ṭhitassa pañcahi cakkhūhi cakkhumato Bhagavato sadisabhāvo. Tena vuttaṃ:—*cakkhumā puriso—pe - sambuddhassā*-ti.

Tatr'idaṃ opammasaṃsandanaṃ: *Nadī*-soto viya anup-pabandhavasena pavattamāno *taṇhā*-soto. Tena vuyhamāno puriso viya anamatagge saṃsāra vaṭṭe paribbhamanato *taṇhā*-sotena vuyhamāno satto. Tassa tattha *piyarūpasātarūpa*-vatthusmiṃ abhiniveso viya imassa cakkhvādisu abhiniveso. *Sa-ummi-sāvatta-sagāharakkhaso heṭṭhā rahado* viya kodh'ū-pāyāsa-pañcakāmaguṇamātugāmasamākulo pañc'orambhāgi-yasaṃyojanasamūho. Tamatthaṃ yathābhūtaṃ viditvā tas-sa nadīsotassa paratīre *ṭhito cakkhumā puriso* viya sakalaṃ saṃsārādīnaṃ sabbañca ñeyyadhammaṃ yathābhūtaṃ vi-ditvā taṇhāsotassa paratīrabhūte nibbānathale ṭhito samanta-cakkhu Bhagavā. Tassa purisassa tasmīṃ nadiyā sote vuyhamānapurisassa anukampāya rahadassa rahadūdinavas-sa ca ācikkhanaṃ viya taṇhāsotena vuyhmānasattassa mahā-karuṇāya Bhagavato taṇhādīnaṃ taṇhādīnavassa ca vibhā-vanā. Tassa vacanaṃ asaddahitvā anusotagāmino tassa purisassa tasmīṃ rahade maraṇappattimarāṇamattadukkha-ppattiyo viya Bhagavato vacanaṃ asampaṭicchantaṃ apā-yupapatti ca sugatiyaṃ dukkh'upapatti ca. Tassa pana vacanaṃ saddahitvā *hatthehi ca pādehi ca vāyāma*-karaṇaṃ

* S. i, 136.

¹ Cf. *taṇhāyetaṃ of the Text, also fn. on p. 114.*

viya tena ca vāyāmena paratīraṃ patvā sukhena yath'icchi-
tatthānagamanam viya Bhagavato vacanam sampaticchitvā
taṇhādisu ādīnavam passitvā, taṇhāsotassa paṭisotapabbajjā-
dinekkhammavasena viriyārambho āradhviriyassa ca ten'eva
viriyārambhena taṇhāsotātikkamanam nibbānatīraṃ patvā
arahattaphalasamāpattivasena yathāruciṃ sukhavihāro-ti.

Gāthāsu*:
Sahāpi dukkhena jaheyya kāme-ti jhānamaggā-
dhigam'attham samathavipassanānuyogam karonto bhikkhu
yadi tesam pubbabhagapaṭipadā kicchena kasirena sampaj-
jati na sukhena vīthiṃ otarati pubbabhāgabhāvanāya kile-
sānam balavabhāvato indriyānam vā atikkhabhāvato, tathā
sati *sahāpi dukkhena jaheyya kāme* paṭhamajjhānena vikkham-
bhento tatiyamaggena samucchindanto kilesakāme *pajaheyya*.
Etena dukkhāpaṭipade jhānamagge dasseti.

Yogakkhemam āyatim paṭṭhayāno-ti anāgāmitam arahattam
icchanto ākaṅkhamāno. Ayañh'ettha adhippāyo: yadi pi
etarahi kicchena kasirena ñāṇapurimamagge adhigacchāmi,
imaṃ pan'imaṃ ca nissāya upari arahattam adhigantvā
katakicco pahīnasabbadukkho bhavissāmi-ti *sahāpi dukkhena*
ñāṇādīhi kāme pajaheyyā-ti.† Athāvā, yo kāmavitakka-
bahulo puggalo kalyāṇamittassa vasena pabbajjam sīlavi-
sodhanam ñāṇādīnam pubbabhāgapaṭipattiṃ vā paṭipaj-
janto kicchena kasirena assumukho rodhamāno tam vitakkaṃ
vikkhambheti, tam sāndhāya vuttam:
—sahāpi dukkhena jaheyya kāme-ti. So hi kicchena pi kāme pajahanto ñāṇam
nibbattotvā tam ñāṇam pāḍakam katvā vipassanto anukka-
mena arahatte paṭiṭṭhaheyya. Tena vuttam:
—yogakkhemam āyatim paṭṭhayāno-ti.

Sammappajāno-ti vipassanāsahitāya maggapaññāya sam-
madeva pajānanto.

Suvimuttacitto-ti tassa ariyamaggādhigamassa anantaram
phalavimuttiyā suṭṭhu vimuttacitto.

Vimuttiyā phassaye tattha tatthā-ti tasmim tasmim magga-
phalādhigamanakāle *vimuttiṃ* nibbānam *phuseyya* pāpuṇeyya
adhigaccheyya sacchikareyya. Upayog'atthe hi *vimuttiyā*-
ti idaṃ sāmivacanam.

Vimuttiyā vā ārammaṇabhūṭāya tattha tattha tantamphala-samāpattikāle attano maggaṇḍakacittam *phassaye* phuseyya pāpuṇeyya nibbān'ogadhāya phalasamāpattiyā virahēyyā-ti attho.

Sa Vedagū-ti so veda-saṃkhātena maggañāṇena catunnam saccānam gatattā paṭividdhattā *Vedagū*.

Lokantagū-ti khandhalokassa pariyantaṃ gato.

Sesaṃ suviññeyyameva.

Dasamasuttavaṇṇanā.

11. Ekādasame* :—

Carato-ti gacchantassa caṅkamantassa vā.

Uppajjati kāmavitakko vā-tiṭ vatthukāmesu avitarāgatāya tādise paccaye kāma-paṭisaṃyutto vā *vitakko* ce yadi *up-paj-jati*.

Byāpāda-vitakko vā *vihimsāvitakko* vā-ti āghātanimitta-byāpādapatisaṃyutto vā *vitakko*, leḍḍudaṇḍādīhi para-viheṭhana-vasena vihiṃsāya paṭisaṃyutto vā *vitakko* up-pajjati ceti sambandho.

Adhivāseti-ti yathāvuttaṃ kāmavitakkādiṃ yathāpacca-yam attano citte uppannam, itipāyam *vitakko* pāpako iti pi akusalo iti pi sāvajjo, so ca kho attabyābādhāya pi saṃvat-tatī-ti-ādinā nayena paccavekkhaṇāya abhāvato adhivāseti attano cittam āropetvā *adhivāseti* ce, adhivāsento yeva ca *nappajjati* tadaṅgādippahānavasena nappaṭinissajjati, tato eva *na vinodeti* attano citta-santānato na nudati na nīharati, tathā avinodanato *na byantīkaroti* na vigatantaṃ karoti. Ātāpi pahitatto, yathā tesam anto pi nāvasissati antamaso bhaṅgamattaṃ pi, evaṃ karoti, ayaṃ pana tathā na karotī-ti attho. Yathābhūto va na anabhāvaṃ gameti anu-abhāvaṃ na gameti.

Na-p-pajjati ce *na vinodeti* ce-ti ādinā ce-saddaṃ yojetvā attho veditabbo.

Caran-ti caranto.

Evambhūto-ti evaṃ kāmavitakkādipāpavitakkehi samaṅgi-bhūto.

* Cf. A. ii, 13-14.

† Cf. Vibh. 362-3; D. iii, 215.

Anātāpī anottappī-ti kilesānaṃ ātāpanassa viriyassa abhāvena *anātāpī*, pāp'utrāsa-ātāpanaparittāpanalakkaṇassa otappassa abhāvena *anottappī*.

Salataṃ samītaṃ-ti sabbakālaṃ niccaṃ.

Kusīto hīna-viriyo-ti kusalehi dhammehi parihāyitvā akusalapakkhe kucchitaṃ sīdanato kosajjasamannāgamanato ca *kusīto*, sammappadhānaviriyābhāvena *hīnaviriyo* viriyavirahito-ti *vuccati* kathiyati.

Thīlassā-ti gamaṇaṃ upacchinditvā tiṭṭhato. Sayanīriyāpathassa visesato kosajjapakkhittattā yathā taṃ samaṅgino vitakkā sambhavanti, taṃ dassetuṃ *jāgarassā*-ti vuttaṃ.

Sukkapakkhe—

Taṇce bhikkhu nādhivāseti-ti āradhāviriyaṃ viharato anādimati saṃsāre cīrakālabhāvitena yathārūpapaccayasamāyogena satisammosena vā kāmavitakkādi uppajjati ce, taṃ bhikkhu attano cittaṃ āropetvā nādhivāseti ce abbhantare nādhivāseti ce-ti attho. Anādhivāseto kiṃ karoti? Pajahati chaḍḍeti. Kiṃ kacavaraṃ viya piṭakena? Na hi, api ca kho taṃ vinodeti nudati nīharati. Kiṃ balibaddhaṃ viya patodena? Na hi, atha kho naṃ byantikaroti vigatantaṃ karoti, yathā tesam anto pi nāvasissati antamaso bhaṅgamattaṃ pi, tathā te karoti. Kathaṃ pana te tathā karoti? Anabhāvaṃ gameti anu-abhāvaṃ gameti. Vikkhambhanappahānena yathā sukhaṃ vikkhambhito hoti, tathā na karoti-ti vuttaṃ hoti.

Evambhūto-ti ādisu evaṃ kāmavitakkādīnaṃ anādhivāsanena suvisuddhāsāyo samāno tāya ca āsayasampattiyaṃ tan-nimittāya ca payogasampattiyaṃ parisuddhasīlo indriyesu guttadvāro bhojane mattaṇṇū satisampajaṇṇena samannāgato *jāgariyaṃ* anuyutto tadaṅgādivasena kilesānaṃ ātāpanalakkaṇena viriyena samannāgatattā *ātāpī*, sabbaso pāp'utrāsena samannāgatattā *ottappī*, *salataṃ* rattindivaṃ, *samītaṃ* nīrantaraṃ, samathavipassanābhāvanānuyogavasena catubbidhasammappadhānasiddhiyā *āradhāviriyo*, *paḥitatto* nibbānaṃ paṭipesitacitto-ti kathiyati-ti attho. Sesam vuttanayameva.

Gāthāsu:—*Gehanissītaṃ*-ti ettha gehavāsīhi apariccattattā gehavāsinaṃ sabhāvattā gehadhammattā vā gehaṃ vuccati vatthukāmo. Athavā, gehapaṭibandhabhāvato kilesakāmā-

naṃ nivāsanaṭṭhānabhāvato vā vatthukattā vā kāmavitak-
kādi *gehanissitaṃ nāma*.

*Kummaggaṃ*¹ *paṭipanno*-ti yasmā ariyamaggassa upatha-
bhāvato abhiijhādayo tadekaṭṭhadhammā ca kummaggo
tasmā kāmavitakkādibahulo puggalo *kummaggaṃ paṭipanno*
nāma.

Mohaneyyesu mucchito-ti moha-samvattanīyesu rūpādisu
mucchito sammatto ajjhopenno.

Sambodhin-ti ariyamaggañāṇaṃ.

Phuṭṭhun-ti phusituṃ pattuṃ. So tādiso micchāsamkap-
pagocarō na kadāci taṃ pāpunāti-ti attho.

Vitakkaṃ samayitvānā-ti yathāvuttaṃ micchāvitakkaṃ
paṭisaṃkhānabhāvanābalehi vūpasametvā.

Vitakkūpasame rato-ti navannaṃ pi mahāvitakkānaṃ ac-
cantavūpasamabhūte arahatte nibbāne eva vā ajjhāsayena
rato abhirato.

Bhabbo so tādiso-ti so yathāvutto sammāpaṭipajjamāno
puggalo pubbabhāge samathavipassanābalena sabbavitakke
yathārahaṃ tadañgādivasena vūpasametvā ṭhito vipassanaṃ
ussukkāpetvā maggaṭipāṭiyā arahattamaggañāṇasaṃkhā-
taṃ nibbānasaṃkhātāñca anuttaraṃ *sambodhiṃ phuṭṭhuṃ*
adhigantūṃ *bhabbo* samattho-ti.

Ekādasamasuttavaṇṇanā.

12. Dvādasame*:-

Sampannasīlā-tiṭ ettha tividhaṃ sampannaṃ: paripuṇṇa-
samañgīmadhuravasena. Tesu:-

“Sampannaṃ sālīkedāraṃ sutvā bhuñjanti Kosiya
Paṭivedemi² te, brahme, na ne³ vāretum ussahe”-tiṭ

ettha paripuṇṇ’attho *sampanna*-saddo. “Iminā pāṭimok-
khasaṃvarena upeto hoti, samupeto, upagato, samupagato,
sammaṇṇo samannāgato”-tiṭ ettha samañgībhāv’attho *sam-*

* Cf. A. ii, 14.

† J. iv, 278.

† Cf. MA. 153 ff.

§ Vibh. 246.

¹ For kummaggaṃ of the Text.

² J. and MA. paṭivedayāmi.

³ J. and MA. naṃ.

panna-saddo. “Imissā, bhante, mahāpaṭhaviyā heṭṭhimata-lam sampannaṃ seyyathāpi khuddamadhum anelakaṃ evam-assādan”-ti* ettha madhur’attho *sampanna-saddo*. Idha pana paripuṇṇ’atthe pi, samaṅgibhāve pi vaṭṭati. Tasmā *sampannasīlā*-ti paripuṇṇasīlā hutvā pi, sīlasamaṅgino hutvā-ti pi evam ettha attho veditabbo. Tattha: paripuṇṇa-sīlā-ti iminā atthena khettadosavigamena khettpāripūri viya paripuṇṇaṃ nāma hoti. Tena vuttaṃ:—khettadosavigamena khettpāripūri viya, sīladadosavigamena sīlapāripūri vuttā-ti. Sīlasamaṅgino-ti iminā pan’atthena sīlena samaṅgibhūtā samodhānagatā samannāgatā hutvā viharathā-ti vuttaṃ hoti. Tattha: dvīhi kāraṇehi sampannasīlatā hoti: sīlavipattiyā ādinavadassanena, sīlasampattiyā ānisaṃsadassanena ca. Tadubhayaṃ pi Visuddhimagge vuttanayena veditabbaṃ.† Tattha‡ sampannasīlā-ti ettāvata kira Bhagavā catupārisuddhasīlam uddisitvā pāṭimokkhasaṃvarasaṃvutā-ti iminā jeṭṭhakasīlam dassesi-ti ādinā ettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.

Kimassa¹ uttarim karaṇīyan-ti evaṃ sampannasīlānaṃ viharataṃ tumhākaṃ kin-ti siyā *uttarim* kātabbaṃ paṭipajjitabban-ti ceti attho.

Evaṃ *sampannasīlā bhikkhave viharathā*-ti-ādinā sampādanupāyena saddhiṃ sīlasampadāya bhikkhū niyojento aneka-puggalādhītṭhānaṃ katvā desanaṃ ārabhitvā, idāni yasmā ekapuggalādhītṭhānavasena pavattitā pi Bhagavato desanā anekapuggalādhītṭhānā va hoti sabbasādhārapattā, tasmā taṃ ekapuggalādhītṭhānavasena dassento *carato ce pi bhikkhave bhikkhuno*-ti ādimāha.

Tattha: Abhiyyhāyati etāyā-ti *abhiyyhā*. Parabhaṇḍābhijjhāyanalakkhaṇassa lokass’etaṃ adhivacanaṃ.

Byāpajjati pūtibhavati oittaṃ etenā-ti *byāpādo*. Anattaṃ me acari-ti—ādinayappavattassa ekūnavīsatiāghātavattuvisayassa dosass’etaṃ adhivacanaṃ. Ubhinnaṃ pi “Tattha katamo kāmacchando? Yo kāmesu kāmacchando, kāmāsneho, kāmapiṇḍā, kāmapiṇḍāho, kāmamucchā, kāmaj-

* (?).

† Vism. 53-8.

‡ Cf. MA. 155.

jhosānan-ti,* tathā “Lobho lubbhanā lubbhitattam sārāgo sārājanā sārājitattam abhiijhā lobho akusalamūlan”-ti†-ādinā, “Doso dussanā dussitattam byāpādo byāpajjanā byāpajjitattam, virodho paṭivirodho, caṇḍikatam assuro po anat-tamanatā cittassā”-ti‡-ādinā ca vitthāro veditabbo.

Vigato hoti-ti ayañca abhiijhā, ayañca byāpādo *vigato* hoti apagato pahīno hoti-ti attho. Ettāvatā kāmaccandanīva-raṇassa ca byāpādanīvarāṇassa ca pahānam dassitam hoti.

Thīnamiddhan-ti thīnañc’eva middhañca. Tesu cittassa akammaññatā *thīnam*. Ālasiyass’etaṃ adhivacanam. Vedanādīnam tinnaṃ khandhānam akammaññatā *middham*. Capalāyikabhāvass’etaṃ adhivacanam. Ubhinnaṃ pi:—“Tattha katamaṃ *thīnam*? Yā cittassa akalyatā akammaññatā oliyanā caliyānā”; “Tattha katamaṃ *middham*? Yā kāyassa akalyatā akammaññatā onāho pariyonāho”-ti§-ādinā nayena vitthāro veditabbo.

Uddhaccakukkuccan-ti uddhaccañc’eva kukkuccañca. Tattha *uddhaccam* nāma cittassa uddhatākāro. *Kukkuccam* nāma akatakalyāṇassa katapāpassa tappaccayā vippaṭisāro. Ubhinnaṃ pi:—“Tattha katamaṃ *uddhaccam*? Yaṃ cittassa uddhaccam avūpasamo cetaso vikkhepo bhantataṃ cittassā”-ti||-ādinā vitthāro. “Akataṃ me kalyāṇam, akataṃ kusalam, akataṃ bhiruttānam, kataṃ pāpam, kataṃ luddham, kataṃ kibbisan”-ti¶-ādinā pavatti-ākāro veditabbo.

Vicikicchā-ti buddhādisu saṃsayo. Tassā “Satthari kañkhati vicikicchati na adhimuccati na sampasīdati”-ti** -ādinā, Tattha “Katamā vicikicchā? Yā kañkhā kañkhāyanā kañkhāyitattam vimati vicikicchā dvelhakam dvedhāpatho saṃsayo anekasaṃsagāho āsappanā parisappanā apariyogāhanā chambhitattam cittassa manovilekho”-ti††-ādinā ca nayena vitthāro veditabbo.

Ettha ca *abhiijhābyāpādadīnam* vigamavasena ca pahānavasena ca tesam vikkhambhanameva adhippetam. Yaṃ sandhāya vuttaṃ—“So *abhiijham* lobham¹ pahāya vigatā-

* Cf. Dhs. 204.

† Dhs. 79.

‡ Dhs. 215; Vibh. 253.

§ Vibh. 253-4; Dhs. 204-5.

|| Vibh. 369; Dhs. 205.

¶ A. ii. 174.

** Cf. Vibh. 364; Dhs. 205.

†† Vibh. 364-5; Dhs. 205.

bhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, *byāpāda*-padosaṃ pahāya abyāpannacitto viharati, *byāpāda*-padosaṃ cittaṃ parisodheti, *thīnamiddhaṃ* pahāya vigatathīna-middho viharati, ālokasaṅgī sato sampajāno thīnamiddhā cittaṃ parisodheti, *uddhaccakukkuccaṃ* pahāya *anuddhato* viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti, *vicikicchā* pahāya tinnavicikiccho viharati, akathaṃkathī, kusalessu dhammesu vicikicchāya cittaṃ parisodheti"-ti.* Tattha yathā nīvaraṇānaṃ pahānaṃ hoti, taṃ veditaḥkamaṃ.

Kathaṃ nesaṃ pahānaṃ hoti? Kāmacchandassa tāva asubhanimitte yoniso-manasikārena pahānaṃ hoti. Subhanimitte ayoniso-manasikārena uppatti.† Tenāha Bhagavā:—“Atthi, bhikkhave, subhanimittaṃ. Tattha ayoniso-manasikārabahulikāro, ayam āhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyo-bhāvāya vepullāyā"-ti.‡ Evaṃ subhanimitte ayoniso-manasikārena uppajjanakassa kāmacchandassa tappaṭipakkhato asubhanimitte yonisomanasikārena pahānaṃ hoti. Tattha asubhanimittaṃ nāma asubhaṃ pi asubhārammaṇaṃ pi. Yoniso-manasikāro nāma upāyamanasikāro, pathamana-sikāro, anicce aniccan-ti vā, dukkhe dukkhan-ti vā, anattani anattā-ti vā, asubhe asubhan-ti vā manasikāro. Taṃ tattha bahulaṃ pavattayato kāmacchando pahiyati. Tenāha Bhagavā:—“Atthi, bhikkhave, asubhanimittaṃ. Tattha yoniso-manasikārabahulikāro, ayam āhāro anuppannassa vā kāmacchandassa anuppādāya, uppannassa vā kāmacchandassa pahānāyā"-ti.§

||Api ca cha dhammā kāmacchandassa pahānāya samvattanti: asubhanimittassa uggaho, asubhabhavanānu-yogo, indriyesu guttadvāratā, bhojane mattaṅgīyutā, kal-yāṇamittatā, sappāyakathā-ti. Dasa vidhaṃ hi asubhanimittaṃ uggāhantassa pi kāmacchando pahiyati. Bhāventassa pi kāmacchando pahiyati, indriyesu plīhitadvārassa

* Vibh. 244-5.

† Cf. MA. 231.

‡ S. v, 64, 103.

§ S. v, 106 (with “āhāro” . . . ‘uppādāya,’ etc.).

|| Cf. MA. 232-3.

pi, catunnaṃ pañcannaṃ ālopānaṃ okāse sati udakaṃ pivitvā yāpanasīlatāya bhojane mattaññuno pi. Tena vuttaṃ:—

Cattāro pañca ālope abhutvā udakaṃ pive
Alaṃ phāsuvihārāya pahitattassa bhikkhuno-ti.*

Asubhakammika-Tissattherasadiṣe kalyānamitte sevantassa pi kāmaccchando pahiyati. Thānanisajjādīsu dasaasubbhanissitasappāyakathāya pi pahiyati. Tena vuttaṃ:—cha dhammā kāmaccchandassa pahānāya samvattanti-ti.

Paṭighanimitte ayoniso-manasikārena byāpādassa uppādo hoti. Tattha paṭighaṃ paṭighanimittaṃ, paṭighārammaṇaṃ pi paṭighanimittaṃ. Tattha ayoniso-manasikāro sabbattha ekalakkhaṇo eva. Tasmim nimitte bahulaṃ pavattayato byāpādo uppajjati. Tenāha Bhagavā:—“Atthi, bhikkhave, paṭighanimittaṃ. Tattha ayoniso-manasikāra-bahulīkāro, ayam āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāyā”-ti.† Mettāya pana cetovimuttiyā yoniso-manasikāren’assa pahānaṃ hoti. Tattha mettā-ti vutte appanā pi upacāro pi vaṭṭati. Cetovimutti-ti pana appanā va. Yoniso-manasikāro vuttalakkhaṇo va. Taṃ tattha bahulaṃ pavattayato byāpādo pahiyati. Tenāha Bhagavā:—“Atthi, bhikkhave, mettā cetovimutti. Tattha yoniso-manasikārabahulīkāro, ayam āhāro anuppannassa vā byāpādassa anuppādāya, anuppannassa vā byāpādassa pahānāyā”-ti.‡

Api ca cha dhammā byāpādassa pahānāya samvattanti: mettānimittassa uggaho, mettābhāvanā, kammassakatāpacca-vekkhaṇā, paṭisaṃkhānabahulatā, kalyānamittatā, sappāyakathā-ti. Odiṣṣakānodissakadisāpharaṇānaṃ hi aññatara-vasena mettaṃ uggaṇhantassa pi byāpādo pahiyati, odhiso anodhiso disāpharaṇavasena mettaṃ bhāventassa pi byāpādo pahiyati. Evaṃ etassa kuddho kiṃ karissasi? Kimassa allādīni vināsetuṃ sakkhissasi? Nanu tvaṃ attano kammena āgantvā attano kammen’eva gamissasi? Parassa kujjhananāma vītaṇṇaṃ āgāratattaayasalākagūdhādīni¹ gahetvā pa-

* Th. i, 983.

† S. v, 103.

‡ S. v, 105.

¹ MA. reads vītaṇṇaṃ āgāratattaayasalākagūdhādīni.

raṃ paharitukāmatā viya hoti. Eso pi tava kuddho kiṃ karissati? Kinte sīlādini vināsetuṃ sakkhissati? Esa attano kammena āgantvā attano kammen'eva gamissati. Appaṭicchitapahēṇakaṃ viya paṭivātakhittarajomuṭṭhi viya ca etass'eva esa kodho matthake patissati-ti evaṃ attano ca parassa cā-ti ubhay'esam kammassakataṃ paccavekkhato pi, paccavekkhitvā paṭisaṃkhāne ṭhitassa pi Assaguttattherassa-dise mettābhāvanārāte kalyāṇamitte sevantassa pi byāpādo pahiyati. Thānanisajjādisu mettānissitasappāyakathāya pi pahiyati. Ten vuttaṃ:—cha dhammā byāpādassa pahānāya saṃvattanti-ti.

Arati-ādisu ayoṇiso-manasikārena thīnamiddhassa uppādo hoti. Arati nāma ukkaṇṭhikā. Tandī nāma kāyālasīyaṃ. Vijambhikā nāma kāyavināmanā. Bhattasammado nāma bhattamucchā, bhattaparijāho. Cetaso līnattaṃ nāma cittassa līnākāro. Imesu ayoṇiso-manasikāraṃ bahulaṃ pavattayato thīnamiddhaṃ uppajjati. Tenāha Bhagavā:—“Atthi, bhikkhave, arati, tandī, vijambhikā, bhattasammado, cetaso līnattaṃ. Tattha: ayoṇiso-manasikārabahulikāro, ayam āhāro anuppannassa vā thīnamiddhassa uppādāya, uppannassa vā thīnamiddhassa bhiyyobhāvāya vepullāyā”-ti.* Ārambhadhātuādisu pana yoṇiso-manasikārena thīnamiddhassa pahānaṃ hoti. Ārambhadhātu nāma paṭhamārambhaviriyam. Nikkhamadhātu¹ nāma kosajjato nikkhantatāya tato balavataraṃ. Parakkama-dhātu nāma paraṃ paraṃ thānaṃ akkamanato tato pi balavataraṃ. Imasmiṃ tippabhede viriye yoṇiso-manasikāraṃ bahulaṃ pavattayato thīnamiddhaṃ pahiyati. Tenāha Bhagavā:—“Atthi, bhikkhave, ārambhadhātu, nikkhamadhātu, parakkamadhātu. Tattha yoṇiso-manasikārabahulikāro, ayam āhāro anuppannassa vā thīnamiddhassa anuppādāya, uppannassa vā thīnamiddhassa pahānāyā”-ti.†

Api ca oha dhammā thīnamiddhassa pahānāya saṃvattanti: atibhojane mattaggāho, iriyāpathasamparivattanatā, āloka-

* S. v, 103.

† S. v, 105 (with anāhāro . . . anuppād° . . . etc.).

¹ C nikkam°.

saññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāya-kathā-ti. Āhārahatthakabhuttavammikatatthavaṭṭakaalam-sātakakākamāsakabhojanam bhuñjitvā rattitṭhāna-divā-ṭhāne nisinnassa hi samaṇadhammaṃ karoto thīnamiddham mahāhatthī viya ottharantaṃ āgacchati. Catupañca-ālope okāsaṃ pana ṭhapetvā, pāṇiyaṃ pīvitvā yāpanasīlassa bhikkhuno taṃ na hoti. Evaṃ atibhojane mattaṃ gaṇhantassa pi thīnamiddham pahiyati. Yasmiṃ iriyāpathe thīnamiddham okkamati, tato aññaṃ parivattantassa pi, rattiṃ candālokaṃ dīpālokaṃ ukkālokaṃ, divā suriyālokaṃ manasikarontassa pi, abbhokāse vasantassa pi, Mahākassapattherasadise vigata-thīnamiddhe kalyāṇamitte sevantassa pi thīnamiddham pahiyati. Thānanisajjādīsu dhutaṅganissitasappāyakathāya pi pahiyati. Tena vuttaṃ:—Cha dhammā thīnamiddhassa pahānāya saṃvattantī-ti.

Cetaso avūpasame ayoniso-manasikārena uddhaccakukkucassa uppādo hoti. Avūpasamo nāma avūpasantākāro. Atthato taṃ uddhaccakukkuccameva. Tattha ayoniso-manasikāraṃ bahulaṃ pavattayato uddhaccakukkuccaṃ uppajjati. Tenāha:—“Atthi, bhikkhave, cetaso vūpasamo. Tattha ayoniso-manasikārabahulikāro, ayam āhāro anuppannassa vā uddhaccakukkucassa uppādāya, uppannassa vā uddhaccakukkucassa bhiyyobhāvāya vepullāyā”-ti.* Samādhisaṃkhāte pana cetaso vūpasame yoniso-manasikāren’assa pahānaṃ hoti. Tanāha:—“Atthi, bhikkhave, cetaso vūpasamo. Tattha yoniso-manasikārabahulikāro, ayam āhāro anuppannassa vā uddhaccakukkucassa anuppādāya, uppannassa vā uddhaccakukkucassa pahānāyā”-ti.†

Api ca cha dhammā uddhaccakukkucassa pahānāya saṃvattanti: bahussutatā, paripucchakatā, Vinaye pakataññūtā, vuḍḍhāsevitā, kalyāṇamittatā, sappāyakathā-ti. Bāhusaccena pi ekaṃ vā dve vā tayo vā cattāro vā pañca vā Nikāye pālivasena ca atthavasena ca uggaṇhantassa pi uddhaccakukkuccaṃ pahiyati. Kappiyākappiyaparipucchābahulassa pi, Vinayapaññattiyaṃ ciṇṇavasibhāvatāya paka-

* S. v, 103.

† S. v, 106 (*with* anāhāro . . . uppād° . . . etc.).

taññuno pi, vuḍḍhe mahallake there upasaṅkamantassa pi, Upālitherasadise Vinayadhare kalyāṇamitte sevantassa pi uddhaccakukkuccaṃ pahiyati. Thānanisajjādisu kappiyā-kappiyanissitasappāyakathāya pi pahiyati. Tena vuttaṃ:—
Oha dhammā uddhaccakukkuccassa pahānāya saṃvattanti-ti.

Vicikicchāthānīyesu dhammesu ayoniso-manasikārena vicikicchāya uppādo hoti. Vicikicchāthānīyā dhammā nāma punappunaṃ vicikicchāya kāraṇattā vicikicchā va. Tattha ayonisomanasikāraṃ bahulaṃ pavattayato vicikicchā uppajjati. Tenāha:—“Atthi, bhikkhave, vicikicchāthānīyā dhammā. Tattha ayoniso-manasikārabahulīkāro, ayam āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāyā”-ti.* Kusalādidhammesu pana yoniso manasikārena vicikicchāya pahānaṃ hoti. Tenāha:—“Atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, sevitaḥṭṭhāsevitaḥṭṭhā dhammā, hinappanītā dhammā, kaṇhasukkasappaṭibhāgā dhammā. Tattha yoniso-manasikārabahulīkāro, ayam āhāro anuppannāya vā vicikicchāya anuppādāya, uppannāya vā vicikicchāya pahānāyā”-ti.†

Api ca cha dhammā vicikicchāya pahānāya saṃvattanti: bahussutatā, paripucchakatā, Vinaye pakataññutā, adhimokkhabahulatā, kalyāṇamittatā, sappāyakathā-ti. Bāhusaccavasena pi ekaṃ vā—pe—pañca vā Nikāye pālivasena ca atthavasena ca uggaṇṭhantassa pi vicikicchā pahiyati. Tīpi ratanāni ārambha kusalādi-bhedesu dhammesu paripucchābahulassa pi, Vinaye oṇṇavasibhāvassa pi, tīsu ratanesu okappanīyasaddhāsamkhāta-adhimokkhabahulassa pi, saddhādhimutte Vakkalitherasadise kalyāṇamitte sevantassa pi vicikicchā pahiyati. Thāna-nisajjādisu tīnaṃ ratanānaṃ guṇanissitasappāyakathāya pi pahiyati. Tena vuttaṃ:—
Oha dhammā vicikicchāya pahānāya saṃvattanti-ti.

Ettha ca yathāvuttehi tehi dhammehi vikkhambhanavasena pahinānaṃ imesaṃ nīvaraṇānaṃ kāmaccchandanivaraṇassa tāva arahattamaggena accantappahānaṃ hoti. Tathā thīnamiddhanīvaraṇassa uddhaccanīvaraṇassa ca. Byāpāda-

* S. v, 103.

† S. v, 106 (with anāhāro . . . uppādāya . . . etc.).

nīvaraṇassa pana kukkuccanīvaraṇassa ca anāgāmimaggena. Vicikicchānīvaraṇassa sotāpattimaggena accantappahānaṃ hoti. Tasmā tesam tathā pahānāya upakāradhamme dassetum *āradhmaṃ hoti viriyaṃ*-ti ādi āradhmaṃ. Idameva vā yathāvuttaṃ *abhiññhādīnaṃ* nīvaraṇānaṃ pahānaṃ. Yasmā hīnaviriyatāya kusītena anūpaṭṭhitassatitāya muṭṭhassatinā appaṭipassaddhadarathatāya *sāradḍha*-kāyena asamahitatāya vikkhitta-cittena na kadāci pi te sakkā nibbattetum pageva itaraṃ, tasmā yathā paṭipannassa so *abhiññhādīnaṃ* vigamo pahānaṃ sambhavati, taṃ dassetum *āradhmaṃ hoti viriyaṃ*-ti-ādi āradhmaṃ.

Tass'attho: tesam nīvaraṇānaṃ pahānāya sabbesaṃ pi saṃkilesadhammānaṃ samuochindan'atthāya *viriyam āradhmaṃ hoti* paggaḥitaṃ asithilappavattan-ti vuttaṃ hoti.

Āradhattā eva ca antarā saṃkocassa anāpajjanato *asallīnaṃ*.

Upaṭṭhitā sati appamuṭṭhā-ti na kevalañca viriyameva, sati pi ārammaṇābhimukhabhāvena *upaṭṭhitā* hoti, tathā upaṭṭhitattā eva ca cīrakata-cīrabhāsītānaṃ saraṇasamatthatāya *appamuṭṭhā*.

Passaddho-ti kāyacittadarathapassambhanena *kāyo* pīssa passaddho hoti. Tattha yasmā nāmakāye passaddhe, rūpakāyo pi passaddho eva hoti, tasmā mānakāyo rūpakāyo-ti avisesetvā *passaddho kāyo*-ti vuttaṃ.

Asāradḍho-ti so ca passaddhattā eva asāradḍho, vigatadaratho-ti vuttaṃ hoti.

Samāhitaṃ cittaṃ ekaggaṃ-ti cittaṃ pīssa sammā āhitaṃ suṭṭhu ṭhapitaṃ appitaṃ viya hoti samāhitattā eva ca ekaggaṃ acalaṃ nipphandanaṃ niriñjanan-ti. Ettāvataṃ *ñāna-maggānaṃ* pubbaḥāgapaṭipadā kathitā.

Ten'evāha:—*caraṃ pi bhikkhave bhikkhu evambhūto ātāpī ottappī satatam samitam āradḍhaviriyo pahitatto-ti vuccati*-ti. Tass'attho heṭṭhā vutto eva.

Gāthāsu:—

Yataṃ care-ti yathāmāno careyya. Caṇkamanādivasena gamanaṃ kappento pi, "Anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya candaṃ janeti vāyamatī".

ti*-ādinā nayena vuttasammappadhānaviriyavasena yatanto ghaṭento vāyamanto, yathā akusalā dhammā pahīyanti, kusalā dhammā bhāvanāpāripūriṃ gacchanti, evaṃ gamanaṃ kappeyyā-ti attho. Esa nayo sesesu pi.

Keci pana *yatan*-ti etassa saṃyato-ti atthaṃ vadanti.

Tiṭṭhe-ti tiṭṭheyya ṭhānaṃ kappeyya.

Acche-ti nisīdeyya.

Saye-ti nipajjeyya.

Yatamenam pasāraye-ti etaṃ pasāretabbaṃ hatthapādādim yataṃ yatamāno yathāvuttaviriya-samaṅgi yeva hutvā *pasāreyya*.

Sabbattha pamādaṃ vijaheyyā¹-ti adhippāyo.

Idāni yathā paṭipajjanto yataṃ yatamāno nāma hoti, taṃ paṭipadaṃ dassetuṃ *uddhan*-ti ādi vuttaṃ. Tattha:—

Uddhan-ti upari.

Tiriyān-ti tiriyato. Puratthimadisādivasena samantato disābhāgesū-ti attho.

Apācinan-ti heṭṭhā.

Yāvātā jagatā gatī-ti yattakā sattasaṃkhārābhedaṃ lokassa pavatti, tattha sabbathā-ti attho. Ettāvātā anavasesato sammasanañāṇassa visayaṃ saṃgahetvā dasseti.

Samavekkhitā-ti tasmā hetunā nayena avekkhitā. Aniccādivasena vipassako-ti vuttaṃ hoti.

Dhammūnan-ti sattasuññānaṃ.

Khandhānan-ti rūpādīnaṃ pañcannaṃ khandhānaṃ.

Udayabbayan-ti udayaṇca vayaṇca. Idaṃ vuttaṃ hoti:— upari tiriyaṃ adho-ti tisaṅgahe sabbasmiṃ loke atitādibhedābhinnānaṃ pañc'upādānakhandha-saṃkhātānaṃ sabbesaṃ rūpārūpadhammānaṃ aniccatādi-sammasanādhigatena udayabbayañāṇena pañcaviśatiyā ākārehi udayaṃ pañcaviśatiyā ākārehi vayaṇca samavekkhitā samanupassitā bhaveyyā-ti.

Cetosamathasāmicittān-ti cittasaṃkilesānaṃ accantavūpa-

* Vibh. 105.

¹ S vijjah°.

samanato cetosamathasañkhātassa ariyamaggassa anucchavikapapāṭipadam ānāpāssanavisuddhiṃ.

Sikkhamāna-ti paṭipajjamānaṃ bhāventam ānāparam-param nibbattentam.

Sadā-ti sabbakālam rattiñc'eva divā ca.

Satan-ti catusampajāññena samannāgatāya satiyā sato-kāriṃ.

Salataṃ pahitatto-ti sabbakālam pahitatto nibbānaṃ paṭipesitatto-ti *tathāvidhaṃ bhikkhuṃ* Buddhādayo ariyā āhu ācikkhanti kathenti-ti. Sesam vuttanayameva.

Dvādasamasuttavaṇṇanā.

Terasame*:—

13. *Loko*-tiḥ lujjanapalujjan'aṭṭhena *loko*. Atthato purimaṃ ariyasaccadvayaṃ. Idha pana dukkhaṃ ariyasaccam veditabbaṃ. Svāyaṃ sattaloko, sañkhāraloko, okāsaloko-ti vibhāgato sarūpato ca heṭṭhā vutto yeva. Api ca khandhalokādivasena anekavidho loko. Katamo loko-ti? Khandhaloko, dhātuloko, āyatanaloko, vipattibhavaloko, vipattisambhavaloko, sampattibhavaloko, sampattisambhavaloko. "Eko loko, sabbe sattā āharaṭṭhitikā; dve lokā, nāmañca rūpañca; tayo lokā, tisso vedanā; cattāro lokā, cattāro āhārā; pañca lokā, pañc'upādānakkhandhā; cha lokā, cha ajjhat-tikāni āyatanāni; sattalokā, satta viññāṇaṭṭhitiyo; aṭṭha lokā, aṭṭha lokadhammā; nava lokā, nava sattāvāsā; dasa lokā dasāyatanāni; dvādasa lokā, dvādasāyatanāni; aṭṭhārasa lokā, aṭṭhārasa dhātuyo"-ti,† evamanekadhā vibhatto pi loko pañcasu upādānakkhandhesu eva saṅghaṃ samosaraṇaṃ gacchati. Upādānakkhandhā ca dukkhaṃ ariyasaccam jāti pi dukkhā—pe—samkhittena pañc'upādānakkhandhā pi dukkhā-ti. Tena vuttaṃ atthato purimaṃ ariyasaccadvayaṃ, idha pana dukkhaṃ ariyasaccam veditabbaṃ-ti.

Nanu ca lujjanapalujjan'aṭṭho avisesena pañcasu khandhesu sambhavati-ti? Saccam sambhavati, yaṃ pana na lujjati-ti gahitaṃ, taṃ tathā na hoti, ekasāseṇ'eva lujjati palujjati-

* Cf. A. ii, 23-4.

† Cf. UdA. 207.

‡ Pts. 123; also cf. A. v, 50.

ti so loko-ti. Upādānakkhandhesveva lokasaddo nirūlho-ti veditabbo. Tasmā loko-ti dukkhaṃ ariyasaccaṃ eva. Yadi pi tathāgatasaddassa hetthā Tathāgatasutte nānāyehi vitthārato attho vibhatto, tathāpi pāliyā atthasamvappanā-mukhena ayamettha vibhāvanā.

Abhisambuddho-ti abhiññeyyato pariññeyyato-ti pubbe vuttavibhāgena vā avisesato tāva āsayānusayacariyādhimutti-ādibhedato kusalākusalādivibhāgato vaṭṭappamānasatthānādibhedato visesato vā pana 'ayaṃ sassatāsayo ayaṃ ucchedāsayo'-ti-ādinā, 'kakkhalalakkhaṇā paṭhavīdhātu, paggharaṇalakkhaṇā āpodhātū'-ti-ādinā ca abhivasiṭṭhena sayambhūñāpena sammā aviparitaṃ, yo yo attho yathā yathā bujjiṭṭabbo, tathā tathā Buddho ñāto attapaccakkho kato-ti abhisambuddho.

Lokasmā-ti yathāvuttalokato.

Visamyutto-ti visamaṭṭho. Tappaṭibaddhānaṃ sabbesaṃ sampyojanānaṃ sammadeva samucchinnattā tato vippamutto-ti attho.

Lokasamudayo-ti Suttantanayena taṇhā. Abhidhammanayena pana abhisāṅkhārehi saddhiṃ diyaḍḍhakilesasahassaṃ.

Pahīno-ti bodhimaṇḍe arahattamaggañāpena samucchedapahānavasena savāsaṇaṃ pahīno.

Loka-nirodho-ti nibbānaṃ.

Sacchikato-ti attapaccakkho kato.

Lokanirodhagāminī paṭipadā-ti aṭṭadikkhandhattayasaṅgaho ariyo aṭṭhaṅgiko maggo. So hi lokanirodhaṃ nibbānaṃ gacchati adhigacchati¹ tadatthaṃ ariyehi paṭipajjiyati vā-ti *lokanirodhagāminī paṭipadā*-ti vuccati.

Ettāvatā tathāni abhisambuddho yāthāvato gato-ti tathāgato-ti ayamattho dassito hoti. Cattāri hi ariyasaccāni tathāni nāma. Yathāha—"Cattārimāni bhikkhave tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhaṇi bhikkhave tathametam avitathametam anaññathametam"-ti^{*} vitthāro.

Api ca tathāya gato-ti tathāgato. Tathaṃ gato-ti tathā-

* S. v, 430.

¹ S suggests etena-ti after this.

gato. Gato-ti ca avagato atīto patto paṭipanno-ti attho. Idam vuttam hoti:—yasmā Bhagavā sakalam lokam tīraṇa-pariññāya tathāya aviparītāya gato avagato, tasmā loko tathāgatena abhisambuddho-ti tathāgato; lokasamudayam pahānapariññāya tathāya gato atīto-ti tathāgato; lokanirodham sacchikiriyaṃ tathāya gato patto-ti tathāgato; lokanirodhagāminipaṭipadam tatham aviparītam gato paṭipanno-ti ca tathāgato-ti, evam imissā pāliyā Bhagavato tathāgatabhāvadīpanavasena attho veditabbo.

Iti Bhagavā catusaccābhisambodhivasena attano tathāgatabhāvam pakāsetvā, idāni tattha diṭṭhādiabhisambodhivasena pi tam dassetum *yam bhikkhave*-ti ādimāha. Attha-k'aṅguttar'atthakathāya pana catūhi saccehi attano buddhabhāvam kathetvā-ti-ādi vuttam. Tam *tathāgatasaddabuddhasaddānam* atthato ninnānakāraṇatam dassetum vuttam. Tathā c'eva hi pāli pavattā-ti.

Tattha: *diṭṭhan*-ti rūpāyatanam.

Sutan-ti saddāyatanam.

Mutan-ti patvā gahetabbato gandhāyatanam, rasāyatanam phoṭṭhabbāyatanāṇa.

Viññātan-ti sukhadukkhādīdhammārammanam.

Pattan-ti pariyesitvā vā apariyesitvā vā *pattan*.

Pariyesitan-ti pattam vā appatam vā *pariyesitan*.

Anuvicaritam manasā-ti cittaṇa anusañcaritam. Kassa pana anuvicaritam manasā-ti? *Sadevakassa—pe—sadevamanussāyā*-ti sambandhanīyam.

Tattha saha devehi-ti *sadevako*, tassa *sadevakassa lokassa*. Sesapadesu pi es'eva nayo. Sadevakavacanena c'ettha pañcakāmāvacaradevaggahaṇam veditabbam. *Samāraka*-vacanena chaṭṭhakāmāvacaradevaggahaṇam. *Sabrahmaka*-vacanena brahmakāyikādibrahmaggaṇam. *Sassamaṇa-brāhmaṇi*-vacanena sāsanassa paccatthikasamaṇabrāhmaṇaggaṇaṇa c'eva samitapāpabāhitaṇa pāpasamaṇabrāhmaṇaggaṇaṇa.

Pajā-vacanena sattalokaggahaṇam. *Sadevamanussa*-vacanena sammatideva-avasesamanussaggahaṇam. Evamettha tīhi padehi devamāra-Brahmehi saddhim sattaloko, dvīhi pajāvasena sattaloko va gahito-ti veditabbo.

Aparo nayo. *Sadevaka*-ggahaṇena arūpāvacaradevaloko gahito. *Samāraka*-vacanena chakāmāvacaradevaloko. *Sabrahmaka*-vacanena rūpībrahmaloko. *Sassamaṇa-brāhmaṇādi*-vacanena sammatidevehi saha avasesasattaloko gahito.

Api c'ettha *sadevaka*-vacanena ukkaṭṭhaparicchedato sabbaloka-visayassa Bhagavato abhisambuddhabhāve pakāsīte, yesamevaṃ siyā Māro nāma mahānubhāvo chakāmāvacar'issaro vasavatti, Brahmā pana tato pi mahānubhāvataro dasahi aṅgulīhi dasasu cakkavālasahassesu ālokaṃ pharati uttamajjhānasamāpatti-sukhaṃ paṭisaṃvedeti, puthū ca samaṇa-brāhmaṇā iddhimanto dibbacakkhukā paracittaviduno mahānubhāvā saṃvijjanti, ayañca sattanikāyo ananto aparimāṇo kimetesam sabbesaṃ yeva visayo anavasesato bhagavatā abhisambuddho-ti. Tesam vimatiṃ vidhamento bhagavā *sadevakassa lokassā*-ti-ādimāha. Porāṇā panāhu:—*Sadevakassā*-ti devatāhi saddhiṃ avasesalokaṃ pariyādiyati, *samārakassā*-ti Mārena saddhiṃ avasesalokaṃ, *sabrahmakassā*-ti Brahmehi saddhiṃ avasesalokaṃ, evaṃ sabbe pi tibhavūpage satte tisu padesu pakkhiptvā, puna dvīhi padehi pariyādiyanto *sassamaṇabrāhmaṇiyyā pajāya sadevamanussāyā*-ti āha, evaṃ pañcahi pi padehi khandhattayaparicchinne sabbasatte pariyādiyati.¹

Yasmā taṃ tathāgatena abhisambuddhan-ti iminā idaṃ dasseti. Yaṃ aparimāṇāsu lokadhātūsu imassa *sadevakassa* lokassa nīlaṃ pītakaṇ-ti-ādi rūpārammaṇaṃ cakkhudvāre āpāthaṃ āgacchati, taṃ sabbam ayaṃ satto imasmiṃ khaṇe imaṃ nāma-rūpārammaṇaṃ diśvā sumano vā dummano vā majjhatto vā jāto-ti tathāgatassa evaṃ abhisambuddham. Tathā yaṃ aparimāṇāsu lokadhātūsu imassa *sadevakassa* lokassa bherisaddo mudiṅgasaddo-ti-ādi saddārammaṇaṃ sotadvāre āpāthaṃ āgacchati, mūlagandho tacagandho-ti-ādi gandhārammaṇaṃ ghānavāre āpāthaṃ āgacchati, mūlaraso khandharaso-ti-ādi rasārammaṇaṃ jivhadvāre āpāthaṃ āgacchati, kakkhalaṃ mudukaṇ-ti-ādi paṭhavīdhātutejodhātuvāyodhātubhedam phoṭṭhabbārammaṇaṃ kāyadvāre āpāthaṃ āgacchati, ayaṃ satto imasmiṃ khaṇe imaṃ nāma phoṭṭhab-

¹ S suggests it after this.

baṃ phusitvā sumano vā dummano vā majjhatto vā jāto-ti sabbam taṃ tathāgatassa evaṃ abhisambuddham. Tathā yaṃ aparimāṇasu lokadhātūsu imassa sadevakassa lokassa sukhādibhedam dhammārammaṇam manodvāre āpātham āgacchati, ayaṃ satto imasmiṃ khaṇe imaṃ nāma dhammārammaṇam jānitvā sumano vā dummano vā majjhatto vā jāto-ti sabbam taṃ tathāgatassa evaṃ abhisambuddham. Evaṃ yaṃ imassa sadevakassa lokassa diṭṭham sutam mutam viññātam, taṃ tathāgatena adiṭṭham vā asutam vā amutam vā n'atthi. Imassa pana mahājanassa pariyesitvā appattam pi atthi apariyesitvā, appattam pi atthi pariyesitvā, pattam pi atthi pariyesitvā pattam pi atthi, sabbam pi tathāgatassa appattam nāma n'atthi ñāṇena asacchikatam. Tato eva yaṃ aparimāṇasu lokadhātūsu aparimāṇanam sattānam cakkhuvāre āpātham āgacchantam rūpārammaṇam nāma atthi, taṃ bhagavā sabbam sabbākāreṇa jānāti passati. Evaṃ jānatā passatā cānena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānapadavasena vā katamantaṃ rūpam rūpāyatanam yaṃ rūpam catunnam mahābhūtānam upādāya vaṇṇanibhāsanidassanam sappatigham nīlam pītakan-ti-ādinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānam tath'eva hoti, vitatham n'atthi. Esa nayo sotadvārādisu pi āpāthamāgacchantesu saddādisu.

Tasmā tathāgato ti vuccati-ti yaṃ yathā lokena gataṃ, tassa tath'eva gatattā tathāgato-ti vuccati. Pāliyaṃ pana abhisambuddhan-ti vuttam taṃ *tathāgata*-saddena samān'attham. Iminā tathādassibhāvato *tathāgato*-ti ayamatto dassito hoti. *Vuttañh'etaṃ Dhammasenāpatinā*:—

Na tassa adhiṭṭham idhatthi kiñci
 Attho aviññātam ajānitabbam
 Sabbam abhiññāsi yadatthi neyyam
 Tathāgato tena samantacakkhū-ti.*

Suttante pi vuttam bhagavatā—"Yaṃ, bhikkhave, sadevakassa lokassa—pe—sadevamanussāya diṭṭham, sutam, mu-

taṃ, viññātaṃ, pattaṃ, pariyesitaṃ, anuvicaritaṃ manasā, taṃ ahaṃ jānāmi, taṃ ahaṃ abbhaññāsiṃ, taṃ tathāgataṃ viditaṃ, taṃ tathāgataṃ upaṭṭhāsi”-ti.*

“Yañca bhikkhave rattiṃ tathāgato anuttaraṃ Sammā-sambodhiṃ abhisambujjhati”-ti† yassaṃ ca Visākha-punṇamfrattiyāṃ tathā-āgatādi-atthena tathāgato bhagavā bodhimande aparājitaṃ pallaṅke nisinno tippaṃ Mārānaṃ matthakaṃ madditvā uttaritarābhāvato anuttaraṃ sammā-sambodhiṃ āsavakkhayañāṇena saddhiṃ sabbaññutañāṇaṃ ādhigacchati. Yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati-ti, yassaṃ ca Visākha-punṇamfrattiyāṃ yeva Kusinārāyaṃ Upavattane Mallānaṃ sālavane yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyati. Yaṃ etasmiṃ antare ti imāsaṃ dvīnaṃ sa-upādisesa-anupādisesanibbānadhātūnaṃ vemajjhe pañcaccattālīsavassa parimāṇe kāle paṭhamabodhiyaṃ pi, majjhima-bodhiyaṃ pi, pacchima-bodhiyaṃ pi suttageyyā-dippabhedāṃ dhammaṃ bhāseti, niddisaṇavasena la-pati, uddisaṇavasena niddisati, paṭiniddisaṇavasena, sabbaṃ taṃ tath’eva hoti-ti,‡ taṃ etthantare desitaṃ sabbaṃ suttageyyādi-ṇavaṅgaṃ buddhavaṇaṃ atthato byañjanato ca anūpavajjaṃ anūnāmanādhikaṃ sabbākāraparipunṇaṃ rāga-mada-nimmadanaṃ—pe—mohamada-nimmadanaṃ, n’atthi tattha vālaggamattam pi avakkhalitaṃ ekamuddikāya lañcītaṃ viya ekanāliyaṃ mitaṃ viya ekatūlāya tulitaṃ viya ca tath’eva hoti yass’atthāya bhāsitaṃ ekanten’eva’tthāya tassa sādhanato, no aññāthā, tasmā tathaṃ avitathaṃ anaññāthaṃ, etena tathāvāditāya *tathāgato*-ti dasseti. *Gada*-attho ayaṃ *gata*-saddo *da*-kāraṇa *ta*-kāraṇa katvā. Tasmā tathaṃ gadati-ti tathāgato-ti attho. Athavā, āgadanāṃ āgato vacanaṃ-ti attho. Tatho aviparīto āgato assā-ti *da*-kāraṇa *ta*-kāraṇa katvā *tathāgato*-ti evamettha padasiddhiṃ veditabbā.

Yathāvādī tathākārī-ti ye dhamme bhagavā—“Ime dhammā akusālā sāvajjā viññūgarahitā samattā samādin-

* A. ii, 25 (with *na before upa*°).

† D. iii, 135; A. ii, 24.

‡ Cf. D. iii, 135; A. ii, 24.

nā ahitāya dukkhāya sampvattanti''-ti paresaṃ dhammaṃ desento vadati, te dhamme ekanten'eva sayaṃ pahāsi. Ye pana dhamme bhagavā—"Ime dhammā kusalā anavajjā viññūpesatthā samattā samādinna hitāya sukhāya sampvattanti''-ti vadati, te dhamme ekanten'eva sayaṃ upasampajja vihāsi. Tasmā *yathāvādī* bhagavā *tathākārī*-ti vedittabbo. *Yathākārī tathāvādī*-ti sammadeva sīlādiparipūraṇavasena sammā paṭipanno sayaṃ *yathākārī* bhagavā tath'eva dhammedesanāya paresaṃ tattha patitthāpanavasena *tathākārī*. Bhagavato hi vācāya kāyo anulometi, kāyassa pi vācā. Tasmā *yathāvādī tathākārī*, *yathākārī tathāvādī* ca hoti. Evambhūtaṃ c'assa yathā vācā, kāyo pi tathā gato pavatto, yathā ca kāyo, vācā pi tathā gatā pavattā-ti attho.

Abhibhū anabhibhūto-ti upari bhavaggaṃ heṭṭhā avcīnirayaṃ pariyantaṃ katvā tiriyaṃ aparimāṇasu lokadhātūsu bhagavā sabbasatte abhibhavati sīlena pi samādhinā pi paññāya pi vimuttiyā pi vimuttiñānadassanena pi, na tassa tulā vā pamāṇaṃ vā atthi, asamo, asamasamo, appaṭisamo, appaṭibhāgo, appaṭipuggalo, atulo, appameyyo, anuttaro, dhammarājā, devātidevo, sakkānaṃ ati-Sakko, Brahmānaṃ ati-Brahmā, tato eva sayaṃ na kenaci abhibhūto-ti *anabhibhūto*.

Āññadattū -ti ekama'atthe nipāto. Yaṃ hi kiñci neyyaṃ¹ nāma, sabbaṃ taṃ hatthatale āmalakaṃ viya passati-ti *daso*.

Aviparītaṃ āsayādiavabodhena hit'upāsaphārādinā ca sette bhāvañña-itt'ūpanayanavasena sañkhāre sabbākāreṇa sucinnavasitāya samāpattiyo cittañca vase vatteti-ti *vasavattī*.

Ettāvatā abhibhavan'aṭṭhena bhagavā attano tathāgatabhāvaṃ dasseti. Tatr'evaṃ pedasiddhi vedittabbā. Agado viya agado. Ko pan'essa? Desanāvīlāso c'eva puññ'ussayo ca. Ten'eva h'essa mahānubhāvo bhisako viya dibbāgadena sappe sabbe parappavādinā sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto desanāvīlāso c'eva puññ'ussayo ca agado assā-ti *da-kārasa ta-kāraṃ* katvā tathāgato-ti vedittabbo. Tena vuttaṃ—*sadevake, bhikkhave, loka-pe—vasavattī, tasmā tathāgato-ti vuccati-ti*.

¹ S reads neyyaṃ, also below.

Gāthāsu:—

Sabbalokaṃ abhiññāyā-ti te-dhātukalokasannivāsaṃ jānitvā.

Sabbaloke yathātattāhan-ti tasmim̐ teddhātukalokasannivāse yaṃ kiñci ñeyyaṃ, taṃ sabbam̐ yathātattāham̐ aviparittāṃ jānitvā.

Sabbalokavisaṃyutto-ti catunnam̐ yogānam̐ anavasesappahānena sabbena pi lokena viṣaṃyutto vippamutto.

Anusayo¹-ti sabbasmim̐ pi loka taṇhādittṭhi-usayehi anusayo, tehi usayehi virahito.

Sabbābhikkhū-ti rūpādīnam̐ sabbārammaṇāni sabbam̐ saṃkhāragataṃ sabbe pi Māre abhibhavitvā tṭhito.

Dhīro-ti dhitisampanno.

Sabbagaṇṭhappamocano-ti sabbe abhijjhākāyagaṇṭhādike mocetvā tṭhito veneyyasantānena attano desanāvilāsena ca tesam̐ pamocanato sabbagaṇṭhappamocano.

Phuṭṭhassā-ti phuṭṭhā assa. Karaṇ'atthe idaṃ sāmivacanāṃ. Phuṭṭhā anenā-ti attho.

Paramā santī-ti nibbānam̐. Tañ hi tena ñānaphusanena phuṭṭham̐. Ten'evāha:—nibbānam̐ akutobhayan-ti.

Athavā:—

Paramā santī-ti uttamā santi. Katarā sā-ti? Nibbānam̐. Yasmā pana nibbāne kutoci bhayaṃ n'atthi, tasmā taṃ akutobhayan-ti vuccati.

Aniḡho-ti niddukkho.

Sabbakammakkhayappatto-ti sabbesaṃ kammānam̐ khayam̐ pariyosānam̐ accantābhāvaṃ patto.

Vimutto upadhisamkhaye-ti upadhikkhayasamkhāte nibbāne tadārammaṇāya phalavimuttiyā vimutto.

Essa so-ti eso so.

Sīho anuttaro-ti parissayānam̐ sahan'aṭṭhena kilesānam̐ hanan'aṭṭhena ca Tathāgato anuttaro sīho nāma.

Brahmaṇ-ti seṭṭham̐.

Cakkā-ti dhammacakkam̐.

Pavattayī-ti tiparivaṭṭam̐ dvādasākāram̐ pavattesi.

Iti-ti evaṃ Tathāgatassa guṇe jānitvā.

¹ For anūpamo of the Text.

Saṅgammā-ti samāgantvā.

Taṃ namassanti-ti taṃ tathāgataṃ te saraṇaṃ gatā,
devamanussā namassanti mahantehi sīlādigupehi samannā-
gatattā mahantaṃ catuvesārajjayogena vītasāraḍaṃ.

Idāni yaṃ vadantā te namassanti, taṃ dassetuṃ *danto-*
ti-ādi vuttaṃ. Taṃ uttānatthameva.

Terasamasuttavaṇṇanā.

Iti imasmim Catukkanipāte Chatṭhe Sattame ca sutte
vaṭṭaṃ kathitaṃ. Dutiyatatiyapaṭṭhamadvādasamaterasam-
esu vivaṭṭaṃ kathitaṃ. Sesesu vaṭṭavivaṭṭaṃ kathitaṃ-ti
veditabbaṃ.

Iti Paramatthadīpaniyā Khuddakanikāy'aṭṭhakathāya
Iti-vuttakassa Catukkanipātavaṇṇanā niṭṭhitā.

Ettāvata ca*—

Dhamm'issarena jagato	dhammalokavidassinā
Dhammānaṃ bodhaneyyānaṃ	jānatā desanāvidhiṃ
Taṃ taṃ nidānaṃ āgama	sabbalokahitesinā
Ekakādippabhedena	desitāni mahesinā
Das'uttarasataṃ dve ca	suttāni Itivuttakaṃ.
Itivuttappabhedena	saṅgāyimsu mahesayo
Chalābhiṇṇāvasippattā	pabbhinnapaṭisambhidā
Yantaṃ sāsanaadhoreyā	dhammasaṃgāhakā pure.
Tassa atthaṃ pakāsetuṃ	porāṇ'aṭṭhakathānayaṃ
Nissāya yā samāradhā	atthasaṃvaṇṇanā mayā.
Sā tattha paramatthānaṃ	Suttantesu yathārahaṃ
Pakāsanā Paramattha—	dīpanī nāma nāmato
Sampattā pariniṭṭhānaṃ	anākulavinicchayā
Aṭṭhattimsappamattāya	Pāliya bhānavārato:
Iti taṃ saṃkharontena	yantaṃ adhigataṃ mayā.
Puññaṃ tassānubhāvena	lokanāthassa sāsanaṃ
Obhāsetvā visuddhāya	sīlādipaṭipattiyā
Sabbe pi paṇino hontu	vimuttirasaḥbhāgino.

Ciraṃ tiṭṭhatu lokasmiṃ	sammāsambuddhasāsanam,
Tasmiṃ sagāravā niccam	hontu sabbe pi pāṇino.
Sammāvassatu kālena	devo pi jagatippati
Saddhammanirato lokam	dhammen'eva pasāsatū-ti.

Iti Padaritiṭṭhavihāravāsina¹ ācariya-Dhammapālena katā
Iti-vuttakassa Aṭṭhakathā niṭṭhitā-ti.

¹ B *inserts* Baddharatiṭṭha°.

I. INDEX OF WORDS

[Page-references of words not commented on are in italics]

- akusala-mūla, ii, 1
 akusalaṃ pajahati kusalaṃ bhāveti,
 65
 akkhātar, ii, 32 *f.*
 akkheyya, ii, 31 *ff.*
 agga, ii, 102-111, 132 *f.*; -ppasāda,
 ii, 102 *f.*; -sadda, ii, 102
 aggi, ii, 117
 ajāta abhūta, *etc.* 161 *ff.*
 ajeḷaka, 159
 ajjhatta, 168, ii, 87, 92, 120
 ajjhattika, 62, ii, 168
 ajjhāsaya, 20, 35, 37
 aññathābhāva, 60
 aññā, 169, ii, 30; anantarā, ii, 29
 aññātāvindriya, ii, 29
 aññindriya, ii, 29
 aṭṭhi-kaṅkala, *etc.* 83 *f.*
 atakkāvacara, 164
 atidhāvati, 178
 atekiccha, ii, 99
 attha, 79, 81, ii, 84, 167; -sadda, 81;
 su-, ii, 86; sad-, 165
 atthaṅgata, ii, 38
 atthavasika, ii, 113
 atthi, 161
 adinnādāna, ii, 51, 56
 adukkhamasukha, ii, 5 *f.*
 aduṭṭhacitta, 93
 addhā, ii, 30
 adhiṭṭhāna, 14 (4 *kds.*) 102, ii, 10
 adhivāseti, ii, 173 *f.*
 anaññātāññassāmitindriya, ii, 28
 anavaññatti, ii, 69
 anagāriya, ii, 73
 anavajja, ii, 146
 anāgāmin, 40, 51 (5 *kds.*), ii, 123,
 125
 anicca, ii, 14; -anupassin, ii, 88 *f.*
 anu-sadda, 168
 anuttara, 61, ii, 28, 84, 132
 anupatta-sadattha, 165
 anupabbajjā, ii, 153 *f.*
 anupassanā, 168 (7 *kds.*)
 anupubba, 67
 anusaya, ii, 11, 192
 anussaraṇa, ii, 153
 aneja, ii, 116 *f.*
 antarā-sadda, ii, 95
 aparijāna, 53, 55
 apāya, 72 *f.*
 api-sadda, 45
 appajaha, 54
 appamatta, 106
 appamāna, 92
 appamāda, 80; -rata, 170
 abhijjhā, ii, 176 *ff.*; -lū, ii, 114
 abhiññattha, 113
 abhinīta, ii, 113
 abhibhū ananabhibhūta, ii, 191
 abhisambuddha, ii, 186, 188
 abhisāpa, ii, 112
 amitta, ii, 96
 arahā, 13 *ff.*, 139, 165
 ariya: -ddasa, ii, 119; -dhamme
 akovidā, ii, 118; -saccāni, 85
 aviḡata, 166
 avijjā, 57, ii, 89, 137, 139; -nīvaraṇa,
 57
 asubha: -anupassin, ii, 87 *f.*;
 -nimitta, ii, 178; -saññin, ii, 118
 asekkha, ii, 21
 assamedha, 93 *f.*
 ahan, 39 *f.*, 56, ii, 141
 ahita, 69
 ahīrika, 106
 āgantaro punabbhavaṃ, 55
 ācāragocarasaṃpanna, ii, 129

ātāpin, 105 *f.*; an-, ii, 174
 ādīnava, 60, ii, 157 (*so read for*
-ādīnaṃ)
 ānāpānasati, ii, 87
 āmisa: -anuggaha, -saṃvibhāga, ii,
 132; -dāna, ii, 131; pariyāya-nip-,
 ii, 144 *f.*
 āyat' agga, 78
 āyatana, ii, 168
 ārakā, ii, 115 *f.*
 āradhaviṛiya, ii, 174 *ff.*
 ālopa, 88
 āvaṭṭa, ii, 166, 170
 āsava, 114, ii, 19, 74, 150; an-, 150
 āhāranettippabhava, 164
 āhuneyya, ii, 108, 159

iti, 4, 19, 23 *ff.*, ii, 136; -sadda, 19,
 23
 itthabhāvaññathābhāva, 60, ii, 122
 idam: -sadda, 107
 idha, 71
 indriya, ii, 28 *f.*; -yesu
 (a) guttadvāratā, 96 *f.*, ii, 178
 iriyā, 147

Itiha, 111

ujumaggānusārin, ii, 29
 udayabbaya, ii, 184
 uddhaccakukkucca, ii, 177 *ff.*
 upadhi, 89, ii, 4, 64 (4 *kds.*), 80;
 -kkhaya, 92; nir-, ii, 80
 upaparikkheyya, ii, 120
 upasaṅkamaṇa, ii, 153
 upādi, 165, 169
 upekkhaka, ii, 91
 uppajjati, ii, 82 *f.*
 uppatti, ii, 11
 ubho pi te pecca samā bhavanti, 176
 ummi, ii, 166; -bhaya, ii, 170

eka: -dhamma, 58, 67 *f.*, 86;
 -puggala, 82 *f.*; -vidha to nava-
 vidhā, ii, 12; -sadda, 37
 ekadhammaṃ: atitassa, 86;
 pajahatha, 35 *ff.*
 ekanīvaraṇaṃ samanupassāmi, 56

ekodibhūta, 175
 ejānuga, ii, 116
 etaṃ, 32 *f.*; -sadda, 5
 evaṃ, 87; -nāma, *etc.* ii, 136;
 -bhūta, ii, 173 *f.*
 esanā, ii, 16 *ff.* (3 *kds.*)

ottappa, 156 *ff.*
 otappin, 105 (ottāpin); an-, ii, 174
 orambhāgiya, ii, 169
 orasa, ii, 143
 oliya, 177 *f.*
 osadhi-tārakā, 90
 ohitabhāra, 165

kacchehi sedā muccanti, ii, 76
 kata-karaṇiya, 165
 kappa, 71, 76, 83, ii, 135; -ttha, 70
 kamma, ii, 67; -tthāna, ii 9 (2 *kds.*)
 karuṇā, 15 *f.*, 130
 kalyāṇa, 102; -ādhimuttika, ii, 65;
 -dhamma, ii, 57, 125, 130;
 -paññā, ii, 125; -mitta, 64 *f.*;
 -sīla, ii, 125, 130
 kāma, ii, 40 *f.*; -esanā, ii, 16;
 -kāmin, 89; -taṇhā, ii, 19;
 -yoga, ii, 123
 kāya, 100 (*manifest*), ii, 4, 63 *f.*;
 -duccarita, 102; -ssa bheda, 72
 kāye dubbhāṇiyaṃ okkamati, ii, 76
 kālavipassin, 173
 kiṇ: akusala, appahīna, pajahāma,
 148 *f.*
 kummagga, ii, 175
 kusīta, 106
 kuhana, 109 *f.*
 kevalin, ii, 126
 kodha, 49

khandha, 83, ii, 184; -sadda, ii, 22
 khaya, 114 *f.*, 167, ii, 131, 150;
 -anta, 171
 khīṇa: -āsava, 165; -māna, ii, 125
 khema, 146; -vitakka, 143 *ff.*

gati, 127 *f.* (5 *kds.*)
 gandha-sadda, ii, 57
 garu, 159

gehanissita, ii, 174
gocara, ii, 129 *f.* (3 *kds.*)

ca -sadda, 54, 93, 172, 178, ii, 23, 32

cakkavattin, 77

cakkhu, 99, ii, 26 *ff.*

cakkhumā, 167 (5 *kds.*), 178, 180, ii, 155 (2 *kds.*)

carita: duc-, ii, 33 *f.* (3 *kds.*); su-, ii, 34, (3 *kds.*)

carimā ālopa, 88

cavamāna, ii, 138

citta, 53

cuta, ii, 136

ce, 87

cetasa, 72

ceto, 72; -dukkha, 101; -vimutti, ii, 74, 179

jantu, 87

jāgara, 172 *ff.*, ii, 174

jāta: ati-, anu-, ava-, ii, 42 *f.*, 57; mukhato j., ii, 143

jāti, ii, 113, 135

jānato passato, ii, 149 *f.*

jhāna-rata, 171

jhāyin, 106, 169

jhāyībhī, ii, 67

taṇhā, 58, ii, 15, 19 (3 *kds.*), 167;

-dutiya, ii, 156; -yoga, ii, 20;

-sota, ii, 171

tattha, 44

Tathāgata, 117 *ff.*, ii, 37, 82, 186 *f.*, 188 *ff.*; -sadda, ii, 189

tanu samyojanā honti, 92

tapanīya, 101 *f.*

tama, 175; -gata 90

tamo-nuda, 149

tādin, 167, ii, 30, 70

tī ha, 148

tu-sadda, ii, 151

te, ii, 162

tevijja, ii, 134, 139

thaddha, ii, 164

thale tiṭṭhati, ii, 38

thīnamiddha, ii, 177 *ff.*

dakkhina, 88

dama, 78

dassana, ii, 153 (2 *kds.*)

dassetar, ii, 159

dāna, 87, ii, 131 *f.*; āmisa-, dhamma-, ii, 131; -maya, ii, 24

diṭṭhadhammika, 79, 167

diṭṭhigata, 177

dibba-cakkhu, ii, 27

diḡharatta, 74 *f.*

dukkha, 55, 64, 69, 85, ii, 5, 14, 113, 131, 157, 172; -kkhaya, 54;

-sadda, ii, 5; -ssa anta, 113, ii,

15; -ss' antakara, 86; -ā vedanā, ii, 14

duggati, 44, 72, 153 *f.*, ii, 138

dujjayam ajjhabhū, ii, 75

duṭṭhāse, 48

duvidhātītā, ii, 12

desanā, 82 (2 *kds.*)

deva, 177, ii, 75 *f.*, (3 *kds.*), 158

(3 *kds.*); -kāya, ii, 75; -loka, ii,

164; pubba-, ii, 158

dosa, 45 *f.*, ii, 98

dhamma, 125, 169, 175, 178, ii, 44,

90 *f.*, 97, 116 *f.*, 134, 144,

(2 *kds.*), 148; -am deseti, ii, 85;

-ānugaha, -samvibhāga, ii, 132;

-ānudhammapaṭipanna, ii, 90;

-kkhandha, 6; -ja, ii, 144; jīvin,

ii, 155; -tṭha, ii, 33; -dāna, ii, 131;

-nimmita, ii, 144; -vitakka, ii, 91;

-vinaya, ii, 78; -sadda, 37;

-sārādhigama, 167; asa-, ii, 99;

nippariyāya-, pariyāya-, ii, 144;

pahāna-, 171; sad-, ii, 92, 169

dhammā, ii, 184

dhātu, ii, 3 (3 *kds.*), 40, 65 *f.*

dhīra, ii, 62 *f.*

dhurra, 164

na, 56

nadī-sota, ii, 171

nicchāta, ii, 14

niddārāma, ii, 68
 nibbāna, 105, 164; -ogadaha, 112;
 -dhātu, 164
 nibbindati, 152, 180
 nibbedhagāmin, 155
 niraggala, 94
 nirutti, 124, ii, 126; Māgadhiḱā, 126
 nirodha, 164, 180, ii, 4, 41 f.;
 -dhātu, ii, 3
 nivuṭṭha, ii, 135
 nivuta, 56, 58
 nissaraṇa, ii, 41
 nīvaraṇa, 56 f.
 nekkhamma, ii, 41, 170
 netticchinna, ii, 121
 nevasaṁvīṇāsaṁvīṇī, ii, 104

paṁsukūla, ii, 147
 paccanubhoti, 166
 paccupaṭṭhitakāma, ii, 121
 paccekabuddha, 91
 pajahati, 4, 39, 42, 45 ff., 167
 pañña, 26, ii, 27, 92, (3 kds.);
 -ānisaṁsa, 170; -kkhandha, ii, 23;
 -cakkhu, ii, 27; -nirodhika, ii, 92;
 -vimutti, ii, 74

paṭi, 21
 paṭisambhidā, 27, (4 kds.), 124,
 (4 kds.)
 paṭisallāna, 168
 paṇḍita, 117
 patthanā, 61, (2 kds.)
 patthayamāna, 61
 pada, 164
 padesarajja, 78
 padhāna, 116
 pamāda, 80; -am anuciṇṇa, ii, 160
 payatapāṇin, ii, 142
 payirupāsana, ii, 153 ff.
 payoga, ii, 50, (6 kds.)
 parattha, 176
 pariññā, ii, 32, (3 kds.); -attha, 113
 parinibbuta, ii, 14
 paripunṇa-sikkha, 171
 pariyādinna, ii, 71
 pariyāya, ii, 30, (2 kds.), 144;
 -sadda, 151; nip-, ii, 144
 parihāna, 170, ii, 67
 pavattikāla, ii, 12
 paviveka-vitakka, 143 ff.
 pusannacitta, 73, ii, 133

pasu-sadda, ii, 70
 passaddha, ii, 183
 pahāna, 39, (5 kds.), 111 (5 kds.),
 ii, 178; -dhamma, 171
 pahitatta, ii, 174
 pātibhoga, 40
 pāṭimokkha, ii, 126 ff.
 pāṭihāriya, 20 f.
 pāṇa, ii, 48; -ātipāta, ii, 48 ff.
 pāpa, 152, 177; -ka, 103 f.
 pāpiccha, 154
 pāragata, 149, ii, 38
 pāragā, 172
 pāragū, 150
 piṇḍolya, ii, 112
 puggala, 72; -katha, 82, (8 ways of);
 eka-, 82 f.
 pucchāvācana, 40 f. (5 kds.)
 puñña, 75, 78; -kkhetta, ii, 109;
 -sadda, 73; a-kara, ii, 40
 puññakiriyāvattu, 89, (3 kds.), ii,
 23 ff.
 putta, ii, 42; -sadda, ii, 70
 punāyati, 45
 pubbaṅgama, 153 (2 ways)
 pubba: nimitta, ii, 76 f.; -deva-
 ācariya, ii, 158 f.
 pubbenivāsa, ii, 135
 purisa: -ājañña, ii, 75; -uttama, ii,
 28; -puggala, ii, 108; -medha,
 93 f.; -yuga, ii, 107 f.

phusati, ii, 172 f., 175

bala, ii, 111 (2 kds.)
 bahiddhā, ii, 120
 bahu: -janahita, 68, ii, 84; -ssuta, ii,
 86
 bāhira, 64
 Buddha, 149, ii, 37, 43, 82, 85
 bojjhaṅga, 130, (7 kds.)
 bodhipakkhiya, ii, 73, 125
 Bodhisatta, 13, 76
 byañjana: sa-, ii, 86
 byāpāda, ii, 176 ff.
 brahmacariya: -esaṇā, ii, 17 f.; -sadda,
 107; a-, ii, 56
 brahmacārin, 176
 brahmaññattha, ii, 151

brāhmaṇa, ii, 134, 141
brūhetāra, 168

Bhagavā, 5 ff., 15 ff., ii, 111

bhaṇḍana, 69

bhaddaka, 104

bhabba, 54, ii, 175; a-, 54, 105

bhaya, 74 (2 kds.); -dassāvin, ii, 130

bhava, 178, (9 kds.), ii, 104, (9 kds.);

-ābhava, 180, ii, 19 f., 156; -āsava,

ii, 19; -esana, ii, 17; -taphā, ii, 19;

-nirodha, 178; -nettisaṅkhaya,

167; -yoga, ii, 123 f.; vi-, 179,

ii, 19

bhassa, ii, 68 f.

bhāvanāmaya, ii, 24 ff.

bhāvita bahulīkata, 79 f.

bhāvitatta, ii, 100, 155

bhikkhu, 64, ii, 18

bhikkhave, 38

bhūta, 179 f.; evaṃ-, ii, 173 f.

bhesmā, ii, 101

bhogā me uppajjantu, ii, 61

bhojane amataññu 96 ff.

maṇsa-cakkhu, ii, 27

makkha, 49; -āse, 50

magga, 85, 131 f., ii, 28

maccheramala, 87 f.

mattāse, 51

madanimaddana, ii, 106

mano, 99, 101

mala, ii, 95 (2 kds.)

mahaṇṇava, ii, 66

mahānubhāva, 78

mahiddhika, 78

mahesi, 84, 88, 112

mā, 73, ii, 100

mātā, 159

mātu: -cchā, -lāni, 159

māna, 50; -ābhisamaya, ii, 15;

-upeta, -gaṇṭha, 55

mānasa, 61

māṇmāyanti, ii, 76

micchā: -cāra, ii, 52, 56; -diṭṭhi, ii, 39

mutṭhasati, ii, 114

muta, ii, 187

mudita, 173

muni, 150 (6 kds.), ii, 35

musāvāda, 86 f., ii, 52, 56

mūlhasa, 49

me, 19 ff., 33; -sadda, 22 ff.

-mettacitta, 75

mettā, 92; -amṣa, 95; -cetovimutti,

89, ii, 179

mettāyati, 93

moneyya, ii, 35 (3 kds.)

moha, 48 f., 58, ii, 98

ya, ii, 97

yaṃ akusalaṃ taṃ pahīnaṃ, 147

yata, ii, 16, 90, 184

yato, 85, ii, 15 f.; y. kho, ii, 147

yathākammūpaga, ii, 138 f.

yathāvādin tathākārin, ii, 190

yadidaṃ, ii, 106, 107

yasa, ii, 111

yāga, ii, 146

yācaka, ii, 58

yācayoga, ii, 141

yājayoga, ii, 142

yoga, ii, 87, 142, 172; -kkhema, 61,

70, 105; -māya, ii, 32

yoni, 113, (4 kds.).

yonisomanasikāra, 26, 62

ratana, 77, (7 kds.)

rahada, ii, 166, 171

rāga; -anusaya, ii, 88; -kkhaya, 166

rājābhiniṭa, ii, 113

rūpa, ii, 41 f.

lapana, 109 f.

lapitalāpana, ii, 134

loka, 73, 76, 153, 165, 156, ii, 81,

100, 131, 185; -ānukampā, ii, 84;

-nirodha, ii, 186; -vidū, ii, 84;

sabba-, ii, 192

lobha, 41, ii, 97 f.; -aṃ pajahatha,

42 ff.

vaṇṇibbaka, ii, 58

vattāni kiṭṭhanti, ii, 76

vadaññu, ii, 57

vasīma, 150

vassin: padasa-, sabbatthābhi- ii, 58

vā-sadda, 52, ii, 104

vācāpeyya, 93 f.

vāṇa, 164

vicikicchā, ii, 177 ff.

vijjā, ii, 137, 139; -caraṇa, ii, 84
 viññāṇa, ii, 64
 viññāta, ii, 187
 vitakka, 142 ff. (2 kds.), ii, 89,
 (17 kds.), 175; -āsaya, ii, 88;
 kāma-, byāpada-, etc. ii, 92 ff.
 173; dhamma-, ii, 91
 vitiṇṇaparaloka, 87
 vipassanāya samannāgata, 168 f.
 vippasanna, 173
 vimutta, 166 (2 kds.), ii, 192
 vimutti, ii, 172 f.; -sāra, 170
 viraja, 164
 virāga, ii, 106, 110
 virāgaya, 180
 virājaya, 54; a- 53
 vivcka, 146, (8 kds.)
 visuddha, ii, 137
 visesādhigama, ii, 99
 viharati, 62, 170
 vuḍḍhi virūlhi vepulla, ii, 165
 vutta, 16 ff. 32 ff.; -sadda, 4
 vusitavan, 165
 vedagā, ii, 33, 119, 173
 vedanā, ii, 4 ff. 13 ff.
 vo-sadda, 39
 vosāna, ii, 100

samyojana, 58, 107, ii, 169;
 -kkhaya, 67, 86; parikkhīṇa-bhava-
 166; see s.v. tanu
 samvatṭa-vivatṭa-kappa, 76
 samvara, 110 (5 kds.), ii, 129
 samvibhāga, 87 f.
 samvega, 116
 samveja, 115 f.
 samṣagga, ii, 66 (5 kds.)
 samṣarati, 56 f.
 sakkāya, ii, 118
 sakkāra, ii, 69 ff.
 sagga, 73
 saṅkiya, ii, 62
 saṅkhata, ii, 106
 saṅkhāra; -upasama, 164;
 -samatha, ii, 41
 saṅga, ii, 121 (7 kds.)
 saṅgha, ii, 44 f.; -bheda, 68 f.
 saṅghama, 78
 sata, 60
 satādhipateyya, 170
 sati, ii, 87 f.; -mant, 169

satta (a being), 44; -saṇḍa, 93
 sattakkhattum paramaṇ sandhāvitvā
 puggalo, 85
 satthar, ii, 85
 satthavāha, ii, 87
 sadeva(ka), ii, 187 f.
 santa, 164, ii, 16, 30; -citta, 169
 santa (being), 170, ii, 42
 santi, ii, 92, 192; -pada, ii, 33, 95
 sappatissa, 66
 sabba, 53 ff.; -ābhībhū, ii, 192;
 -loka, ii, 192
 samagga, 70 f.
 samaya, ii, 72
 samāhita, 173, 175, ii, 13, 183
 samudda, ii, 37
 sameti, ii, 65
 sampajāna, 66, 173, ii, 13
 sampanna: -sadda, ii, 175 (3 kds.);
 -sīla, ii, 175 f.
 samparāyika, 79, 81, 167
 sambodhi, ii, 175; -gāmin, ii, 131
 sammadaññā, 45; -vimutta, 166
 sammapaññā, 85
 sammā, ii, 15; -pāsa, 93;
 -sambuddha, 139
 sallakatta, ii, 143
 saraṇa, ii, 43 ff.
 savaṇa, ii, 153
 sassamedha, 93
 sahāpi dukkhena jaheyya kāme, ii, 172
 sāmañña: -aṅga, ii, 147; -attha, ii, 151
 sāvakasaṅgha, ii, 108
 sāsaṇa, ii, 133
 sikkhānisamsa, 170 f.
 sītībhavati, 167
 sīla, ii, 60 f.; -maya, ii, 24;
 -sampanna, ii, 152; sampanna-, ii,
 175
 sīla samādhi paññā, ii, 21
 sīlavant, ii, 126
 sukka, 156, 159; -mūla, 160
 sukha, 79, 164, ii, 5, 61 f. (3 kds.), 84,
 110, 111, (2 kds.); -sadda, 74, ii, 4;
 -somanassa, 113, 116; -ā vedanā, ii,
 14
 sugata, ii, 84, 163
 sugati, 73, ii, 77 f. 138
 suññāgāra, 168
 suta, 19 ff. 33, ii, 187; -sadda, 23 f.
 suttanikkhepā, 35 (4 kds.) 67
 subha-nimitta, ii, 178 f.

surāmerayamajja, ii, 53, 56
suladdhalābhasaṅkhāta, ii, 78
sekkha, 60, ii, 21; a-, ii, 22
seyyathāpi, ii, 165
seyyathīdan, ii, 135
soka, ii, 113
soceyya, ii, 35

hatthehi ca pādehi ca vāyāma, ii,
166, 171
hi, 4, 32
hiri, 156 ff.; -mant, ii, 130
hīnaviriya, 106
hetu, ii, 1 f.

II INDEX OF PROPER NAMES

[Names occurring in Quotations are not included]

Ahkura-petavatthu, 108
Ahguttaraṭṭhakathā, ii, 105
Añña-Koṇḍañña, ii, 83
Aṭṭhisañcayasutta, 95
Anuruddha, ii, 122
Andha-bhāsa, 82
Appamāda-sutta, 95
Abhidhamma, 115, ii, 30, 186
Ambaṭṭha-sutta, ii, 84
Ayoghara-pandita, 11
Avici, 86, ii, 99; -niraya, ii, 101
Asubhakammika-Tissa therā, ii, 179
Assagutta, ii, 154
Assayuja-Kattikamāsa, 90

Ākaṃkheyya-sutta, 36
Ānanda, 29, 32, ii, 111
Ābhassarā, 76, ii, 135

Indriya-sutta, ii, 149

Ukkala-Jaya-Bhañña, 103
Uttarakuru, 11
Udāna, 161
Udena, 29
Upāli, ii, 182
Uśraddhaja, ii, 82

Okkākarāja, 94
Osadhitārakā, 90

Kaṇṇhala, ii, 81
Kattikamāsa, 90
Kapilavatthu, ii, 111
Kassapa (1) Buddha, 31, 122;
 (2) mahā- 32 f., ii, 46, 154, 181;
 (3) clan, ii, 136
Kuhumba-sutta, ii, 49
Kusināra, 80, ii, 190

Kokālika, 103, ii, 99
Kosambi, 29 f. 32

Khujjutarā, 29 ff.

Gayāśa, 67
Gijjhakūṭa, ii, 66
Giribbaja, 84
Gotama (1) Buddha, 29, 146, ii, 99;
 (2) a clan, ii, 136 f.
Godhiputta, ii, 100

Candagutta therā, ii, 154
Cificā, 86, 103
Cūlarāhulovāda, ii, 83, 146
Cūlasutasoma, 11

Chakka-nipāta, 115
Chattamāṇavaka-vimāna, ii, 44

Tittira-jātaka, 108
Tissa (1) Asoka's brother, ii, 154;
 (2) a name, ii, 136
Tuvaṭṭaka-sutta, 36
Tusitabhavana, ii, 82

Thūṇa, ii, 82

Datta, a name, ii, 136
Damiḷa-bhāsa, 82
Dārukkaṇḍhāpama, 37
Dīpaṅkara, 121 f.
Devadatta, 67 f., ii, 71, 99 f.

Dhammacakkapavattana, 36, ii, 83
Dhammadāyāda, 36 f.
Dhammasenāpati, ii, 189

Nanda (1) goghātaka, 103;
(2) māṇavaka, 103; (3) yakkha,
102

Nandanavana, ii, 77, 139

Namuci, ii, 75

Nāthaputta, ii, 71

Nāḷagiri, 67

Nikāya, ii, 181 f.

Nigrodhārāma, ii, 111

Niddesa, 62

Nibbedhika-pariyāya, 115

Nimi-jātaka, 109

Nimmānarati, ii, 122

Niraya, 72 f. 102, ii, 99, 118, 139

Nivaraṇa-sutta, 95

Pañcasikha, ii, 121

Paṭiccasamuppāda-Vibhaṅga, ii, 11

Paṭisambhida, 140, ii, 24, 88

Padumuttara, 29

Paranimmitavasavatti, ii, 122

Pārusakavana, ii, 139

Pāśādika-sutta, 109

Piṭaka, 82, (3)

Punnaka-jātaka, 108

P(h)ussa, a name, ii, 136

Porāṇa, 5, ii, 188

Bimbisāra, 67

Bojjhaṅga-samyutta, 37

Brahma, 76, ii, 157, 188; -vimāna, 76;
ati- B. ii, 191

Brahmajāla-sutta, 33, 35

Brāhmaṇadhammiya-sutta, 94

Bhayaḍḍherava-sutta, ii, 84

Mamaṅgama, 37

Makkatālepopama, 59

Majjhimaṇḍesa, ii, 82

Mahāgovinda-sutta, 108 f.

Mahāddhammapāla-jātaka, 108

Mahāpaduma-jātaka, 86

Mahā-Brahmā, ii, 111, 141

Mahāmāgala-sutta, ii, 83, 146

Mahāvijita, ii, 146

Mahāvihāra, 83

Mahāsaccaka-sutta, 145

Mahāsamaya-sutta, ii, 83, 146

Mahāsālā, ii, 81

Mahinda-thera, ii, 84, 154

Māra, 171, ii, 20, 73 ff. 82, 188,
190, 192; -dheyya, ii, 21;

-pāsa, ii, 20, 36

Mitta, a name, ii, 136

Missakavana, ii, 139

Mūgapakkha-paṇḍita, 11

Mūlapariyāya, 33

Moggallāna, ii, 66

Yaju(r-Veda), ii, 139

Yugandhara, 11

Yonakadhammarakkhita therā, ii, 154

Yonisomanasikāra-sutta, ii, 150

Rāhulovāda-sutta, 36; *Culla-* ii, 83, 146

Lakkhaṇa-samyutta, 177

Laṅkāḍīpa, ii, 154

Vakkali therā, ii, 182

Vajjīputtaka, 67

Vāsiṭṭha, a clan, ii, 136

Vitaṇḍavādī, ii, 6

Vinaya, 114, ii, 181 f.

Vipassī, 118

Vibhaṅga, 48, ii, 129

Visuddhimagga, 12, 168, ii, 85, 88,
176

Veda, 82 (3)

Vepulla, 84

Velāma, ii, 146

Velāma-sutta, 91, ii, 48

Vessantara, ii, 146

Vehapphalā, ii, 135

Samyojana-sutta, 95

Sakka deva, 76 f., 86, 137; ati- S. ii,
191

Saccaka Nigaṇṭhaputta, 146

Sabbāsava-samvara-pariyāya, 115, ii,
149

Samacitta: - *desanā*, ii, 83;

-*sutta*, ii, 146

Sallavati, ii, 81

Sallekha-sutta, 108

Saḷāyatana, 114

Sāmaveda, ii, 134

Sāmavati, 29 ff.

Sāriputta, ii, 66

Sineru, 11

Sutta, 114, ii, 30, 186, 189

Sunetta, 75

Suppabuddha, 103**Subhakinā, ii, 135****Subhadda paribbājaka, ii, 83****Sumedha, 121****Suriyagutta thera, ii, 154*****Sekkha-sutta*, 95****Setakaṇṇika, ii, 81****Somanassa, 11****Hatthipāla, 11****Himavant, 11, 151**

